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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

82:1 JANUARY 3, 1967

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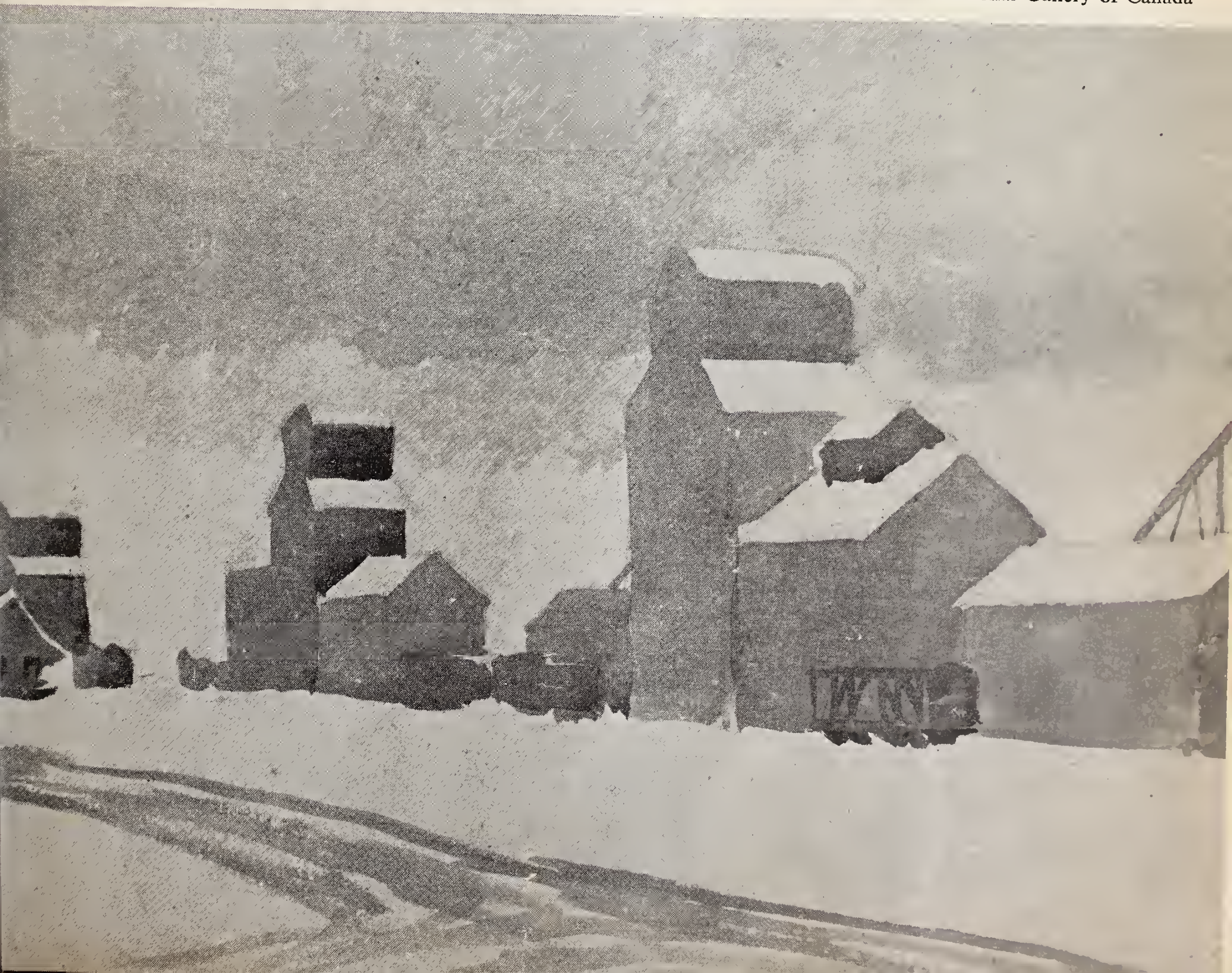

Mennonite Reunion in Russia

Frank C. Peters, a member of the recent three-man delegation to Russia, reports on renewed contacts within the brotherhood.

Although our hosts had asked the government office for permission to have us visit Mennonite communities in Asia, it was now clear to us that our tour of Russia would not take us directly to these areas. Consequently, the Baptists arranged for a number of Mennonite preachers from Central Asia to come to Moscow for a conference.

Two brethren arrived early and we met them on Friday night. We noticed them standing somewhat apart observing us intently. Since we had been on the lookout for Mennonite faces for some time and had concluded that all faces here could be Mennonite faces, we hesitated.

Finally, we left the reception line and shook hands with them. Our hearts leaped with joy for one was a Martens and the other a Kliewer. The next sentence was Low German and their faces just beamed. This was our first contact with Mennonite leaders from Central Asia.

One asked whether we knew Henry Thielman from Clearbrook, B.C., or Peter, his brother.

"Certainly, Peter is a member of the Kitchener Church," I replied. "I saw him last Sunday."

He threw his arms around me and wept.

Then it was Brother Martens' turn and again the sincere brother kiss from a fellow Mennonite. The brethren wanted to say something but their emotions kept them speechless.

The next day we saw a number of other Mennonites who had arrived during the night. Larger churches were represented in this delegation. The brethren spoke of the great fellowship which they were enjoying in Central Asia at this time. The churches seem to be flourishing. They have enjoyed a great revival and many of the converts are young people. The preachers are younger men since many of the older brethren have died.

The church buildings are well used. They reported that in one city, Novosibirsk, there are five services on a Sunday and two of these are Mennonite services. This congregation has fourteen ministers who preach.

Another minister, Heese by name, asked about his sister in Kitchener. Fortunately we could tell him that she had been in the service the previous Sunday. Such instances meant much to the brethren.

Meeting with Mennonites

Both General Conference and Mennonite Brethren were represented at our meeting on the next day.

William Snyder gave an introductory message to the group, which included Baptists from Russia and America. He outlined the purpose of our coming as twofold: to fellowship with the brethren and to get a better understanding of the work of the church in Russia. He told them that the three Mennonite delegates represented the Mennonites of North America, and that all of them are interested in their welfare.

The brethren were asked to give a brief description of the work of their churches. P. Penner of Frunse, an elder of the General Conference church, spoke first and reported that it is now possible to register Mennonite churches separately. This will be a great help for the churches. Four General Conference churches have applied and at least one has been accepted. They have no youth meetings but a large number of young people attend the services.

Jacob Fast, a member of the Council of the All Union of Evangelical Christians—Baptists and a Mennonite Brethren minister from Novosibirsk, is the assistant to a local Russian Baptist leader. Here Baptists and Mennonite Brethren are united in one congregation of fifteen hundred members. About two hundred of these are Mennonite Brethren. The services were begun in 1956 and separate German meetings are also held. During one year this congregation baptized 150 candidates and presently they average around thirty per year. They have a choir of forty voices.

Fast reported many blessings in the work with the Baptist brethren and seemed most certain that this arrangement would be continued in the future. It is possible for them to hear radio broadcasts from Korea, Monte Carlo, and Quito, especially in the wintertime.

A. Friesen from Karaganda is a lawyer who leads a large church. The congregation began in 1956 with thirteen members and less than a year later it had 450 members. In 1958 they baptized four hundred people. The brethren who preach are laymen and they still preach that which they remember from childhood.

"It is this way," said Pastor Friesen. "We just stammer the gospel and the Holy Spirit uses it to bring conviction to sinners."

There are six services every week, three in German and three in Russian. There is also a very intimate relationship between General Conference Mennonites and Mennonite Brethren. At present the General Conference church has three hundred members and the Mennonite Brethren have eight hundred members. The latter church has twenty-one ordained ministers.

T. Quiring from Duschanbe spoke of many Mennonites worshiping with the Baptist congregation of seven hundred members. They have separate German services. The Mennonite Brethren pastor, Brother Quiring, is also the assistant minister of the entire congregation. He also reported an intimate fellowship with General Conference Mennonites, who take part in the services and sing in the choir. Some of them also preach. Quiring was accompanied by a teacher by the name of Funk who also spoke briefly.

Johann Martens of Kant spoke of a newly-organized church now totaling 705 members, of whom 80 percent are Mennonites. They have eleven ordained ministers. Four services a week are held. All preachers have less than high school education. oth Russian and German messages are brought on Sunday, two in Russian and one in German.

When the suggestion was made that perhaps the Mennonites should have separate services, the Russian brethren had said, "Let's stay together, we'll have two German sermons and one Russian."

Martens made it clear that there was no thought of separating from the Baptist brethren. "We need each other and we shall stay together," was his comment.

One brother refreshed us with a testimony of his conversion and call to preach. He was saved in 1957 and baptized by the Baptists. During the next year he was elected leader of a small congregation. He won others and baptized eighteen that year. Now he is one of the preachers at Kant. He is the nephew of Henry Thielman of Clearbrook, B. C.

The last to speak was an elderly brother, P. Heese, from the General Conference church at Tokmak. This is the first registered General Conference church. It has about one hundred members. They do not belong to the Baptist Union. He reported that their meetings resembled those of previous years.

Now followed a time of questions and answers. One brother reported that there were 16,000 Mennonite Brethren in the Baptist Union and about 4000 outside the union. He felt that there were about as many General Conference Mennonites in Russia, bringing the total number to 40,000. Another asked about our missionary program and wanted to know how our candidates were selected and sent forth. How did we select ministers for our churches?

The question of nonresistance was brought up by our Russian Mennonites. Was the church still adhering to this principle? It appeared to us that they were quite eager to hear about it and they seemed to cherish this stand as a mark of our historic New Testament faith. They also wanted to know how we, as Menno-

Господь со всеми вами!

Over 1000 delegates came to the Baptist congress at the Moscow Baptist Church in October. Of these, sixty-seven were Mennonites.

Mennonite leaders from central Asia at a meeting in Moscow. (For names, see Credits on page 15.)

Peter Heese, leader of the Mennonite congregation in Tokmank.

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nite groups, felt toward each other and how we fellowshiped with each other in Canada and the United States.

The brethren were very interested in our personal reactions to their fellowship with the Baptists. We made it very clear to them that we had not come to advise them, because we were not in the position to do this. We assured them that the prayers of our brotherhood were with them, but that they would have to decide.

The Baptists have made every effort to make it possible for our brethren to worship in freedom. Often the arrangement is to have services both in the Russian and German languages. Mennonite preachers are greatly in demand as speakers. The relationship between the Baptists and the two Mennonite denominations is very cordial. In certain localities Mennonite Brethren and General Conference Mennonites use the same building and have many things in common.

It was time to go. We sent along a few small gifts, a few German Bibles, a few books, some small things for their families. We sent warm greetings to the churches. Then we joined in prayer.

The brethren expressed their appreciation for the coming of the Mennonite delegation from America. "When we go back to our churches," they said, "and report that we spoke with the brethren from America, they will be happy. We are again officially in touch with our brethren in America. This is a historical event. You will come again and visit our churches!"

We left Moscow on a Tuesday morning accompanied by two Baptist representatives from the council's headquarters.

The city of Irkutsk, 3200 miles east of Moscow, is an important center for Siberian life and commerce. Its population is about 400,000 and it boasts a very active program of development. We were especially surprised by the large number of schools.

There is a Baptist church in Irkutsk. The superintendent of the district and the local pastor were our hosts. We were invited to speak to the congregation on the first night of our visit. The congregation is scattered. Some members come from points more than forty miles away.

A typical Siberian house.

After the meeting we were surrounded by our Mennonite friends. Many just had not been able to come because of work responsibilities. There are about fifty members in this congregation who are Mennonites. Of these, about seven were present.

Their first question concerned relatives in America. Did we know them? Where do they live? What was rather startling was that we knew a number of those mentioned.

For the next morning, Intourist had arranged a flight to Bratsk, a new development which promises to become a major power and industrial center. This is a city born in a decade which pulsates with energy and vigor. The Russian brethren and the guide spoke with great pride of that which the government had produced and was planning for the future.

This trip and others have convinced us that the Russian people are proud of their country. They feel that they are a strong emerging nation with limitless possibilities. They speak with pride of their achievements and social programs.

Housing is a problem in this country, but the apartment blocks are mushrooming everywhere. The rule provides for eighty flats per building. The rent ranges from seven to twenty rubles per month, with about three rubles for light and heat. The wage scale is an interesting one for an American. A medical doctor could earn less than a taxi driver. An average street worker would receive about one hundred rubles per month, a medical doctor would receive up to 150 rubles a month. The driver of our bus received 220 rubles whereas the Intourist guide received three hundred rubles. Professors would be paid between four hundred to five hundred rubles. The technical workers and specialists seemed to be on the top of the financial totem pole. Medical services are free to the public and dental care is very reasonable.

There are few private automobiles but taxi service is inexpensive when purchased in rubles. Travel in general is very reasonably priced and plane fare covering about 6000 miles costs $72. We judged it to be about one-third of the cost of American travel.

Mennonite Principles in Russia

We inquired about savings programs for those who are able to put something away. Five percent of the income is paid in taxes. The rest may be put into a government bank at 4 percent interest. It seems that there is little incentive to save, since all workers receive a pension at sixty. There is almost no possibility to invest money beyond bank arrangements, and owning excessive property is forbidden. All this makes for a "live now, worry later" philosophy.

From the discussions with our brethren we received some information concerning their community life.

One area, Omsk, still has Mennonite villages intact, almost as in previous years. About two thousand Men-

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nonites live in this area, almost all Mennonite Brethren. Their churches are registered and they enjoy more freedom in their worship than previously. The leader, A. Suderman, who was invited to come to Moscow to confer with us, arrived the day after our departure. He had been on a trip with his wife and was on his way home to Omsk. He had not received the wire and was very disappointed that he should have missed this opportunity to meet with us.

The matter of mutual aid seems to be very much alive among Mennonites. Saving money, now a possibility, is not the accepted thing. What remains beyond that which is necessary for living is shared with the church and the community. We inquired whether there were exceptional cases and were assured that almost 100 percent of those actively associated with the church have adopted this style of life.

Almost all of the leaders of the larger churches are supported by the congregations. This makes it possible for the brethren to travel and also to visit the scattered homes. They have services about six times a week. These ministers who leave their state jobs could as a consequence lose their pensions, thus creating a problem for the future. We were assured that the churches would not let them suffer.

Each church has a large number of deacons. These are selected on the basis of their qualifications and geographic location. The deacon is responsible for house meetings, and also reports the material needs which exist. Other Mennonites who are financially able then help according to need. The help is not channeled through a central treasury. Information is passed on by word of mouth, and those who feel so led, help. One of the central features of this aid seems to be the brotherhood dynamic and the lack of organization.

We asked for specific examples to illustrate this principle. One brother with six children was killed in a tractor accident. His wife, who had not been working in the collective farm, was not entitled to support. She is now being cared for entirely by the local congregation and will be cared for as long as her children are small.

A number of widows whose husbands were not eligible for state support are also helped. Where large families find it difficult to exist on one salary, the brotherhood gives aid. Several brethren assured us—without our prompting—that they were now able to support themselves quite adequately. Conditions have changed for them in the last years.

The dynamic for this mutual assistance is to be found in the Scriptures and in their way of life. We were told that Acts 2:42-47 is very dear to them. The social conditions also foster this feeling of belongingness. These people feel very much one. Helping each other seems natural to them. The brother who shared these things with us kept asking, "Don't you Mennonites do that in America?"

The brethren actually preach against accumulating material assets. There is a feeling among them that it is wrong to have something above that which one needs for his daily support. These extras belong to God to be shared with others. We inquired of him whether he had actually heard such statements in sermons. "Often," he said, "especially among the Mennonites. Even the Baptists are being influenced in this direction."

We were also interested in their stand on military service. They have no choice in the matter, but up to 1960 no Mennonite was taken into the army. This was not based on an agreement nor was it motivated by Anabaptist conviction on the part of Mennonites. The government knowing their history and origin used them for constructing housing units. The brother who shared this with us had spent three years in such work in lieu of military service. His discharge papers clearly state that he has served his time in military service.

At present, some Mennonites are being called to serve in the military. The principle of nonresistance seems much alive in the hearts of these men, but they are unable, at this time, to negotiate any program of exemption or alternative service.

Each church has a number of preachers. They are not necessarily ordained, but those who have the gift are given the opportunity to exercise it. It seemed rather clear that their theology of the ministry roots the position in a function rather than in a duly-recognized office. The General Conference Mennonites have elders while the Mennonite Brethren do not.

The General Conference Mennonites have retained catechism instruction for baptismal candidates. While materials are scarce, they have managed to retain some books. Materials are copied from these books to be learned at home. Mennonite Brethren have no formal instruction of candidates for baptism.

We were told that the worship services generally take on a somber air. Almost no humor is heard in the meetings. When it occurs it is met with disapproval. Wedding rings and all other jewelry are considered worldly. With the exception of the Moscow congregation, Baptist and Mennonite women do not cut their hair, and the married women cover their heads in the service, usually with a shawl. In some congregations, neckties are also frowned upon, but they are rapidly coming into use. The Mennonites use the *Dreiband* hymnal for German meetings and the Baptist Russian hymnal for joint meetings. Copies of choir music are circulated among the congregations and are copied by hand.

All believers have a family altar. Children are taught the Bible stories in the home by the parents. It is here where the personal evangelism takes place. According to our brethren, Mennonites generally have good success in leading their children to Christ and into the church.

We were assured that we would be most surprised to see the excellent cross-section of young people and children in the services. However, since the services are somewhat lengthy, parents often leave the children at home in the evenings. Since parents generally have good rapport with their children, they are often instrumental in pointing the children to Christ.

We were concerned about the restrictions which registration tends to place upon the congregation. Each preacher must be presented to the local authorities for approval before he can be ordained. However, in most cases this is a formality. Since the ministers are generally younger men who do not have a record of political indictment, they are able to move more freely in their work. The registered churches abide by the law and do not attempt any unauthorized expansions. Occasionally men are questioned. Reports of activities must be filed with government authorities. In general, the brethren seemed very grateful for the doors which had been opened to them.

A serious problem is the lack of published materials. Some preachers do not even have a Bible. Other helps are almost nonexistent. Bibles are circulated in the villages, with each home having the book for a day or so.

NEWS

Year's great issues unresolved

The following survey of religion in 1966 was written by Norman B. Rohrer, executive secretary, Evangelical Press Association.

HISTORY HAS ONCE again triumphed over time, and the sands of 1966 have all run through the glass.

This was the year of the flying automobile, of paper clothes, of automatic food blenders that mix, cook, and serve, and of mockups of bigger and faster jetliners.

The great issues were still with us, but there were no major innovations to rock the social strata. The year 1966 was a philosophical, political, and religious plateau. Civil-rights gains held firm; blueprints for church mergers brought denominations of similar persuasion and practice closer together; missionary advance struggled to hold its ground without large-scale breakthrough, and the war in Vietnam ground on.

It was a year which ended in a show of unity for evangelicals worldwide who gathered in Berlin, a year when world population grew at a net gain of 2.14 persons every second, bringing world population closer and closer to four billion people.

Churches in developing nations continued to plead for partnership and for "freedom, not isolation or paternalism."

It wasn't always easy. Ten days into the year a couple with the United Church of Christ was expelled from Rhodesia. Another couple was "hounded out" of Zambia and by May 31, all missionaries to Burma (including fifty-eight Americans) had to leave. The United Church of Canada, at its twenty-second biennial General Council, warned that world missionary work is changing so swiftly already Christians are the targets of Buddhist, Moslem, and Hindu convert-seekers.

Evangelism-in-Depth gained strength in its sixth year of strategy in Latin America. Delegates to the Latin America Mission's Evangelism Institute in August included several from the U.S.A. who planned to use the evangelism technique in the Allegheny Mountains of Pennsylvania.

In step with big advances for *evangelicos* in Latin America, the Evangelical Committee on Latin America was organized, to be directed by Executive Secretary Vergil Gerber.

Pakistani Methodists sent a missionary to England in 1966 to serve the estimated 200,000 Pakistanis in the British Isles.

In Los Angeles, NAE joined the National Negro Evangelical Association in establishing a counseling center in Watts. Many other Negro groups were formed to function within the denominational leadership structure to assure representation of Negroes' interests at crucial points.

A rash of hypocritical indignation followed Beatle John Lennon's caustic remark that "The Beatles are more popular than Jesus now," but the kingdom founded on love continued anyhow to make news.

Christians among India's 450 million people numbered 12 million; reports smuggled out of Red China indicated believers there now number 700,000 (as compared with a million in 1949); twenty-seven years of censorship in Spain left evangelicals free to worship and to start churches again; and despite fierce military action and civil riots nearby, 5000 people gathered nightly for evangelistic meetings in Saigon in April.

A spring conference in Teresopolis, Brazil, brought together missionaries and Christian leaders from all over South America, while a parade in the Dominican Republic sponsored by Evangelism-in-Depth on Apr. 3, drew 10,000 marchers through Santo Domingo to a final rally of 15,000 people in the troubled city.

That same month the Congress on the Church's Worldwide Mission convened at Wheaton College Apr. 9-16, sponsored jointly by EFMA and IFMA "out of a deep concern to bring the supreme task of the church into biblical focus." The sessions drew 1000 delegates representing more than 250 church and missionary organizations. They declared in the Wheaton Declaration their willingness to stand together "against religious movements that challenge the uniqueness and finality of biblical Christianity."

Early in the year, construction began on the Christian pavilion for the 1967 World's Fair in Montreal. Forty-seven young people responded to the call to missionary service at the twelfth annual World Missions Conference in King's Garden, Seattle. Trans World Radio added Yiddish as its twenty-fifth language broadcast from Monte Carlo. ELO and the Moody Literature Mission held workshops in Chicago and preparation for the World Congress on Evangelism in Berlin, "an idea whose time has come," swung into high gear.

Social Issues

As the probing finger of science opened the door to new discoveries, troublesome new issues were raised. Doctors asked ministers the bounds of their responsibilities now that mental and physical defects could be detected before birth. The question of birth control continued to divide opinion as did therapeutic abortion, and scientists moved closer to control of life by cracking the genetic code which would allow man to determine characteristics of children before birth.

The eighty-ninth Congress' roll call remained: 404 Protestants, 108 Roman Catholics and 17 Jews. "Wednesdays in Washington" began bringing clergymen to the capital to air their opinions on the Vietnam War. More and more churches participated in the U.S. anti-poverty campaign, and a test case in Maryland upheld tax-exempt status for church buildings and synagogues. Many saw the Jeffersonian principle of separation of church and state in danger. Toward the end of summer the first family was in the religious news when Luci Baines Johnson, daughter of President and Mrs. Lyndon B. Johnson, married Roman Catholic Pat Nugent on Aug. 6 in the nation's largest Catholic church—the National Shrine of the Immaculate Conception in Washington, D. C.

This year found ministers on bar

stools in nightclubs talking about the relevancy of the gospel, in the fields helping migrant farm workers battle for higher wages, and at the head of civil rights marches. A weakened Ku Klux Klan mildly picketed a Lutheran minister in Lincolnton, N.C., while Northern realtors pondered how to stay in business while showing Negro clients the houses they wanted to buy. "Black Power" first escaped the lips of civil rights leaders in 1966 and a church in Georgia fired its ministerial staff when a colored foreign student was admitted for worship.

The British House of Commons, by a surprising majority, voted to legalize homosexual acts in private between consenting adults, and an official British church body drafted a permissive document on extramarital sex.

William DuBay, a Catholic priest in Los Angeles, announced he had one hundred charter members in a new union for priests.

The God-is-dead issue, called by Reinhold Niebuhr "confusing and futile," began petering out, as did the once-strong surge of glossolalia. The hallucinatory drug LSD came up strong and police everywhere cited narcotics as an increasingly grave problem, especially among youth. The fanatical Japanese sect Soka Gakkai claimed to have some 30,000 active members in the U.S. in 1966 while Baptists all over the world counted their membership at 27,127,983. Marxists admitted they face the problem of man's "deeper, inner world" with no solutions through economic and social reorganization.

The Scriptures

The Word endured more translations, including The Jerusalem Bible, the RSV-Roman Catholic version, and the translation into Spanish of the Scofield Reference Bible. This was the sesquicentennial of the American Bible Society (which called 1966 the "Year of the Bible") and President Johnson commended the annual ABS Thanksgiving-to-Christmas worldwide Bible reading emphasis as "a reminder of the traditions on which America was founded."

In honor of the Wycliffe Bible Translators, Congress set aside Sept. 30 as "Bible Translation Day."

In Korea, counterfeit Bibles with distorted texts were found to be serving North Korean communist propaganda purposes. Lebanese and others in the Arab-speaking world celebrated the one hundredth anniversary of the translation of the Bible into their language.

Education

Early in the year Senator Everett Dirksen opened the prayer-in-classroom issue by seeking to have the Supreme Court's decision reversed. It failed in the summer by nine votes.

Meanwhile, Oklahoma City's school Bible reading program was ruled illegal; the distribution in public schools of New Testaments by The Gideons in Cedar Rapids, Iowa, and in San Luis Obispo, Calif., was ordered stopped, one parent's complaint brought to a halt all Bible reading in Shelby County (Tenn.) schools this year, and shared time in Wisconsin was abruptly ruled illegal.

In Massachusetts, Governor John Volpe signed into law a bill permitting public schools to open with a period of silent meditation. Parochial schools in Massachusetts were held eligible for federal aid by Attorney General Edward W. Brooke and textbook aid buying for parochial schools continued in New York despite court ruling against it.

Senator Dirksen formed a committee which included Daniel A. Poling and Billy Graham to keep fighting for a reversal of the law.

Publishing

Books with religious content flooded an eager market in 1966. This was the year when the New York Times Magazine broke a tradition and reviewed a devotional book. Its choice: Episcopal Priest Malcolm Boyd's *Are You Running with Me Jesus?*

Ten of the 250 books added to the White House library by the American Booksellers Association are concerned with the field of religion. *Living Gospels,* a paraphrase of the four Gospels and Acts, joined the volumes of similar name by Ken Anderson.

In the field of periodicals, the century-old evangelical weekly *The Christian* in London was merged with the U.S. fortnightly *Christianity Today.* The new magazine published in London is called *The Christian and Christianity Today.*

The Associated Church Press took a big step forward by calling Alfred Klausler, Lutheran editor and clergyman, to serve as full-time executive director. The Evangelical Press Association held a first-ever West Coast convention, launched a syndication service, and laid plans for expanding its weekly news service.

Church unity

More and more leaders were caught up this year in the search for Christian unity. A Lutheran professor at Yale declared that Protestant-Catholic theological disputes were not "obsolete." World Council of Churches president, Eugene Carson Blake, said the Catholic Church is now eligible for membership in the WCC. A Presbyterian clergyman joined a Catholic college faculty and a full-time Catholic chaplain joined a Methodist hospital. A Cardinal and a Jew shared $500,000 in a Protestant's will. Catholics and Protestants joined in conducting a Bible school in Buffalo. The Consultation on Church Union predicted that in ten to twenty years a united church of 25 million people would be possible with the merger of seven major U.S. denominations.

The news of evangelicals was not all a scattering of unrelated activity. The World Congress on Evangelism in West Berlin, Oct. 26-Nov. 4, was a demonstration of what Christians can do together when they have a common concern for evangelism. In the words of one, "the wheat was so high we could not see the fences." More than one thousand delegates and observers from 104 countries filled the Kongresshale each day for ten days searching for new methods to evangelize the world in this generation. The meeting was sponsored by *Christianity Today* magazine. Billy Graham was honorary chairman.

A fixed date for Easter was finally found—at least in Great Britain. The Church of England settled on the Sunday following the second Saturday in April as Easter, henceforth.

Religious ads in newspapers and on TV stirred thoughts about God in many cities.

A church leader proposed that denominations try "churches on wheels" to counter the high cost of maintaining places of worship, and a church in Medford, Ore., paid the city $500 in appreciation for the benefits of city services.

Billy Graham crusades drew a total of 278,700 to Textile Hall in Greenville, S.C., during the ten-day Southern Piedmont Crusade among whom 7311 made decisions for Christ. In England, his summer crusade in Earls Court drew an aggregate attendance of 946,359, with 40,000 people responding to the invitation. The eight-day Berlin Crusade saw 90,000 people gathered Oct. 16-23 to hear the gospel.

It was a good year for telling the message from the old, old past which unveiled for many a bright hope.

Holy Spirit baptism noted

"Many people are dubious about the reality of the baptism of the Holy Spirit," said Gerald Stucky, in a chapel talk Nov. 29, at Mennonite Biblical Seminary on renewal through the Holy Spirit.

Now associate pastor of First Church, Berne, Ind., Stucky was involved in educational and evangelistic work in Colombia for twenty years.

Speaking autobiographically about his contacts in South America with what is called the Pentecostal movement, he related the personal experiences of himself, friends, and missionary acquaintances whose lives and work have been blessed by the baptism or manifestation of the Holy Spirit. He shared the feelings of himself and his wife that the Holy Spirit continues to lead on, and that a door to greater life has been opened to them through such experiences.

As in the book of Acts, the baptism of the Holy Spirit today often comes with speaking in tongues. This, Stucky explained, is a barrier to many people. Yet there is no greater block to receiving the Holy Spirit than trying to fit the Holy Spirit into our own concepts; we should, instead, mold our thinking to the working of the Holy Spirit.

"God has so much more for us than we are willing to receive from him. Jesus said that God will give the Holy Spirit to them that ask Him," the speaker concluded.

A Russian funeral The service is long

Frank C. Peters, Kitchener, Ont., continues his report on the Mennonite Baptist visit to Russia. Jacob Zhidkov was a long-time leader of the Russian Baptists. His death was reported in our Dec. 20 issue, page 778.

It was obvious that Jacob Zhidkov was a man loved by many. The street leading to the Baptist church was filled with people hoping to find a place in the auditorium. We arrived before 10:00 A.M. and the building was filled.

The deceased was laid out in an open coffin. He seemed to resemble a statesman at rest.

Some services are longer than others, but this one really crowned them all. Sixteen brethren spoke in the church service and seven at the graveside. The church service lasted three hours and fourteen minutes and the graveside service an hour and nine minutes.

During the service we noticed a number of things which we felt were significant. One woman had a hymnal which she had copied by hand. Another had whole sections of the New Testament in handwritten form. It made us think of the early church days when the gospel was tradition and only a few handwritten manuscripts of parts of the New Testament were extant.

Many districts were represented by the superintendents. There were men from White Russia, Ukraine, Latvia, Estonia, Caucasus, and various districts in Siberia.

We spoke with Superintendent Waschtschuk from Alma Ata before the meeting. This brother was in prison until 1954. He promised to give greetings to our brethren in Alma Ata.

The service was most colorful. Bishop Juvenale of the Orthodox Church of Moscow was present and spoke warm words of praise for Jacob Zhidkov, whom he had come to love and respect. He spoke of the high regard in which men of other faiths held this quiet hero of the Baptists.

The choir sang seven numbers. We shall never forget the bass solo brought by a brother from the Ukraine. Not only was it of highest musical quality but it was sung with a depth of feeling as only the Russians can sing.

In the service were mostly women, since the men were probably working. We noticed several soldiers present and from their participation we judged that they were Christians.

After the service the people were loaded on six buses and transported to the cemetery some eighteen kilometers outside of Moscow. Our party was transported by taxis. We thought that we were warmly dressed but soon found out that we were not tuned to Russian winter weather. On the way to the cemetery we went through a quaint Russian village and we wondered what the villages of the Ukraine must look like.

At the cemetery we again met Mennonites from Siberia. We just placed ourselves at the outer edge of the crowd so that we might visit a bit. Many things were discussed and for once we didn't mind the length of the service. The brethren continued to tell us of their services and also related some of their personal experiences. Each brother called this a highlight in his life.

Even though we had not seen the Mennonite churches, the brethren felt that this visit would mean very much for the churches in Asia. The words spoken and the fellowship would be a source of much joy to the brethren.

Council takes stand on Vietnam

"The average Christian today feels no contradiction between Christian teaching and war," Edwin T. Dahlberg told the delegates to the National Council of Churches of Christ's General Assembly in Miami Beach in December.

The nearly 700 delegates were debating a strong statement on Vietnam. Peace has been placed high on the NCCC's list of goals. Speaking out on the current war is part of the project.

Dahlberg felt that the success of the church's drive for civil rights began in a study of Christian teaching on race. A similar study of the Bible is needed now.

"Until we see this in relation to warfare, I don't think we'll do the job," he said.

He was warmly applauded and the assembly went on to strengthen its pronouncement on Vietnam that called for "widespread debate concerning the complex situation in Vietnam."

It was a long document with more than 3500 words. Some delegates wanted to stay by a shorter statement adopted by the council's general board in December 1965.

But Arthur Fleming, president of the University of Oregon and newly-elected president of the National Council, put his weight behind the longer resolution.

"When the National Council takes a position on an issue like Vietnam," he said, "it should always try to update an action."

Fleming, a Methodist layman and a former member of Eisenhower's cabinet, said that the council's earlier statement on Vietnam, though critical of the administration position, had "been well received by government."

The new statement on Vietnam was guided through the assembly by Norman J. Baugher, general secretary of the Church of the Brethren and chairman of the council's division of Christian life and mission. He also saw the statement as a "valuable contribution to government leaders."

Vietnam is not a simple issue. "We recognize the complexities of the Vietnam situation," he said. "That's why a statement is necessary."

He called on the National Council to "mount a witness for Vietnam."

And mount it they did. With minor opposition, the "Appeal to the Churches Concerning Vietnam" was adopted on Dec. 9.

Hoping to stimulate discussion in their churches and in the nation, the delegates called for action by the United Nations. "We urge," they said, "that the judgment, responsibility, and action of the United Nations be sought by placing the issue of the Vietnam conflict on its agenda."

They also called for another meeting of the Geneva Conference and negotiations with the National Liberation Front. Special emphasis was given to an immediate cease-fire and for the United States to agree to a "phased withdrawal of all its troops and bases from Vietnamese territory."

Criticism of the government policy was pointed. "We question whether U.S. policy does not rely too heavily upon a massive military intervention," said the council's appeal. "We consider that the scale of U.S. military intervention in Vietnam needs constant surveillance and reexamination."

Vice-president Hubert H. Humphrey spoke to the NCCC general assembly between debates on Vietnam. He made no direct mention of the subject in his public address, but in a press conference after his speech the subject came up.

He denied that the administration had been withholding information from the public. "We've been candid about the war in Vietnam," he said. "So candid that this is the reason that some people have been upset."

As an illustration of government candor, he added, "We have said that it wouldn't be easy."

He said that it isn't possible to tell how many planes will be lost. And then with a show of emotion, he said, "Why should we lie to you? It will only destroy us."

He also showed his temper in talking about "peacemakers." He attempted to play down the role of active dissent in the current struggle.

"What the peace groups ought to be talking about is what happens when we are through with our great effort. Have you prepared the way to take money budgeted for the war and apply it to the war on poverty?" he asked.

And then the vice-president showed how the dissenters disturbed him. "That's what the placard carriers should be doing," he said, "instead of calling the president an assassin and calling the secretary of defense an assassin."

Humphrey spoke about other jobs for the churches. "When it's all over, I think the peace groups should press the government for specific plans for arms control, closing the gap between rich nations and poor, strengthening the UN, building better communities," he said. "Peacemaking means hard work, building block by block like a great cathedral."

And the National Council agenda for peace had more on it than a statement on Vietnam. "Christian Witness in International Affairs" was the title of a proposal presented to the general assembly for its work during the coming years.

Besides Vietnam, the action proposal named world poverty, peace, and race as international problems needing further work.

The program calls for deep dedication from the churches. Said the international affairs committee, "It should be stressed that no effective priority program for peace, no thoroughgoing witness by the churches in international affairs, can be brought into being merely by projecting programs and providing services and coordination. These are sorely needed. The basic ingredient, however, is *conviction*. Is world peace to be a priority for Christians and churches in the United States? That will depend upon our convictions as to the substance and urgency of the matter."

So in the field of peace, the National Council of Churches is planning big things. It will work hard to build a cathedral. How large will its contribution be?

To make a sizable contribution, it will have to get to work. R. H. Edwin Espy, NCCC general secretary, made an observation on the role of the church in his report.

"The church as a whole has not kept pace with a number of the other forces which are at work," he said. And then he added, "The participation of the churches in the human struggle has been comparatively less active than we sometimes would like to think."

Words and deeds

Visitors to the Congo during January and February to survey the work of the Congo Inland Mission and related groups are Milo Nussbaum, Maurice Stahly, Elmer Neufeld, Allan Wiebe, and Reuben Short.

Jerome Cavanaugh, mayor of Detroit, opens the Bluffton College interterm with a keynote address on Jan. 4. In this experimental program, the entire campus community will spend more than three weeks studying the city in ten seminar groups.

The Methodist Church and the Evangelical United Brethren Church have approved a merger proposal, which if approved by its regional conferences will form the United Methodists Church. The union would bring eleven million members together into the largest Protestant denomination in the United States.

Eugene Carson Blake, new general secretary of the World Council of Churches, said in a recent speech that "the WCC is not interested in unity for the sake of unity, but in unity combined with reformation and renewal of the structures and life of the church, so that Jesus Christ may be presented with power everywhere."

In Buenos Aires, forty-seven Catholic priests, the Bishop of Avellandea, and six Protestant pastors issued a statement of support for dock workers on strike against the government. The strong stand of the ministers, first of its kind in the history of Argentine social struggles, came as a surprise to the government.

The Emmanuel Church, Salem, Ore., dedicated its new $45,000 educational building on Dec. 4. Pastor of the church is Allen R. Tschiegg.

CHURCH RECORD

Calendar

General

July 23-30, Mennonite World Conference, Amsterdam.

Aug. 10-16, 1968 — Henderson, Neb., General Conference.

Canada

Jan. 13-15 — North Battleford, Sask., evangelism workshop, David Wiebe, leader.

Central

Jan. 9—Bluffton (Ohio) College, theater seminar.

Jan. 17—Bluffton (Ohio) College, lecture "The City," Max Stackhouse, speaker.

Deaths

Mrs. Ida Edna Albright, First Church, Pretty Prairie, Kan., was born June 18, 1892, and died Dec. 10.

Oscar Gering, Bethany Church, Freeman, S.D., was born Sept. 29, 1898, and died Dec. 7.

Harry Grochowsky, First Church, Newton, Kan., was born July 3, 1900, and died Dec. 2.

Mrs. Katharina Neufeld, Gospel Church, Mountain Lake, Minn., was born Aug. 16, 1884, and died Dec. 15.

Peter P. Preheim, Salem Church, Freeman, S.D., was born Apr. 8, 1883, and died Dec. 13.

Peter M. Schroeder, Alexanderwohl Church, Goessel, Kan., was born Feb. 22, 1886, and died Dec. 17.

Mrs. John Sperling, First Church, Pretty Prairie, Kan., was born Aug. 16, 1876, and died Dec. 10.

Ministers

A new church in Houston is being developed by the Western District Conference. A minister to serve the inter-Mennonite group is being sought. Persons interested should write to the personnel office, General Conference Mennonite Church, Box 347, Newton, Kan. 67114.

Correction: An item under Workers in our Aug. 30 issue incorrectly identified the church membership of Benno Toews. Formerly minister of the Willow Creek Church, Paso Robles, Calif., he continues in the membership of that congregation.

Otto Unruh (Workers).

Workers

Norman Schmidt, Alexanderwohl Church, Goessel, Kan., is in 1-W service at the Menninger Foundation, Topeka, Kan.

Otto D. Unruh, Clay Center, Kan., will join the Bethel College faculty as head coach and physical education instructor next fall. Currently coach at Clay Center Community High School, he served on the Bethel staff from 1929 to 1943. He will succeed Eugene Reusser.

DISCUSSION

Mission comes first

The following is a response to last week's article, "New Kinds of Ministers."

This article directs us to capitalize on the great reservoir of lay Christians whose specialization is in one of the "secular" vocations, but whose abilities may also be directed to Christ and His church.

The thesis of the article is that the mission comes first. The structure that best accomplishes this task is to be considered and adopted. Such searching could revolutionize the concept of the pastoral leader and the priestly functions he fulfills.

This is no small question—especially for a church that is just coming out of the days of lay ministry, and now finds that there is yet validity in this concept. We need to resolve a problem: can a person serve the church and meet its functional demands, and personally support himself financially?

We need pastors for churches. We must be more aggressive in mission—activity for which leaders are scarce. This cannot be the burden of the dedicated few. This article opens a question we must freely discuss. *Wilfred Ulrich, pastor, First Church, Aberdeen, Idaho.*

LETTERS

Conservative institutions

DEAR EDITOR: I was concerned over the easy optimism expressed in the question of your editorial on the Bethel College peace walk (Dec. 13). You seem to assume that the church can "learn to pay the price of radical discipleship" (p. 764). The church is a religious institution. Religious institutions, like other institutions, are conservative, the only difference being that they are more so. They endorse and support the status quo and tend toward more conservatism.

Your editorial begins to indicate the nature of radical discipleship, but I might try to give my own indication of what it means. It might mean being willing to forsake our $300,000 church buildings with their comfortable programs. It might mean leaving the secure middle-class farms and jobs which buy our affluent middle-class homes. It might mean devaluating political freedom till our patriotism no longer seeks the bondage of other peoples. It might mean foregoing the educational experience we young people have come to love so dearly. It might mean finally rejecting the easy doctrinal statements of past theological battles in favor of an openness to what God is saying today. It might mean having the faith in Christ necessary to follow Him rather than man's wishful moral codes so that we become concerned with persons rather than with irrelevant issues.

Even in this short list of what it may mean to be a true disciple, I doubt if there is anyone who is willing to do all that is necessary. Surely, I am not ready to do all that obedience to God's will demands. Our willingness and eagerness to give up some idols is frustrated by our desire to hang onto others. So, surely, if we as individuals find ourselves unable to be obedient to God, how can we expect our corporate expression, the church, to stand behind us in our attempts to be disciples?

The point of my letter is twofold. First of all, I am uneasy about the easy activism of word and deed that I see. The action of the Bethel students seems to be a step in the right direction. I, perhaps, would not have had the courage to do what they did, so, perhaps, I am in no position to make criticisms. However, the compromises they made on their original plans indicate to me an unwillingness to carry out the implications of radical discipleship in that situation. The activisms of word apparent in letters to this column from time to time are even more disturbing. Why plead for action when the implications of action are unknown or not accepted, and when there is so little sign of radical discipleship in anyone?

The second point I would make is that if, and as, God gives me the strength and the courage to accept some of the more radical implications of discipleship, I will not wait for the support of the church to carry them out. I would expect opposition from political, economic, and educational institutions, but I would expect persecution from the church the way Pharisees sought Christ's death and Lutherans persecuted Anabaptists.

In conclusion, I should say that I am not unaware nor unappreciative of the benefits and the necessity of the conservative institutions such as the church. My object is not to destroy them or even to disassociate myself from them, but, insofar as I become a true disciple, to be destroyed by them. But we must not assume that these institutions, including the church, have either the desire or the ability to encourage or exemplify radical discipleship. If this encouragement or example will be found anywhere it will be found in individuals and in small dynamic groups of individuals who accept the radical implications of obedience to the will of God. *S. Roy Kaufman, 3003 Benham Ave., Elkhart, Ind.*

Most interested in security

DEAR EDITOR: John Esau in his article, "The Age Gap in the Church" (Nov. 22), points out that one of the problems we are facing today is the ambiguity of adult behavior patterns. This problem was never more evident than in the peace walk at Bethel College where several of our church leaders made it apparent that they would rather be peaceable than peacemakers. We continually hear from the pulpit in our churches such words as commitment, action, love, truth, and involvement. One receives the feeling from these sermons that the church is different from the rest of the world. But the reaction to the peace walk has demonstrated again that the church and our educational institutions are most interested in security, non-involvement, and Sunday morning religious ritual. *LaVerne Schirch, Augsburger Road, Bluffton, Ohio 45817.*

Are we against all wars?

DEAR EDITOR: Since reading *The Mennonite* of Dec. 13, describing so minutely the "Peace Walk Baffles Peace Church," I was somewhat confused as to the principles of our conference. Are we against all wars, or only when we think they are unjust? Or were there ever any just wars? Why so much concern about this war only? If we want to demonstrate so much now, why did we not do anything in the other two wars, World Wars I and II? Or were they just wars? We seem to worry so much now about the killing of helpless women and children, which is all well and good. But when our country rained blockbusters on helpless towns of the enemy, killing women and children, and in the case of Japan the atom bomb wiping out whole cities, did we do any demonstrating then?

If we think our country was right in the world wars, and wrong in this war we should, if we want to protest now, have helped to win that war. So long as we are conscientious objectors and do not want to participate in war, we should not interfere with the way the government prosecutes the war. In my humble opinion there is no just war. Our Lord did not interfere with the Roman government nor did He advise us to. *B.A.H., California.*

Maturity of students

To the Editor: Many thanks for your extensive report on the canceled peace walk. *The church needs to know.* I read it last last night, then lay awake most of the night, half sad, half proud, and tried to think of the hundreds who have lost sleep over this before me.

As a former member of the faculty, I recall our agony with agitators from Newton at the time of Hitler's invasion of Poland, and later Pearl Harbor. It's easier to go out into all the world, than it is to go to Newton.

I was very proud of these students for their willingness to act on their convictions, at great cost to some, no doubt; but I admired them even more for their maturity in yielding deferentially to their president speaking for the institution. This has become rare in our youth-worshiping culture, and I congratulate Dr. Neufeld for his excellent relationship with his students, and also the parents who taught their children attitudes of respect, not necessarily for the status quo, but for the voice of long experience.

With about 90 percent of the school and constituency withholding support, can the witness of a peace walk be effective? Now, with many of the major newspapers reporting the controversy (I hope with reasonable fairness), their witness has gone out over the entire state, and through *The Mennonite* into all the world. They didn't do badly at all. *Mrs. Gilbert H. Suter, Pandora, Ohio 45877.*

Proclaim the whole gospel

To the Editor: If our own moral weakness shows up glaringly in the affair of the Bethel peace walk, so does that of the militarists. To react in such alarm at the stated peaceful intent of twenty-nine students suggests the incredible insecurity of mind and conscience of this group. If their insecurity is such, so all the greater is our need to proclaim the whole gospel with its tidings of peace and redemption. To that we must address ourselves. *Victor A. Dirks, 12800 Dupont Ave. S., Savage, Minn. 55378.*

All must be involved

Dear Editor: Reading the Dec. 13 issue of *The Mennonite* was a real spiritual experience for me. This is the type of Christianity I have been searching for. Although this is only the beginning, I thank God for the courage shown by this small group of young people.

Everyone must honestly face his own position with an open mind and evaluate and reevaluate. Nothing short of drastic action will rock us out of our comfortable, complacent, materialistic lives. This action could come as a result of major, world catastrophe or it could come as a result of courageous actions, such as the peace march. We must *all* become involved.

Hats off to the ninety-seven people who have shown me a better way of serving God. *Myron F. Zerger, 23302 Hollander, Dearborn, Mich. 48120.*

Less on soap boxes

Dear Editor: There seems to be quite a bit of pro and con on the action of the man whom we as a body seemed to wholeheartedly endorse in 1964 in this same paper. So far I have not read of anyone of us who has had enough courage to get up and say we were wrong.

Some more pros and cons that interest and somewhat rub the wrong way are these marches. Makes one wonder, what is a Christian? Jesus said "Take up your cross and follow me." Where to? A road march in Alabama, a justice march in New York, or a repentance march in North Newton? He admonished Peter for taking an ear off the soldier. And my friends, what was more unjust than the crucifixion of Christ?

To me a Christian is the light of the world. "Ye are the salt of the earth."

Our churches and Christians have washed all the salt off, and as far as the light we are merely like an old piece of mirror. We just reflect when the sun hits us just right, a mere reflection, no shine. And now that the world is cloudy we don't even reflect. It seems that we are reading everyone's translation and explanation, but very little out of the true Bible.

The blame of the world condition lies with all of us. We need to spend more time on our knees and a lot less on soap boxes. For what is happening today is clearly written about in the Bible, and our blaming and accusing will not change one thing. But on our knees, in private, in groups, or behind the barn, but on our knees, things will change, and the change will come where it is most needed, in our church, in us Christians. *Vernon E. Plett, 503 S. 11 St., Collinsville, Okla. 74201.*

Rise up and witness

To the Editor: Against the backdrop of our heritage, plus the awful sins being committed against God and our fellowmen in Vietnam, one would expect the total Mennonite church to rise up in support of such a witness. In terms of the enormity of the issue, the students' peace march was a very small witness at best. Does the apparent lack of clarity on the part of the twentieth century Mennonite church as to how to witness give some indication of the distance we have traveled in the past four hundred years? Do we still have the profession but without the possession? This is not to imply that only those were the "good old days." But it does seem that if we claim to be heirs of their Christian conscience and commitment, then should we not in some way give evidence of their spiritual valor in our day? *D. Lowell Nissley, 606 E. Kercher Rd., Goshen, Ind. 46526.*

End of walk

We appreciate the many letters written on the Bethel College peace walk experience. While we want to give everyone who wishes to comment on this subject a chance to be heard, we feel that the need to discuss other subjects requires us to set a limit. So we will not publish any letters postmarked after January 4 except for those from readers outside North America. Editor.

He Was Faithful to the Inner Light

Irene Harrell

John 14:12—"He who believes in me will also do the works that I do; and greater works than these will he do."

TEN-YEAR-OLD John Woolman whistled as he walked along the path. The long, cold winter was gone and the grasses and trees were bursting with green new life.

A sudden motion made John stop his whistling and stand still. A mother robin fluttered up from her nest in the fork of a nearby pine tree. She swooped down to the ground and hopped and flopped slowly along, dragging one wing.

Quietly, John ran toward her. Then, all at once, she flew up and circled back toward the pine tree.

She thinks she fooled me, John thought. *Now I'm going to fool her.*

Picking up a handful of pebbles, he took aim and let them fly.

"I got her!" Running to the place where the robin had fallen, John picked her up. He was surprised at how light and soft she was. Then he remembered the nest and climbed the tree to get it. Inside were four helpless baby birds.

John knew now that since their mother was dead they would starve to death. Not wanting that to happen, he killed the birds as quickly and painlessly as possible. Then he tucked their bodies beside the mother bird and covered them with grass.

John was troubled the rest of the day, thinking of what he had done. Surely, God had not intended for John to harm one of His creatures.

At the age of thirty-six years, John Woolman began writing his *Journal.* The disturbing incident which happened in New Jersey, in 1730, is one of the earliest things he records for us.

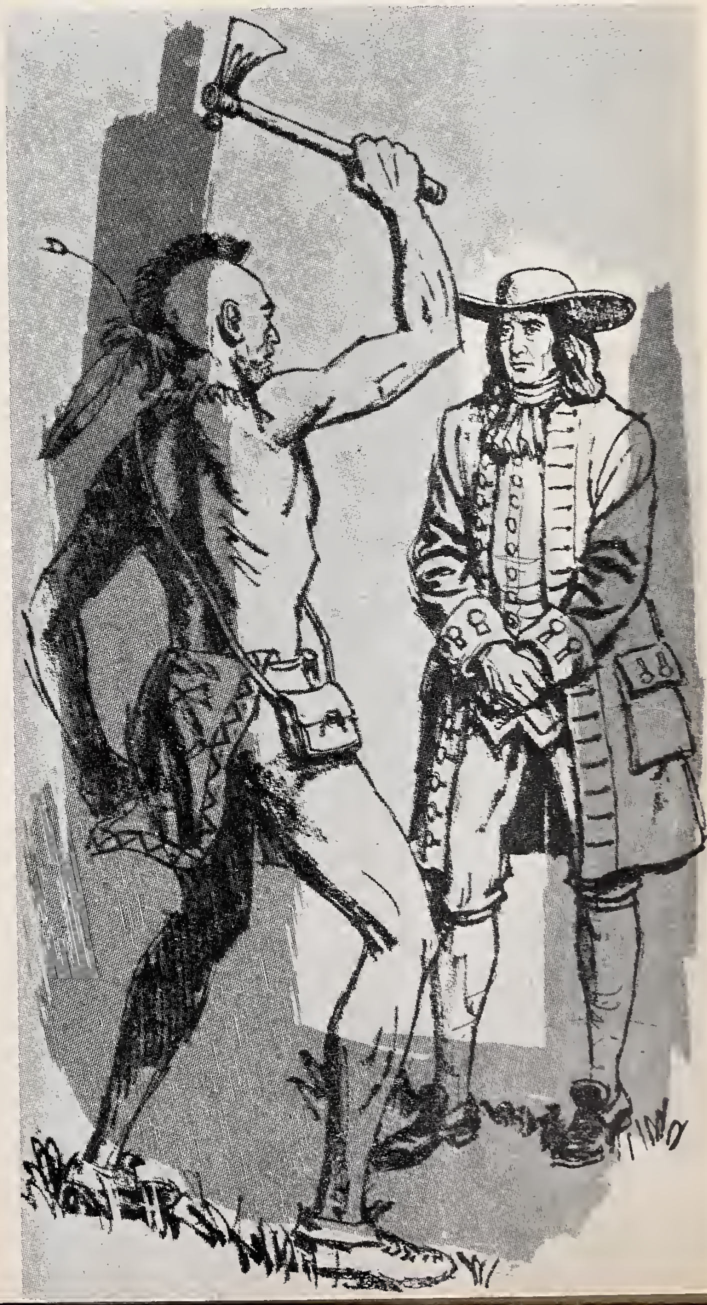
Woolman spent the rest of his life trying to do what he believed God required of him. He was a Quaker, believing in what they call the "inner light." Quakers believe that God will make known to a man what he wants him to do or say.

The Quakers are a very religious people. They have no regular preachers or ministers. When it was time for a Quaker meeting, the people would enter the simple, white meetinghouse and sit down, waiting quietly until one of them felt that God wanted him to stand up and speak to the others. Only then would the silence of the Quaker meeting be broken.

When John was twenty years old he went to work in the shop of a merchant in Mount Holly. One day the merchant sold one of his female slaves to another man. He asked John to write out a bill of sale for the transaction. This was the first time he had been asked to write a bill of sale for another human being.

Now he began to think. Was it right for Christians to own other people? John prepared the document his employer wanted, but told him he did not think slavery was right in the eyes of God. The next time someone asked him to write a bill of sale for a slave he asked to be excused.

As soon as the brave saw Woolman, there was a flash of bright steel. Woolman saw it but no trace of fear crossed his face.



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A few years later, John opened a shop of his own. He was an unusual shopkeeper. He did not want his business to grow, and did not try to sell people things they could not afford. The townsfolk in Mount Holly liked shopping in a store where they felt they received equal value for their money. When John Woolman's business grew too big for him to handle by himself, he closed his shop. From then on he depended upon his tailoring, his writing of legal documents, and his small farm for his living.

Several times John was prompted by his inner light to visit other Quaker meetings. Sometimes, alone. At other times, traveling with a companion, he visited other Quakers, stayed in their homes, attended their meetings, and shared ideas with them. John persuaded many slave owners to free their slaves. He paid slaves for any services they rendered to him while he was staying in the homes of their masters.

Some of Woolman's journeys were made on horseback and some on foot. He did not let discomfort keep him from following his inner light.

Woolman would not use silver vessels in his home, nor in the places he visited, because the silver came from mines which were worked by slaves who were miserably treated. He felt that ordinary china and pewter were good enough for him. He used very little molasses and sugar in his diet after he realized the way in which these products were tied up with the slave trade.

Woolman decided it was wrong for him to wear clothing which had been dyed, because the dyes were involved in the West Indies slave trade. He knew, too, that dyes weakened cloth, and that dark clothing was often worn because it hid the dirt so well. He wanted his clothes to be clean and not just look that way. How strange

Lauren Friesen

AND A GI SPOKE

Thick and red,
Prime,
Blood flowing through the line,

Churning and tugging
Flashing,
Lights on, lights off,
Ideas
Distilling in the mind.

On perimeters of a hurricane,
Alice, Beth, Cleo, and Deb,
Blowing and pushed,
Chased
Feelings of a spider in a spout of rain.

Old sea, same sea,
Old wind, same wind,
Alice, Beth, Cleo, and Deb.

Old spout, same spout,
Old rain, same rain,
River, ocean, clouds, rain, and
River—
Plus a little sun.

For my old man, it was Alice—
A 2 x 4 flying through the skull.
For my dear ole maw, the
River.
It was dragged, no purse, clothes, hair, or teeth.

Me?
Maybe Beth, ocean, rain, or hand.
And to my children . . .

Children—thick and red,
Prime,
Blood rushing through the line;

Churning and tugging,
Flashing,
Ideas distilling in the mind.

To my children, I leave
Cleo, Deb, clouds, and sea.

On perimeters of a hurricane,
Alice, Beth, Cleo, and Deb,
Blowing, pushed and chased.

Old sea, same sea,
Old wind, same wind,
Feelings of a spider in a spout of rain.

Old rain, same rain,
River, ocean, clouds, rain and
River—
Plus a little sun.

he must have looked in his white beaver hat, his white trousers and coat, and his shoes of untanned leather among the other Quakers whose clothing was dark and somber!

Many Quakers refused to go to war or to pay someone else to take their place in fighting. They would not pay taxes that were used to support armies or to make war against the Indians. When a soldier came to be quartered in Woolman's home, he let him stay and was very hospitable to him. But he would not let the army pay him for the soldier's room and board.

Occasionally, Woolman's journeys led him into very dangerous experiences. He visited Indian tribes in Pennsylvania when many Indians were on the warpath. Before he left his home to journey to the Indian country, some Quaker friends told him of new "scalping parties" that had killed English colonists. After discussing the dangers with his wife, he left to go among the Indians as he had planned.

In his *Journal* he tells what happened on this trip. In the first Indian village he visited, he was taken into a hut. As he and his companion sat talking to a friendly Indian, Woolman saw something moving in the shadows outside the door. An Indian brave had stolen up quietly and was waiting outside, ready to pounce.

Woolman did not hesitate. He stood up and walked through the door with his hand outstretched. As he went he spoke words of welcome to the tall figure.

As soon as the brave saw him, there was a flash of bright steel. The hand that had been concealed behind him brandished a tomahawk! Woolman saw it, but no trace of fear crossed his features. His face was unsmiling, but it mirrored the unmistakable love of God.

Slowly, the brown hand with the tomahawk descended to the Indian's side. Soon there were four men in the hut, smoking the pipe of peace.

When he returned home, John helped raise money to promote friendship with the Indians. Some of the money was used to pay the Indians for lands which had been unfairly taken from them. A part of it was used to buy three hundred acres of land which became Brotherton, the first Indian reservation in the United States.

Later, Woolman felt that God wanted him to go to England to persuade Quakers there that everything having to do with slavery was wrong. Many English Quakers were making money in the slave trade, although slavery was not permitted in England itself.

In 1772, he sailed for London where the London Yearly Meeting of Quakers was soon to be held. He carried certificates of recommendation from some American Quaker meetings. Woolman traveled in steerage, down in the ship with the sailors, instead of in the comfortable cabin with the other passengers. He felt that the cabin accommodations were too fine for him, and he wanted to get an idea of what a sailor's life was like.

Traveling in steerage was most unpleasant and crowded. The sailors had to work hard to keep the ship sailing night and day. Often wet and cold, they would get drunk to forget their miseries. They thought it very strange that a man would choose to travel in their part of the ship and could not help being curious about John Woolman. This curiosity made some of them listen to what he had to say about Jesus.

Arriving in London after the long, tiring voyage, Woolman went at once to the London Yearly Meeting. Half an hour late, he walked into the very proper and sober assembly of English Quakers. They stared in astonishment at this strange creature from America. His clothes were wrinkled and white! How could they give him permission to travel among their fellow Quakers?

But John Woolman spoke to them. He told them of the love of God which led him to make this pilgrimage to England. He spoke especially of his concern for the slaves. When he sat down, the English Quakers knew they had misjudged John Woolman. His clothes were peculiar, and he was late, but his voice and what he had to say convinced them that he was truly serving the inner light.

Everywhere Woolman went, the English Quakers could see that this man would gladly suffer any inconvenience, embarrassment, hardship, or danger in order to live according to what God had led him to believe was right.

We cannot measure the results of his influence. We can only wonder how different the world today would be if some of us were as attentive and faithful to our inner light as was John Woolman.

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*Supplemental reading for the Sunday school lesson of Jan. 8, "Channel for God's Power."

COVER

"Summer's Stores" by John Ensor. The scene is in Alberta. An inscription on the painting reads: "Peace River/Sexsmith Grain Elevators. 8 out of 21."

CONTRIBUTORS

Frank C. Peters is pastor of the Mennonite Brethren Church of Kitchener, Ont. Earlier reports on the visit to Russia have appeared in the following issues: Nov. 22, p. 713; Dec. 13, p. 776; Dec. 20, p. 778; and Dec. 27, p. 791. Additional reports will appear in the issues of the next few weeks.

Lauren Friesen, Aurora, Neb., is a middler at Mennonite Biblical Seminary, 3003 Benham Ave., Elkhart, Ind. Of his poem, he says that it "was written while reflecting upon a three-hour dialogue with an American GI two days prior to his flight to Saigon for U.S. military duty."

Malcolm Wenger is secretary for North America for the Board of Missions.

CREDITS

Cover, National Gallery of Canada; 3, 4: All Union Council of Evangelical Christian—Baptists. Persons on the group picture have not been listed in the order of their appearance. The seven names supplied are as follows: P. Penner, an elder of the (Church) Mennonite congregation, Frunse; Jacob Fast, member of the All Union Council and Mennonite Brethren minister, Novosibirsk; A. Friesen, Mennonite Brethren, pastor, Karaganda; T. Quiring, Mennonite Brethren pastor, Duschambe; Johann Martens, Kant; P. Heese, minister of the (Church) Mennonite congregation, Tokmak (third from left); and Victor Krueger, a minister in the Moscow Baptist Church (first from right).

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 446B1; John Ewert, Freeman, S. D. 57029, J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

Malcolm Wenger

Simultaneous Evangelism Emphasis and Luke-Acts Study

Sometimes you don't know where to go except on your knees," reported a Mennonite pastor recently after describing his efforts to work with a non-Christian parolee. "We don't have any other resources."

The men of his church have been assisting parolees as a part of their evangelistic outreach. "This fellow has done more to change me than anybody I have been with."

The pastor continued, "He asks questions that have no answers in the books. I am going to school in evangelism working with him."

From New Year's to Pentecost many of us will participate in the Simultaneous Evangelism Emphasis. At the same time many of us will also be in an extended study of Luke and Acts in our Sunday morning Bible classes. Bringing these two together could add new vitality to both.

"We have studied Luke and Acts before. Just going through them again is going to be dull," might be the reaction of some. But for those who, like the pastor mentioned, are deeply moved with a non-Christian friend and facing perplexities and problems for which they have no answers, Bible study can be a source of help and direction. In facing questions that are beyond ourselves, we come to the Word as seekers.

As we follow our first century Palestinian physician-guide through the dusty streets of Nazareth, Jerusalem, and Jericho, we see anew how the Son of Man met the people of His day with their varied reactions and needs. He contacts them in the temple, on the beach, and in the home. He speaks to the milling crowd and to a lonely frustrated woman. He meets men at work, in a government office, at dinner, or in the darkness. We watch Him deal with curiosity and indifference, with adoration and doubt, with interest and unwise support, with hostile skepticism and murderous anger.

Then as we go to the streets of our town, to the barbershop and the PTA, to the job and the supermarket, we will be thinking how we, too, may see the people about us with the concern Jesus had, and what we can do to contact them.

Again we follow Doctor Luke as he leads us along the roads reaching out from Jerusalem to Antioch and Ephesus and beyond. We see the early Christians, sometimes with leaders left behind, breaking the narrow confines of their own background and ideas, and going everywhere sharing the gospel in the power of the Spirit "to each in his own tongue."

Focusing again on our day, we realize that our brethren who walk the streets of Tokyo or Taipei, Kinshasa or Korba, must listen to and learn the language of the people about them. But we, too, who walk the streets of Henderson or Hutchinson, Minneapolis or Moundridge, need to listen to the language of those about us, need to wait and hear what their real concerns are before we can share Christ effectively with them.

How do we get started?

A businessman was startled when a fellow worker whom he had known for some time told him, "Bill, I didn't know you were a Christian!" He began to realize that he had been leaving Christ in the parking lot when he came to work. He decided to change, but the memory of his previous silence, of the shady stories he had told, of questionable business methods he had used took his courage away. Finally, he decided to start by praying silently for his associates as he took a break at the water cooler.

Without noticing any special change in himself, he saw that the atmosphere of the office was changing. Soon some began to drop by to talk about personal concerns. Later, came a morning prayer meeting and discussions on how to apply Christianity to their business. Even non-Christians participated.

As you begin, you may find opportunity to use the questions suggested by Nelson Kauffman. Ask someone, "What do you think the church is saying to the world?" or "Do you think the church makes any difference in the lives of people?"

Waldron Scott suggests a series of questions which one can follow even if first responses are negative. "Are you interested in spiritual things, Bob?" Then, "Have you ever thought about becoming a real Christian?" Followed by, "Bob, if someone were to ask you, 'What is a real Christian?' how would you answer?"

As your Bible class studies Luke-Acts, you might consider the following as one way to tie in an evangelism emphasis:

1. Covenant together as a class to try to speak to at least one non-Christian a month about Christ.
2. Take time to share experiences, including failures as well as encouragements.
3. Offer brief pointed praise and petition concerning these joys and perplexities.

Perhaps we are unsure of what our evangelistic message really should be. Search the Word together with this in mind and catch again the confidence of the early Christians. Do not only master Luke-Acts, but let Luke-Acts master us.

Luke's story does not end. The close of the Acts of the Apostles is but a pause to catch breath before continuing the story. What will today's Luke record when he writes "The Acts of the Young Adult Bible Class" or "The Acts of the First Mennonite Church" as chapters in the unfinished story of God's concern?

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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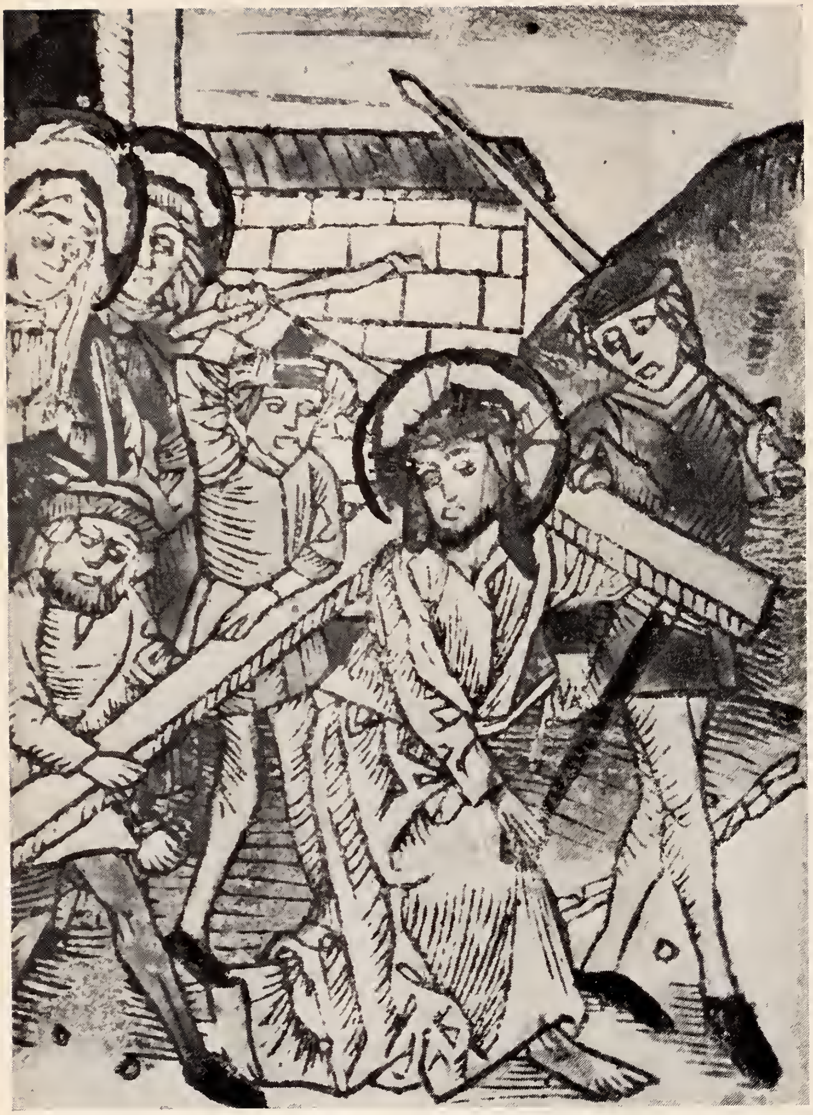
The Absolute Demands of Our Lord

Chester K. Lehman



"Christ Bearing the Cross," German woodcut, fifteenth century. National Gallery of Art.

PAUL'S TEACHING ON the believer's union with Christ centers in being crucified with Christ. This is simply to restate Christ's teaching on discipleship.

Said Jesus, "If any man would come after me, let him deny himself and take up his cross daily and follow me" (Luke 9:23). With these words, Jesus introduced the most exacting of His teachings. Discipleship to Christ is costly, even to the point of the surrender of life. In the several contexts where Jesus expounded the principle of discipleship, He imposed the absoluteness of His demands upon the disciple with the authority of His supreme lordship (Luke 9:23, 27, 57-62; 14:25-33).

The personal reference cannot be escaped. No one is spared from taking up his cross. On this account the reality of the disciple's union with his Lord is determined by whether or not he has taken up his own cross. A criminal literally took up his cross; it was the instrument by which he was put to death.

Plainly, there can be no mere spectator attitude to a person's taking up his cross to be crucified. There was a world of difference between the chief priest's view of Christ on the cross and that of the thieves who shared the horror of the cross.

The essence of the disciple's cross is suggested by the paradoxes of one's seeking to save his life and thereby losing it, and by gaining the whole world and thereby losing his own soul. Ultimately the tension centers in the self, and this becomes the disciple's cross.

Thus the rich young ruler suddenly became aware of the cost of discipleship when the Lord commanded him to sell all that he had and distribute to the poor (Luke 18:18-30). Moses experienced the tension be-

Luke 6:46—"Why do you call me 'Lord, Lord,' and do not what I tell you?"

tween Christ and the treasures of Egypt. Definitive of this tension are the decisive acts on the part of Moses. He "refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward. By faith he left Egypt, not being afraid of the anger of the king; for he endured as seeing him who is invisible. By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them" (Heb. 11:24-28).

Jesus showed the futility of half-hearted service. This truth was brought home to three would-be disciples (Luke 9:57-62). Jesus shocked a man in his enthusiastic but premature commitment by telling him that the Son of man suffered the privation of having nowhere to lay His head. This man saw only the glamor of Jesus' popularity but had no idea of the coming cross.

Another man thought that the fulfillment of filial obligations was higher responsibility than that of following Christ. Jesus bluntly told him, "Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God" (Luke 9:60).

The third would-be follower wanted first to say farewell to those at his home. Jesus, seeing through this man's divided affection, promptly told him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God" (Luke 9:62). Apparently discipleship's requirements of complete devotion and unconditional faithfulness were too much for him. He would have been willing to serve Jesus on a part-time basis perhaps—just so that it would not interfere with his career, his business.

It was very difficult for the multitudes to learn the absolute demands of discipleship (Luke 14:25-33). During a surge in their idolizing enthusiasm, Jesus turned and said to them, "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me, cannot be my disciple."

Matthew's account adds, "A disciple is not above his teacher, nor a servant above his master. . . . If they have called the master of the house Beelzebul, how much more will they malign those of his household."

Then followed words of encouragement against fear. Finally Jesus said, "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me" (Matt. 10:24-39).

I have quoted from both Luke and Matthew in order to sharpen the idea of the tension which obedience to the absolute demands of discipleship requires. Follow Paul as he described the tension he experienced: "We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies" (2 Cor. 4:8-10).

Let us live with the Apostle the following experiences: "As servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God. . . . (2 Cor. 6:4-6).

These tensions seem unbearable, yet Paul endured them for Christ's sake. So also modern Jews and Moslems, socially elite and learned intellectuals, political dictators and financial magnates, self-righteous sinners and skid-row wretches—all need to suffer tensions in order to become disciples of Christ.

I return to the Luke 14:25-33 context. There was reason for Jesus to interpose this question: "For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?" Building a tower was the one all-embracing task of a man's life. In like manner, a disciple has no time or energy for anything else than to bear his cross and follow his Lord. Similarly, a king with only ten thousand men, confronted by another king with an army of twenty thousand must decide on fighting to the end or on surrender. Relentlessly Jesus concluded, "Whoever of you does not renounce all that he has cannot be my disciple."

No one, then, can be a disciple of the Lord unless he is willing to commit himself to the absolute demands of his Lord. This commitment means bringing the whole of life under the lordship of Christ. Either Christ is Lord or the self is Lord. No compromise arrangement is conceivable. There is no alternative. There is no escape from a personal decision.

New Cities

Can they be built? And can the church minister to them?

Paul Peachey

THERE WAS A time when the rich lived in the center of the city, while the poor were scattered around the outskirts. In many American cities this order has long since been reversed. The poor are crowded into central-city ghettoes, often racially segregated. The well-to-do have fled to the suburbs or the country.

For central city and suburb alike, this development has been disastrous. Crowding and loss of income and talent in the cities leads quickly to visible disaster.

Not too evident at first is another sort of anemia in the suburbs. Sprawled out endlessly and wastefully they represent a cloth of sand rather than an organic fabric. Vital centers of manifold action which alone can make cities live are lacking. Delinquency can flourish in suburbs as in inner city.

In some European countries, the new-towns-movement has emerged as one possible alternative. Recognizing that new urban areas must indeed be built, society takes the development by the forelock. Satellite cities are developed to prevent the chaotic growth of suburbs. This movement, too, has its weaknesses. While a few such towns were built in the United States during the Roosevelt era—Greenbelt, Maryland; Greendale, Wisconsin; Greenhills, Ohio—the idea has not made a great deal of headway.

Attention has recently been drawn to two new developments in the Washington, D.C., metropolitan area. Last May, a new city called Reston was dedicated about twenty miles west of Washington. For this occasion the new city center and the first of the five villages in which the city is grouped were completed.

At an earlier stage of development is another such city to be called Columbia, located in the beautiful but rapidly wasting corridor between Baltimore and Washington.

Reston is to reach a population of 80,000, while Columbia may go as high as 120,000. Both are planned as complete cities—industry, residence, education, health services, cultural endeavors, and recreation. All the people who work in the city are to have space to live, while all who live in the city are to be able to find work.

Columbia, however, has a further distinction which will lend excitement for many years to come. The developer is a dedicated Christian layman, a member of the United Church of Christ, named James W. Rouse. A city planner who has developed a number of intriguing projects in the United States, Canada, and Mexico, Rouse operates Community Research and Development, Inc., in the delightful little village of Cross Keys, which he built on the northwest outskirts of Baltimore.

For Rouse the development of human beings is to be the organic principle which is to give shape to the new city of Columbia. But what is proper human development? From the outset Rouse decided that the churches must help to answer that question. Consequently, he invited the churches in, not first of all to talk about land allocation for church building or the usual comity arrangements, but to help answer the larger questions concerning the shape of the city.

Rouse naturally turned first to the leaders of his own denomination. It soon became clear, however, that the question of human development had sweeping implications for the churches in their own life. The question had to be faced: Can the church respond faithfully to this situation and take for granted existing denominational patterns?

It became clear at once that the situation offered a unique opportunity for cooperative planning among the churches. The National Council of Churches was called upon to provide the umbrella leadership during the early stages, while regional and local groups would work out more permanent arrangements.

City church-planning experts were consulted, and Stanley Hallett, of the Church Federation of Greater Chicago drew up the thirty-page "Working Papers in Church Planning, Columbia, Maryland" which set the framework for church planning. From this emerged key concepts such as the need for shared facilities, shared finances, shared industries, and shared administration among the churches in the new city.

In January, 1965, the National Council of Churches and the Maryland Council of Churches set up a Mission Development Committee, which is charged with the interim planning. Bringing together denominational and local church representatives, this committee officially launched the Congress of the Columbia Cooperative Ministry last May.

This is an unusual venture in faith, since the participating denominational groups are covenanting to share their life and witness in the new city without being able at this point to anticipate the forms that will emerge. At this point, the Congress works through two principle agencies: the Cooperative Ministry Commission which is charged with church program, and the Religious Facilities Corporation, an agency set up to build and to hold title to share church-building facilities.

One suggestion, advanced early by a member of Rouse's staff, was that the historic peace churches be invited to contribute in the field of peace witness. Accordingly, representatives of the Brethren, Friends, and Mennonites were brought together by Clarence Sinclair, a dedicated Presbyterian minister, formerly from the state of Washington, who had been brought to Columbia to serve as director of the Mission Development Committee.

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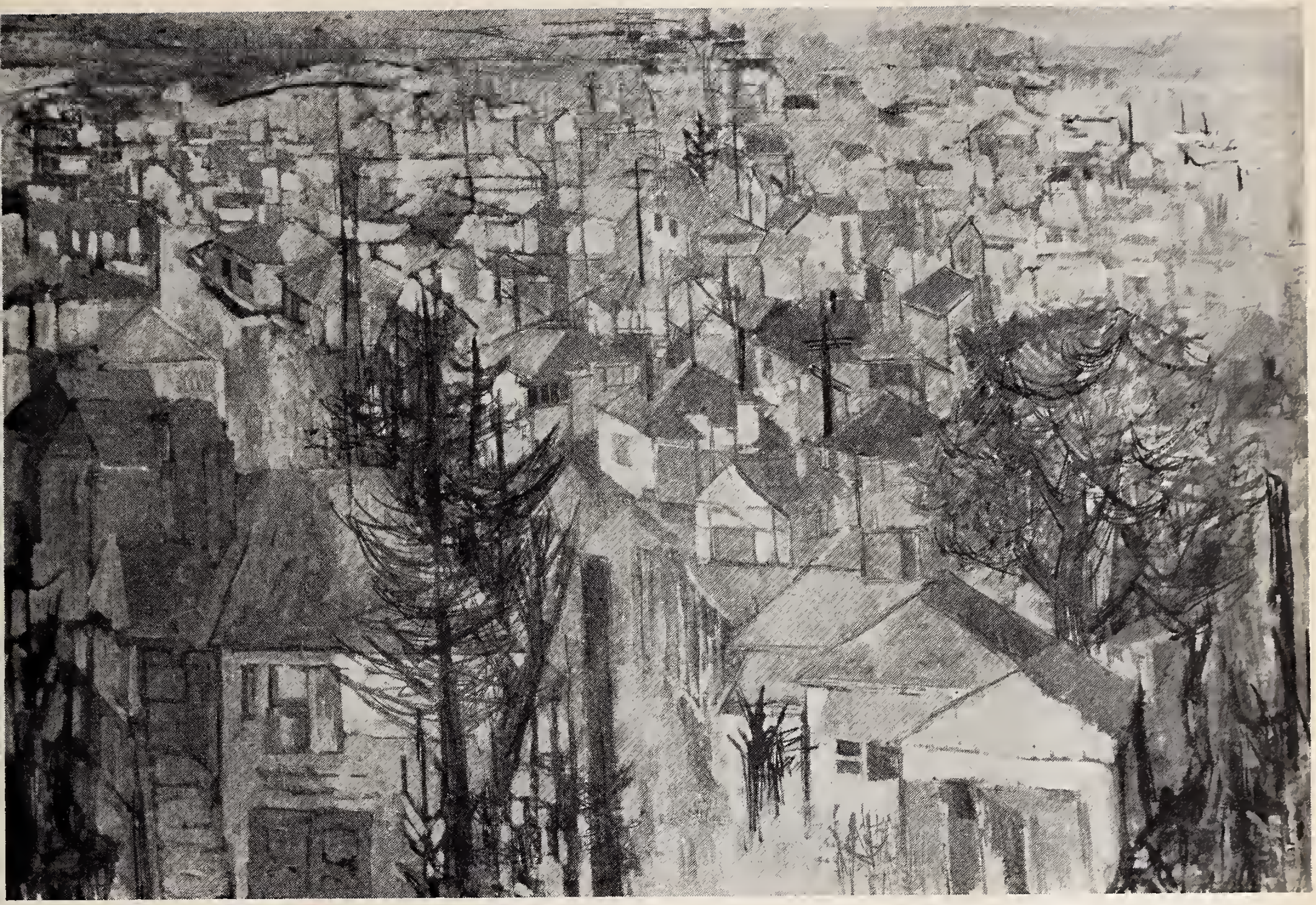


"New Housing Project" by Molly Lamb Bobak.

National Gallery of Canada

Three planning meetings have been held, with Edgar Metzler and Paul Peachey attending for the Mennonite Central Committee Peace Section. While no final decision has been made, it is proposed that the three groups appoint a staff person who will participate as a member of the shared ministry in Columbia, with special responsibilities in peace and social concerns.

New projects, like new brooms, are exciting with promise. It is reassuring to see this enthusiasm tempered by humility and self-criticism among these churchmen. There is an awareness that no one can make religious decisions in advance for the people who have not yet come. Emphasis is placed, accordingly, on the kind of planning which will give people in the new city real options. As a speaker at the constituting convention stated, Jehovah's Witnesses must have the same freedom to live and work as do those now engaged in cooperative planning.

New towns like Reston and Columbia also face perils. Secretary of the Interior Udall, addressing the audience that gathered for the dedication of Reston, referred to the comments of a foreign planning expert who had visited Reston. Pointing out that no new town has ever fully succeeded, this expert saw two serious stumbling stones in the path of Reston.

One is that it might become the exclusive preserve of middle-or-high-income people. The other is racial discrimination. Thus it remains to be seen whether the new town is an *emotion of nostalgia* or *an act of faith*. The Christian community could tip the scales.

The state needs the Christian witness

The following report was written by Larry Kehler, secretary of information services for the Mennonite Central Committee.

THE CHRISTIAN IS called to be a lamb —not a hawk or a dove—in all life situations, including those of international conflict, said Donald R. Jacobs, missionary and sociologist. He was speaking to an inter-Mennonite consultation in Minneapolis in December.

Basing his discussion on the writings of John, especially Revelation, Jacobs pointed out the appropriateness of the lamb as a symbol of the church. Christ's lamb-likeness was John's ideal, and he assumed that all Christ's followers would take this example as their model.

Christians are frequently too preoccupied with power symbols, said Jacobs, but often the believer has to be weak so that God's power can be made known. The believer should be lamb-like even under persecution.

Christians should seek their answers for the present age in history, he continued. Once the believer grasps the great movement of God in the past, which is recorded on almost every page of the Scriptures, he receives a new insight into the present and the future because he sees himself in the mainstream of what God is doing in the world.

The eighty representatives at the consultation had little quarrel with Jacob's basic interpretation. It was pointed out, however, that the symbol of the lamb should not be used too exclusively. "The obedient servant is also a valid symbol," J. A. Toews suggested. "We are to be good soldiers of Jesus Christ." Some wondered what the lamb symbol means for the twentieth century.

William Klassen added two dimensions to the scriptural picture of the lamb, which are occasionally overlooked: first, the lamb's wrath (Rev. 8) and, second, its function of bearing people's guilt. Elaborating on the second point, Klassen said, "If a public demonstration is a way of bearing the guilt of the people, then it is in the best prophetic tradition."

The issue that resulted in the calling of this consultation by the Mennonite Central Committee Peace Section was the war in Vietnam. Some individuals and groups within the Mennonite brotherhood have made vigorous protest to government leaders about the U.S. and Canadian governments' involvement in the Vietnamese conflict. Others have had deep reservations about this type of witness, feeling that it is a violation of the principle of separation of church and state.

Individuals with a broad range of viewpoints on the specific issue of Vietnam and on the broader question of the Christian's responsibilities in the arena of international conflict were invited to the consultation. They spoke only for themselves, not as official representatives of their conferences. A summary statement was prepared by a findings committee on behalf of the consultation participants, but it will have no official status.

In his opening address, William Keeney, chairman of the Mennonite Central Committee Peace Section and moderator of the consultation, said, "We do not necessarily expect that we will here arrive at specific proposals for action to make administrative decisions for Mennonite Central Committee or the peace section. We have no mandate here to speak or act for anyone but ourselves, except as our findings might commend themselves to others. . . . We have some precedence for this . . . in Acts 15 and in our more immediate history. At the conference in Winona Lake in 1950 a similar group issued a statement on peace, war, and nonresistance which was later used by several groups in drafting their own statements. It has given us a common basis to move together in our witness and work."

John H. Yoder, in a presentation entitled "Issues and Options," pointed out that although the Mennonite and Brethren in Christ churches may have a common conviction about nonresistance, they are not necessarily drawing closer together in their understanding of this teaching. Differences are arising, for example, because of the various associations which these groups have outside the Mennonite brotherhood.

"Very often," suggested Yoder, "what trips us up in trying to work together is not the fact that we differ, but mistaken assumptions about where we thought we agreed."

"What do we really mean by nonresistance?" he asked. He then listed five different ways in which this teaching is now being viewed.

1. For some, nonresistance is part of a cherished cultural heritage, along with such features as a particular language, a certain way of cooking, and other folklore. Nonresistance can not be pressed on other people because they do not have a Mennonite background.

2. Nonresistance is viewed by others as a worthy denominational distinctive, like the mode of baptism. It is an important feature of their own faith, but not one which they feel compelled to urge upon others.

3. Another view holds that nonresistance is an intrinsic part of the gospel, "without which the gospel is not gospel."

4. A fourth view is that nonresistance is the touchstone of Christian nonconformity. It is the test of whether a believer is separate from the world or not.

5. A fifth interpretation sees nonresistance as a witness to peace and reconciliation as a way of life for all men—at the neighborhood, national, and world levels — regardless of whether the persons are Christian or not.

It is possible, Yoder said, for one person to subscribe to two or three of these options. Some, however, hold to a single view and deny the validity of the others.

How does nonresistance relate to modern government? Yoder listed four options.

1. One view is that there is one morality for the regenerate Christian and another for the world outside the church, especially for the state. The statesman receives guidance concern-

NEWS

ing what he must do through some channel other than the church. Christians don't speak to the authorities because they have their own way of knowing what they should do. It's wrong for the Christian to kill, but it's right for the rulers to kill under certain circumstances.

2. A second interpretation says that there is one clear moral demand for the Christian, but beyond that nothing can be said. Christians can't ask the authorities to act like Christians because they have to be Christians to do that. Christians shouldn't waste their time speaking to the authorities because it diverts them from their specific task of evangelism. Furthermore, they should remain quiet because they don't really understand the circumstances.

3. There is only one morality—the Christian's—states the third option, but it can't be expected of everyone, so the Christian doesn't expect it of the world. God exercises a providential control over the rebellious world. Christians can, therefore, say something to government. They can't ask the authorities to be Christian, but they can urge them to be more fair and thus move in the direction of the only true good, which is in Christ.

4. A fourth group says there is but one morality for all. Christians can most easily understand and approximate it, but it is expected of all men. The standard of true humanity, which is no different from the will of God, is held before everyone. Everyone is expected to be a real human being.

The discussion was lively, but "lamb-like." The proponents of the various points of view stated their positions without hesitation, and there seemed to be a genuine readiness to hear each other out.

Although no effort was made to arrive at a consensus, it became clear early in the conference that there was general agreement that the church should witness to government. The problem boiled down to two questions: to which issues should the church speak, and how should it communicate its concern.

There was an undercurrent of concern about the use of marches and similar forms of demonstration. "Marching is a resistant nonresistance," said John Reimer. The Apostle Paul would have marched on Rome if Christians should demonstrate, added Sanford Shetler.

When John H. Yoder suggested that Christ's going to Jerusalem prior to His crucifixion was a march, and that the title, "Messiah," given to Him by the crowds was a political one, one of the consultants replied, "We can't drag Jesus down to any political purpose. Jesus was recognized by the crowd in Jerusalem as King of kings. He came to save."

The findings committee presented the following guidelines:

"It is our conviction that a witness should be given when there is a conviction that the Spirit of God is moving us to speak, the issue is in line with our faith interests, it is a vital current issue, it is important enough to use our limited resources of time, money, and personnel; and there is a group gathered which share a concern."

It stated further, "We need seriously to consider the obligation for giving such a witness out of faithfulness even though it may appear that it will have no effect, even though it may be misunderstood or misinterpreted, even when there may not be complete agreement on the problem, and in spite of the fact that there is danger involved in giving the witness."

Several were quick to add that legislation is not the hope of the world. "The basic human malady," said J. Otis Yoder, "is the depraved human heart. If we begin working at the problem on the social level, without recognizing the demonic self-interest in man, we won't be solving the problem."

"We must recognize," said Clarence Hiebert, "that only the transforming work of Christ can remove the cause of suffering."

Bill Juhnke, Jr., of Bethel College, one of two college undergraduates at the meeting—the other was Robert Harms of Tabor College—expressed disappointment that the consultation wasn't speaking out more clearly to the government and the church about Vietnam. "I've become greatly concerned about our nation's involvement in Vietnam," he said. "We have a responsibility to attempt to understand the situation and to speak out."

"Are we expecting as a denomination to take on the whole spectrum of moral questions?" asked J. Otis Yoder. He urged that the issues the Mennonites choose for study be carefully selected. "Perhaps our denominational distinctive is the area of peace," he suggested.

"We have a mission to other denominations," noted Orie Miller.

J. A. Toews supported this idea. "Our problem is the unfaithful church, more than the state. This is where we should direct our witness. The unfaithful church is wherever discipleship is not preached and practiced. We, too, need to confess."

Victor A. Dirks, Savage, Minn., contributed the following impressions of the above consultation.

A strong sense of history is invoked by the panorama of the forty-six years of MCC represented by the presence of Orie Miller, who was there when it all began, and is still with us. I myself remember that I am living proof of that first ministry to the famine-stricken Mennonite communities of South Russia in 1922. In the room were other faces, delivered unto this day and service by MCC activity after World War II.

What is the role of MCC at this time, considering that it has been a divine instrument for the preservation and deliverance of so many in times past? No one dare assume that it can merely mark time waiting for the next emergency within the Mennonite community of the world, and then rush in with aid. If it is to be true to its motto "In the name of Christ" there is a place for its witness at all times.

In this spirit the MCC finds itself in Vietnam, in the key role of directing the efforts of Vietnam Christian

Service, a joint undertaking of MCC, Church World Service, and Lutheran World Relief. No one in the wide group represented at the consultation doubted the propriety and imperative of the MCC presence in Vietnam as it ministers to the refugee, the wounded, the widow and orphan of the people caught in the middle—as it was put so aptly: "When two elephants fight, the grass gets trampled."

A quarter century ago, some of us might have considered this as the proper place of the International Red Cross rather than the MCC, but we have all come a long way in twenty-five years.

But as the MCC worker tries to shelter the family whose home has been put to the torch, or meet the needs of those made destitute by inflation in Saigon, or soothe the napalm burns of a small innocent child, must this be a ministry in silence, while home congregations pay more taxes to buy more napalm and send more troops? Does a moment finally come when his conscience drives him to say to the government that purports to speak for him: "Stop and reconsider"? And if he does say so, does he have the understanding support of the Mennonite community in the United States, in Canada, and elsewhere?

The exchange of views was quiet and intense, but out of it all came a working paper with guidelines for the present time as well as the future crises that are sure to come.

If there is a Mennonite consensus on a ministry of service to suffering humanity in the name of Christ, the mandate for speaking to government is far less clear. Who shall speak: the individual, troubled in conscience, or the church as a body? There are differences over legitimate issues, timing, means of communication. Should one speak at all?

The full tragedy of Vietnam was spelled out by a panel led by Atlee Beechy, former director of Vietnam Christian Service. These were people who had been there, our own people whose witness we can rely on. Primary concern of the panel was the mass of war-weary people caught in the middle; whose country was being taken over, whose culture of thousands of years was being supplanted by an American GI culture, whose living was being eroded by inflation and a dollar invasion that favored the taxi driver, the black marketeer, and the prostitute at the expense of the way of life of former years. A nation that exported rice in times past has become a nation in need. No less than a million and a half refugees are in need of help at this time.

Agreement on the basis of nonresistance was surprising; generally it was felt that nonresistance is an integral part of the gospel, inseparable from the whole and other aspects; not a kind of frosting on the gospel cake, to be put on if the situation permits or to be realized only when the kingdom of God is finally set up. Likewise, the concept of moral codes was rejected. The idea that there is one morality for the church and the Christian, and another for the state or the principalities and powers, so largely identified with the old doctrine of the two swords, is not Mennonite. There is *one* Lord, even Christ, and His teaching is binding on all of humanity.

But who will tell government this? Is this our proper province? Not all of us feel equally strongly here. Some of us think that the church should remain silent as a church, and that the limit of Christian witness to government is via the individual, who has no business implicating the church as such. Yet soul searching revealed that this is really not our true position; even the most reluctant of us in this area found that we have talked to government as church bodies in matters we adjudged to be of vital concern, such as making provision for Mennonite refugees and displaced persons after the last war, or with regard to military conscription. If there were 40,000 ethnic Mennonite refugees among the homeless in Vietnam today, we would speak with a clear and unified voice.

The outside associations of various Mennonite bodies and individuals bring conflicts and problems of divided loyalties; supporting the Mennonite peace witness in one context, and in another, a "patriotic" endorsement of national policy of a government that outside the country is generally held to be as hard and driven by self-interest as any in the world leads to mental compartmentation and self-contradiction. The experiences some of us and our parents have had in the Russian revolution have left scars that make it difficult for some of us to make new appraisals and beginnings. And we do dread the censure and loss of status in our particular non-Mennonite reference groups that might follow from our total and unequivocal commitment to Christ.

Nevertheless, these outside associations also afford opportunities to "witness to the church"; even those segments that appear to be at variance with our concept of obedience to Christ in the matter of nonviolence. Some of those who have spoken to these matters have found open doors and receptive minds. In part this arises from the judgment of war and disaster striking the church; in part, from the knowledge that modern war's total destructiveness calls for a reevaluation of old rationalizations.

How can the pain and suffering of a homeless refugee or a burned child reach us in our fine homes in suburbia? Those who spoke to the issue with the deepest conviction were those who had placed their bodies and hearts next to the suffering and agony of war. To share the conviction that they bring, we will have to share the suffering and ministry with personal involvement.

The report and pictures of the recent trip by the MCC's William Snyder demonstrated this problem of involvement. Who of us would copy 495 pages of church choir music by hand as part of being a choir? Who of us would be ready to accept the censure and reproach of society that is part of the Christian commitment over there? Yet in faith it is possible to say that sufficient to each situation is the strength given to those of Christ's servants who are faithful.

Dentist to Colombian school Voluntary aid for children

James McCrory, a physician in dental surgery from Berne, Ind., together with his wife Doris, recently spent two weeks at the General Conference Mennonite Mission schools in Cachipay and La Mesa.

He gave dental attention to the children of the schools as well as to church members. The nurses, Janet Soldner and Estela Alvarado, were on hand to assist and serve as translators for Dr. and Mrs. McCrory.

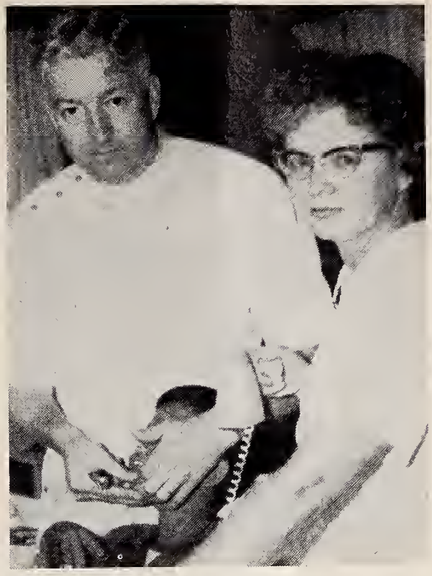
Patients were treated in the living room, kitchen, or dispensary. It was amazing how much was accomplished, even though the facilities were not up to date. A Montgomery Ward catalog served well to give support to the dental chair. Automatically Dr. McCrory tried to raise the chair with his foot, but it would not budge. However, a late model portable drill which Dr. McCrory had brought with him made the work easier.

One round-faced boy insisted that we pull his aching tooth. It was too late in the afternoon and he was persuaded to wait until morning. Early the next morning he was there to have the bad tooth pulled. He also brought a brother, and later his mother, to see the dentist.

Some people had to be taught that to deliberately spit on the floor is not a hygienic practice. Many children were taught how to brush their teeth properly. Obviously some were not in the habit of using a toothbrush. Others forgot to bring one or did not have one. They were surprised when Dr. McCrory pulled a brand new one out of his pocket for them. That was magic!

Some patients came a long distance. One woman had a three and one-half hour bus ride one way. Others walked over an hour to receive relief from pain. One mother was brave enough to walk home in the dark after some extractions. That meant over an hour's walk and crossing three rivers. After all, ten hungry mouths at home needed supper.

The children were eager to have their turn because they knew that toothaches are no fun. They, as well as the adults, were grateful to be relieved of their pain by skilled hands. The kindness shown them was a sermon in itself.


Dr. and Mrs. James McCrory

The children, won by the radiant personalities of Dr. and Mrs. McCrory, did not whimper or cry while the doctor worked. Obviously they had found a genuine friend in this North American dentist, who not only looked after their teeth, but also played basketball with them.

These people would have gone on living with their abscesses and their pain either indefinitely or until they could bear the pain no longer. They reason: Why spend the money if you don't have to? What a blessing it was to have someone give of his time and talent to help them.

Dr. and Mrs. McCrory are members of the First Church, Berne, Ind.

Volunteers double in 1966 Service in poor areas

The number of volunteers finding assignments in General Conference-sponsored voluntary service projects has doubled during the last year, reports Wilfred Unruh, voluntary service director of the Board of Christian Service.

A steady growth in the number of volunteers during the last four years is reflected in the statistics recently secured by the voluntary service office. In 1963, thirty-eight persons were serving. In 1964, the number had risen to fifty. Seven more persons were added in 1965. By August, this number had more than doubled with 120 volunteers now serving under Board of Christian Service.

Much of this increase has come from the accelerated pace in conscription of draft-age men in the U.S.A. The second factor has been the acceptance of a growing number of young couples into General Conference voluntary service projects.

The steady growth of voluntary service is a partial fulfillment of the hopes expressed by the Estes Park General Conference session. At the 1965 sessions strong encouragement was given for "an all-out push in voluntary service participation."

One of the frontiers for projects in North America is the low-income disadvantaged community of larger metropolitan cities in the United States and Canada. New projects in Fort Wayne, Ind.; Oklahoma City, Okla.; Hamilton, Ont.; and increased assignments in the Woodlawn Chicago area represent this new frontier.

Persons interested in exploring assignments of voluntary service are encouraged to apply early to share in the choice of their place of service.

Minister in India retires Served in difficult places

Ruth Ratzlaff, a missionary to Korba, India, writes the following report.

Kripadan D. Ghore, an outstanding Christian leader who recently retired from the active ministry, came from Belladula.

Belladula is a large village, twenty difficult miles from Champa, India. Its people are mostly rice farmers and fairly well-to-do. Back in the 1920s the missionaries had the vision of the great spiritual potential in Christian schools and were led to establish such a school in Belladula, a stronghold of Hinduism. There was not a Christian in the village until a teacher moved in to proclaim the gospel through teaching and lay evangelism.

One of the older boys who attended that first school was Kripadan Ghore, son of a wealthy farmer, Chanahu by caste. Kripadan was an alert, energetic boy who enjoyed his studies, but not only his studies. The

H. Ens, S. Ens, Bartel, Funk, Schmidt, Stephen (Workers).

stories of the life, death, and resurrection of Jesus, as told by the Christian teacher, fell on fertile soil. Kripadan believed that Jesus had come to save him, also, but he did not dare let his people know how he felt.

In those days, when a person had completed four grades, he was qualified to become a teacher. Because of the shortage of Christian teachers, Kripadan, although still a Hindu, became the teacher in the mission school in his village. As he taught other chidren the stories of Jesus, he became so convicted that he knew he must declare openly, and before all, that he was a Christian.

He was baptized, and immediately persecution began. He was thrust out of his family and attempts were made on his life. His young wife was taken away from him and hidden. He was disinherited by his father and lost much property. Kripadan, although he lost much, gained a faith which remained strong through the years.

On Church Conference Sunday, Oct. 31, 1966, Puran A. Banwar reported that Kripadan Ghore was retiring from the active ministry. As a token of the esteem in which he is held, the Conference presented him with a friendship ring and a set of living-room furniture.

As I listened to the citation in honor of this fellow laborer, my mind ran back through the years. In 1942, when Harold Ratzlaff became missionary-in-charge of the evangelistic work of Champa District, it was Kripadan, as an evangelist, who introduced him to the district. Together they traveled by bicycle from village to village.

Kripadan knew the people, Christian and non-Christian; he knew the culture, the customs, the dialect; he knew which people were interested in Christianity and which were opposed; he knew the terrain of the land and where to find food. There was the time, for instance, when he took Ratzlaff to the home of his mother, still a non-Christian, but she welcomed her son and his foreign friend and gave them a meal. After the meal her son washed the dishes so that his mother would not be defiled by them. Kripadan, in those days, was teacher and pleasant company to the new missionary.

In 1945, the Ratzlaffs moved to the southern part of the field, the Jagdeeshpur area. In 1946, a spiritual awakening occurred in that area and hundreds were baptized. Shepherds were needed for these new flocks. Almost all the new converts came from a common heritage, from one caste. Would it be possible for a person with a different background to work effectively among them? Would the shepherds of that area accept a shepherd who, although a Christian like themselves, was still an outsider?

Ratzlaff called Kripadan Ghore, "Come over to Macedonia and help us."

He came, a "foreigner." He won his way, although not without difficulty, into the hearts and lives of the people whom he served. He became pastor of a church and was ordained as an elder. His word came to carry weight with the other pastors.

In 1962, the church in Janjgir was in trouble. It was torn by strife, by factions, by party spirit. It seemed unable even to choose a pastor or to entrust itself to a church council. Could anyone restore this church to unity and harmony? It became the responsibility of the Conference elders committee to help this church.

A call went out to Kripadan, "Come—help." He came. Believing that it is "good . . . when brothers dwell in unity," he worked toward this end, communicating with both factions, slowly breaking down the wall which separated them.

He has done a good work. Although he has reached retirement age, he will remain active in the work of the Lord. His work is not finished. He will continue to serve his people and his God.

Words and deeds

The National Council of Churches has taken action recognizing the Roman Catholic Church as eligible to participate in its programs since it is in "agreement with the preamble of the National Council's constitution."

Bishop Leo C. Byrne, of the Roman Catholic diocese of Wichita, visited the General Conference offices on Dec. 21 and spoke to the staff on the ecumenical movement.

The Church of the Brethren is one of five denominations which have joined the United Church of Christ in opening an office for international development in Washington. The first Protestant venture of its kind, the office will, according to its first director, Maynard Catchings, "bring the needs of the developing countries to the active attention of the churches and to the nation at large."

A graduate course in social anthropology will be offered by Bethel College beginning Jan. 16 in cooperation with Kansas State Teachers College, Emporia. Instructor will be John Janzen, a new member of the faculty.

Visit to Tbilisi

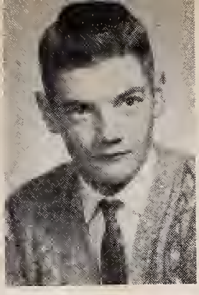
Origin of Russia's Baptists

Frank C. Peters continues his report on the visit to Russia.

It was raining when we arrived in Tbilisi, or Tiflis as our parents called it. The countryside resembles British Columbia and Oregon. The huge snowcapped Caucasus range could easily be mistaken for the Rockies although there is a lack of vegetation on the slopes. Below we could see the grape fields, for this is the California of the U.S.S.R.

The people are mainly Georgians. They appear to be friendly, more sociable, and quite emotional. Their culture has a definite Eastern tinge. The main language is Georgian, with Russian being second. Of course, there are other people here as well, notably, the Armenians who settled here many years ago. The latter were cruelly persecuted by the Turks, who attempted to wipe them out.

Everything carries the earmark of a culture which is not predominantly Russian. The religion of the people is not that of Orthodox Russians. The Georgians boast a Christianity which is older than that of the Orthodox



Church. We were told that the Georgians guard their semi-independent republic zealously, resisting wherever they can.

Here we have the cradle of the Russian Baptist church. The first converts came from the Molokans, a sect also found in California. From this movement has come the largest Baptist Convention outside of America begun in 1860.

The brethren who met us at the airport were older men, leaders of the church in Tbilisi. We were informed that a unique situation exists here for there are actually three groups in one church: Russians, Georgians, and Armenians. Each group has its own leader and choir and conducts separate services in its own tongue.

Sunday evening they were all together. There were three choirs on the platform, sitting like sardines. The organist was in the center. We were squeezed between the wall and the choir. There was very little room left to move out behind the pulpit. The English was interpreted into three languages. This does give the speaker time to meditate between sentences. Every bit of humor, if it comes through, gets four laughs.

The people began the service at 6 P.M. We came late because of our supper. The meeting lasted till 9:30. Three of us gave greetings, and nothing more, but because those greetings have been filtered through four languages, even they took up considerable time. Three choirs sang a total of twelve numbers and the congregation sang three. Two brethren spoke the Word, and the local ministers gave welcoming words and geetings. All the while people were standing. I cannot understand how they kept from fainting in a hall that was overpacked.

The music of these people is beautiful but very melancholy. The text usually expresses a prayer for mercy and deliverance. We missed the note of joy which often characterizes our anthems of praise. Here, as in other things, the song must be seen as an expression of people in a situation.

CHURCH RECORD

Calendar

General

July 23-30, 1967, Mennonite World Conference, Amsterdam.

Aug. 10-16, 1968, Henderson, Neb., General Conference.

Canadian

Jan. 25-29 — Burns Lake, B.C., First Church, evangelism workshop, David Wiebe, leader.

Pacific

Jan. 22 — Phoenix, Ariz., First Church, homecoming, Peter Ediger and Frank Ward, speakers.

Workers

Clifford Bartel, Tabor Church, Newton, Kan., has accepted a two-year voluntary service assignment at Hamilton, Ont. He began work as a community detached worker on Jan. 2. He is the son of Mr. and Mrs. Paul Bartel of Newton.

Mr. and Mrs. Henry Ens have volunteered for service in Mexico under the Board of Missions of the General Conference Mennonite Church after serving in Brazil for two years. They are members of the Blumenort Church, Gretna, Man. Before going to Brazil, he taught at the Mennonite Collegiate Institute in Gretna. After language study they will assume duties at Cuauhtemoc, Chihuahua, Mex.

Ronald Franz, Menno Church, Ritzville, Wash., son of the Herbert Franzes, is serving in Pax in the Congo.

Gerald Wayne Funk, Trinity Church, Hillsboro, Kan., has accepted a two-year voluntary service assignment at Wheat Ridge, Colo. His parents are Mr. and Mrs. Roy Funk, Hillsboro, Kan.

Gary Hoefel, Menno Church, Ritzville, Wash., will enter Pax service and serve in Madagascar. He is the son of the Paul Hoefels.

Frank Kleist, M.D., a psychiatrist, has been named coordinator of comprehensive services at Kings View Hospital, Reedley, Calif. Supported by a federal grant, he will develop special services at Kings View and at

its outpatient clinics in two adjacent counties. Heads of the clinics are Jaime Blasquez, M.D., at Visalia, and Bertha Stokes, M.D., at Hanford.

Nelson Ross Schmidt, Alexanderwohl Church, Goessel, Kan., has accepted a two-year voluntary service assignment at Hamilton, Ont. He began work as a community detached worker on Jan. 2. He is the son of Mr. and Mrs. Alfred H. Schmidt, Canton, Kan.

Deaths

Eva B. Ehst, Hereford Church, Bally, Pa., was born Sept. 5, 1872, and died Dec. 12. She was the oldest member of the congregation.

Mrs. Hattie Mishler, First Church, Normal, Ill., was born Feb. 14, 1883, and died in an automobile accident on Dec. 11.

Ministers

Arnold Nickel, conference personnel secretary, received the portfolio of ministerial placement on Jan. 1. Correspondence dealing with pastoral placement should now be addressed to Arnold Nickel, Box 347, Newton, Kan. 67114.

Samuel Stephen, principal of the Janzen Memorial Higher Secondary School, Jagdeeshpur, India, was ordained as an evangelist at the annual church conference of the General Conference Mennonite Churches in India on Oct. 31. For many years he has been an active layman in the work of the church and conference and he will continue as school principal. Harold Ratzlaff performed the ordination service.

New Addresses

Freeman Burkhalter, Apts. 401, Carrera 7, No. 63-47, Bogota [181]
H. Keith Goering, 340 Old Line Rd., Laurel, Md. 20810 [19]
Herbert Goering, 1428 Baker Dr., Independence, Mo. 64050 [284]
Kermit Stalter, 601 Shoshoni. Apt. 1, Cheyenne, Wyo. 82001 [257]

LETTERS

Hope amid disappointment

To the Editor: Congratulations on your editorial on the Bethel College peace walk in the Dec. 13 issue.

Like you, we, too, are disappointed; disappointed in the reaction of some members of the Newton community who appear afraid to allow dissent, disappointed in the members of the board of directors of the college who lack the vision so desperately needed by educational leaders, disappointed in a college faculty that failed to act, and disappointed that not more students joined in the walk. But perhaps the biggest disappointment is that many members of a historic peace church failed to support an act for peace.

While the disappointments are many, there are also some aspects of the peace walk that give cause for hope. The Peace Club steering committee composed of Sheryl Ratzlaff, William Juhnke, Jr., and John Senner, as well as the many members of the club, need to be commended for their efforts. Once again the idealism and courage of youth has spoken to the contentedness and well entrenched self-serving interests of the more mature. Faculty members Dwight Platt and James Juhnke have shown leadership for which everyone can be thankful. *Mr. and Mrs. Richard Reimer, Box 177, Smithville, Ohio 44677.*

Cold water for enthusiasm

To the Editor: The more I contemplate the unfortunate circumstances surrounding the cancellation of the proposed peace march by students of Bethel College, the more it disturbs me to think how utterly our Anabaptist heritage was betrayed by such a debacle! Nowhere in the annals of church history do we find that our forebears bowed to public opinion at the expense of personal conviction. In fact, whenever they were convinced of the truth of their convictions, they stood their ground "in spite of dungeon, fire, and sword."

So often we pray that God give our young people more vision, courage, and conviction for that which is right, and then when God is about to answer our prayer, we throw up our hands in "holy" horror and cry out: "Oh, no, God, that ain't what I mean," and promptly proceed to throw "cold water" on their enthusiasm.

May God be merciful to us, this present generation, and give us more of that vision and conviction that our younger generation exhibits. *John D. Wiebe, Route 1, Beatrice, Neb.*

Narrow road leads to cross

Recent events reminded me of a story I first heard a long time ago about a man named Jesus. It seems that one day this Jesus told His group that He'd decided to go on a walk, a peaceful walk right into Jerusalem. He told them that He knew it was dangerous and that there was the threat of physical violence. He knew His presence would divide people into camps and create a crisis situation. He told them that He was going to die. One of His group, a man named Peter, tried to stop Him. He was worried about what the consequences would be. Jesus turned to Peter and said. . . .

Recent comments reminded me of a different man, also named Jesus—the one you see in religious films—the nice kindly man who preached in a resonant voice and patted babies on the head. In the end, the people kill Him and you always wonder why, because He never did anything which would offend anyone. People say we ought not offend in our witness as Christians, as Mennonites. There were men who talked like that in the Old Testament. They were called false prophets.

The Jesus of the New Testament was a very offensive man; offensive, because He called a spade a spade. He told those who were against Him exactly what they were and exactly where they were going, and He didn't do it in the church sanctuary or college chapel where only His followers could hear. He walked to where those who opposed Him were and told them to their faces. And they killed Him.

This same Jesus told His followers that they couldn't expect to have good community relations if they followed Him, that, in fact, many people would hate them because they followed Him. He also told them that the only way to have life was not to be concerned about what happens to yourself; it is the man who tries to preserve his life who loses it. Could this also be true of a church?

"Is God dead?" has become a popular subject for discussion, but for us the question is, "Is the Mennonite church dead?" Have we become so concerned about self-preservation that when the chips are down we're afraid to witness in an unpopular way? We give well, we witness in a quiet way, we are good pious people. But would we see our churches, our institutions suffer for the sake of Christian witness? May God help us to be disciples who do not worry about what will happen to us or our churches or our institutions if we are faithful in following His way. May God help us to get off the broad road where we offend no one and onto the difficult narrow road that leads to the cross, and to life. May God help us to walk with Him who set His face to walk into Jerusalem, who spoke out boldly and publicly on the issues which God had laid on Him. *Robert L. Ramseyer, 1700-9 Murfin, Ann Arbor, Mich.*

Asian ideas on conference

Dear Editor: I would like to respond to Vincent Harding's concern regarding nonwhite delegates to the World Conference [Letters, Dec. 20]. I believe he has raised an issue which few of us have seriously considered. I suspect that lack of interest and finances are involved in so few attending.

Our Japanese church conference voted not to send a delegate, even though the mission board was willing to share up to 90 percent of the cost. Comments on the discussion indicate that they have only a very vague idea of the purpose of the world conference, which may or may not reflect on the missionaries! Their general feeling was expressed in this way: "At present, our overwhelming concern is evangelism right here in Kyushu, and perhaps our most urgent need is the strengthening of our own group right here. Also, perhaps an all-Asia conference would have more meaning for us right now than a world conference." I feel that the Japanese have an important contribution to make to the brotherhood. I am sure that this is equally true of other younger churches, but perhaps there is a fear on their part that the conference will be dominated by the West anyway and their voice not heard. The suggestion for a fraternal world conference fund is commendable and I support it. But the final choice of delegates and representatives must rest with the national churches in each country. *Verney Unruh, Box 347, Newton, Kan.*

Ten ways to beat the gap

The writer of the following article is chairman of the board of the First Church, Bluffton, Ohio, and registrar at Bluffton College.

A recent article in one of our church journals warns us that the younger and the older generation are drifting apart [Nov. 22]. In fact the situation is called "revolutionary" and that there is an enormous gap between the younger generation and the leaders in the Mennonite church.

Rather than to point to hopelessness, such a condition sets the stage for some new approaches to ways in which the church can serve the needs of its young people. What are these new approaches? What are the earmarks? At least two of these earmarks are those of involvement of both lay persons and the minister; the other is to minister *with* rather than minister *to.* This means that the total church is involved in trying to meet the needs of young and old alike.

1. Young people on official church board and church committees. Young people are willing to serve on the church board and they can contribute. This is a first step in proving to the teen-ager that the church values his contribution and participation. It is a first step in ministering *with.*

2. Augmenting the Sunday school curriculum. Just as the multiple textbook idea has caught on in the public school so should the International Sunday school materials be supplemented. Both the topics and the materials can profitably be augmented by the use of *Acts Alive,* or study booklets like Schroeder's *Learning to Know the Bible.* These are examples of vigorous new ways to study the Scriptures with the rigor and candor now needed in some churches.

3. Financial aid to those in voluntary service. Young people traveling to summer voluntary service positions often need to travel long distances. Why should the church not show its support by establishing a travel budget to assist those who choose to serve?

4. Financial aid to those who attend summer church camp. Here is a good place to show interest in the affairs of those in the upper-grade-school classes. The best church programs do not give each camper all his camp fees—they provide ways in which the young campers can earn money.

5. Sponsorship of scouting and Boy's League. Our church plants stand empty too much of the time. The facilities of the church could be utilized for young people's club work. This is important because it helps young people to realize that their church can be used to better the community, and to enable those boys and girls from other denominations to work together in value oriented situations.

6. Church in the home. Many have spoken of the value of small group meetings. These need not always be at the church. One church tried having small group meetings in the homes of the members so that the generations were deliberately mixed. While this did not have 100 percent participation it did promote the church among different age groups and it did allow for a variety of approaches.

7. The church music program. Many churches can have several choirs. The smaller churches can provide musical instructions by cooperating with other churches in town or the area. When three churches go together to sponsor a youth choir, the young people can benefit through their opportunities to sing in each of the three churches.

8. Work and service projects. Should the church not help provide work and service projects for its young people? Youth will respond to worthy challenges. Young people's groups have helped host church-sponsored events, they have helped redecorate, they have helped earn money for camp improvements, they have helped in neighborhood youth centers. What can be a worthwhile project in your community?

9. Youth fellowships, sponsorship, and program. Does your church allocate some of the best adult leaders to the youth fellowship? They deserve the best, most capable, and well-informed couples in the church. An effort should be made for the young people to share responsibilities for program planning. Among other possibilities the sending of delegates to the District and General Conference meetings is a worthwhile and rewarding project. Good resources for the leaders also help greatly.

10. Relationship to other Mennonite and/or other area churches. Some of our churches have discovered that they have little or no fellowship with other churches in the community. Is this as it should be? This could be a key to the problem in the small Mennonite Church. Might this not be a way for young people to realize that the church is really much larger than the local church fellowship?

Will these ten ways solve all your church problems with young people? No, it will not—but it may go a long way toward the goals of helping young people to develop into mature Christian citizens, to take them outside the church into the world to serve others, and to awaken their interest in a church which they can help to operate. *Eldon W. Graber.*

About letter writing

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

Live for all Men

James R. Klassen

I am willing to give up my life, not in blind obedience to government, but rather in service to humanity

MURDER IS A felony with a sentence of capital punishment for the guilty.

Can there be any justification for the instruction for murder in our "civilized" world?

This very minute, thousands of citizens around the world are being trained to hate and to kill. That's right; to become a murderer simply join any country's military forces. They will teach you how to murder real live people—of course, the people will be the so-called enemy, but people nonetheless.

Incidentally, the more people you kill, the greater the hero you'll be. Sounds great doesn't it?

No!

I said no because I believe that killing people, regardless of race, color, creed, or cause, is morally wrong. Our space age is not exempt from the eternal principle affirmed in penetrating simplicity in the four words, "Thou shalt not kill" (Exod. 20:13).

In fact, Christ instructs us, "Love your enemies and pray for those who persecute you" (Matt. 5:44).

This is not easy, but when we dedicated our lives to Christ and His kingdom, we knew the road would not be easy. Yet, how dedicated are we as a nation when our coins declare "In God We Trust," but as a nation we turn to hating and killing to accomplish our goals?

After a Japanese athlete won an event, a friend of mine asked another friend's father, "Are you glad?"

Astonishment and shock describe my inner emotions when back came the reply, "You shouldn't have asked me. I can't say that I am happy he won. I fought too many Japanese during World War II. I can't forget."

"I can't forget!"—this statement was made in the fall of 1965, fully twenty years after the end of World War II. Men are still being taught to hate in the very same way today. I cannot participate in hating and killing. . . .

"But," you say, "I can kill without hating." What would better describe the absence of morality?

In other words, you would be willing to kill even your friends without hating them if the government gave you such an order. Yes, it seems I can almost hear a voice chanting "Democracy *über alles*"—democracy over all. Has our faith in God and love for fellowmen become blind obedience to government?

At Christmas, the angels declared, "Peace on earth, good will toward men" (Luke 2:14). This was the job to be done, and Christ showed us how to do it—the answer is love and constructive means, not hate and destructive means. In fact, the gentler virtues of cooperation have a superior survival value to those of force. Ironical though this concept may be, it is the conclusion of Ashley Montague, a noted anthropologist.

On the other hand, I cannot advocate draft-card burning or mass demonstrations. True, this protesting does say something is wrong, but there is a responsibility connected. I believe that the responsibility connected with protesting is action. All too often, demonstrators are only demonstrating, and nothing more. Imagine Christ only talking and protesting and nothing more, or, after saying "Love your enemies," organizing a mass demonstration with signs declaring "Love your enemies, Do good to them that hate you, Pray for them that despitefully use you, Avenge not yourselves, Love your neighbor as yourself."

No, we can't imagine it because Christ acted. "Love your enemies" became a reality when the officers came for Christ because, after Peter cut off a high priest's servant's ear, Christ acted—He healed this ear of an "enemy." Yes, these were words in action—love in action—not just pro-

YOUTH

testing against hate.

"Fine," you say, "but we have a responsibility to our country. Furthermore, if things aren't going right, we have a responsibility to protest."

Yes, I will agree, but we do not have to participate in the military forces or in mass demonstrations. There is another way. We can fulfill our duty to our country and fulfill draft requirements by registering as a conscientious objector or, as it is usually called, a c.o.

By the very fact that there is a classification for conscientious objectors, the government recognizes that there are other ways than hating and killing to preserve the nation and uphold the constitution. You do not have to hate and kill, you do not have to be a part of a mass demonstration to protest. Stand up for what you believe—be a conscientious objector.

Then do I, as a conscientious objector, ask others to die for my freedom, for my right to speak here? Indeed I do not! I ask others to live, not for me, but for all men. I am willing to give up my life, not in blind obedience to government, but rather in service to humanity. The dedicated follower of Christ has an incredible courage originating, not from fear or hate, but from love. He has courage even to the point of giving up his own life without resistance. It isn't going to be easy, but Christ will see you through if you follow Him.

"So you're a c.o.; what does that prove?"

It proves plenty. By being a c.o. you are not participating in hate or murder, yet you are protesting without burning your draft card. As a c.o., programs are open to you to effectively fulfill your protesting responsibility through action. You can assume your responsibility for protesting by being a 1-W worker or Pax worker. These are opportunities for action. The 1-W classification is used by the government for a conscientious objector performing civilian work which contributes to the maintenance of the national health, safety, or interest, or for one who has completed such work. Many times 1-W work involves working at state hospitals or mental institutions. Workers can often choose the general type of work they prefer.

Taking a closer look at the Pax program, we find that the word Pax itself is the Latin word for peace. Pax fulfills the draft obligations of a 1-W classification. The Pax program is truly a means to peace because the Pax participants go overseas and help the natives of foreign nations help themselves. Pax workers help farmers improve tillage methods and crop and livestock production. They do construction work, helping to build schools, hospitals, and churches. Some workers give technical assistance, while others participate as teachers. In fact, Pax preceded the Peace Corps program. Pax is a voluntary service program with the participants receiving $15.00 a month for incidentals but no salary. Those who participate realize infinite satisfaction.

Those really interested in peace on earth should enter either 1-W work or Pax. These programs are promoting peace. Work in 1-W witnesses for peace on the home front, while Pax promotes peace abroad.

There is an old proverb that adequately describes this work—"Your actions speak so loud I can't hear what you are saying." It is still true today. Yes, there is another way. It is not the way of hate, not the way of killing, not the way of destruction, not the way of war, not the way of mere protest; but it is the way of action, the way of love, the way of construction, the way of understanding, the way of peace, the way of Christ.

The words "peace on earth" can be interpreted in another way. Shortly before Christ returned to the Father, He said, "Peace I leave with you; my peace I give unto you; not as the world gives, do I give to you. Let not your hearts be troubled, neither let them be afraid" (John 14:27). All that is needed for this peace of heart is the acceptance of Christ's way as your way.

So not only can we promote the way of love and peace between nations through 1-W and Pax, but we can also transmit the way of inner peace to our associates. Whether or not absence of war is ever achieved on this earth, it remains our duty to protest, to act, and to help other men find peace of heart and mind. Our own inner peace will help us to be unafraid as we face the tremendous responsibility that is ours. Yes, there is another way—Christ's way.

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COVER

Smog over Manhattan: Does the Church have a role in building new cities?

CONTRIBUTORS

Chester K. Lehman is professor of theology at Eastern Mennonite College, Harrisonburg, Va. His article is an excerpt from his book, "The Holy Spirit and the Holy Life," Herald Press, 1959.

Paul Peachey, 4102 Brandywine St., NW, Washington, D.C. 20016, is executive secretary of the committee on peace and social concerns of the Mennonite Church.

James R. Klassen, Lebanon, Kan., is a sophomore at Bethel College and a member of Alexanderwohl Church, Goessel, Kan. This article is his oration which won first place in the Kansas Intercollegiate Oratorical Contest last year and was also given in the Interstate Oratorical Association's contest at Wayne State University, Detroit, Mich., last May. The title of his oration was "There Is Another Way." His parents are the R. A. Klassens, Lebanon, Kan.

R. A. Kuin is a member of the Dutch Mennonite publication board which is responsible for the "Algemeen Doopsgezind Weekblad" in which his editorial appeared Feb. 6, 1965. This article has been adapted from a translation made by William Keeney, Buffton, Ohio.

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722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029, J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

R. A. Kuin

"NEVER BEFORE HAS the idea of progress been interpreted in such materialistic terms. We commonly speak about progress only in terms of national income, material prosperity, power, and technology. Everything is directed toward the raw satisfaction of needs, toward the almost continuous exciting of the animal gluttony of men. Men's devouring passion is fed in every way possible, while the virtues of sobriety, modesty, and asceticism threaten to fall into disuse."

This statement by Professor J. Wemelsfelder, at the granting of the annual Sijthoff prize for the best business report, received much attention from the press. One wonders whether the statement received such coverage because it came not from a preacher in a pulpit, but from an economist in unholy Hilton Hall filled with the stock exchange and business world elite. Judging from similar incidents, this scholar seems to be fond of such shin-kicking.

Does Professor Wemelsfelder's indictment apply to Christians today as well as to business magnates? Do Mennonites also have something to learn from this economist's warning? If we will not listen to a modern economist, we must listen to Christ's word: "For what does it profit a man if he gains the whole world and suffers harm to his own soul" (Mark 8:36-37), and "Get behind me, Satan; you are not concerned with the things of God, but with the things of men" (Mark 8:3, Dutch translation).

Yes, today we must say that prosperity can be demonic and idolatrous. It is idolatrous when it diverts us from the things of God—peace, sacrifice, faith, love—and pulls our attention to things that are essentially unimportant —comfort, enjoyment, entertainment, possessions.

We must not forget to admonish ourselves, loudly and constantly, to free ourselves from the infectious prosperity we have not escaped. For we do not always recognize when this "harm to our soul" has really occurred. An otherwise religious businessman unintentionally gave a caricature of our plight when he said earnestly, "If we want to touch their souls, touch their pocketbooks." No one laughed.

Must we not see "harm to our soul" today in what we unfortunately consider ordinary? In aggressive car driving, for example, from which scarcely any driver escapes? In our jealousy of the possessions and privileges of others—letting ourselves be caught up in the race for status? In our lack of time for life's questions, our flight into trifles? In our lack of thought for others because of our passionate worry about our own future?

What about the one-sided negative newspapers, the literature of smut, the movies without hope, the violence on television—all of which we allow to flood us uncritically, harming our souls. And being dissatisfied without taking action also does us harm.

We are indebted to Wemelsfelder for pointing out the superheated materialism of our society. But he does not propose to bridle our century of greed with a set of ethical standards. He is rather calling us to recognize the demonic in our prosperity and the idolatry to which prosperity tempts us with its harm to the souls of men.

Is it not an ancient truth that we seldom need Christ's gospel as badly as in times of prosperity?

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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La Vernae J. Dick

What I expect of my minister

THE DOOR SLAMMED. The books hit the dining table with a bang. They were followed shortly by the coats. Already Jan was digging into the buffet for the Sorry game and I was trying to reach a box of cards.

"Girls," Mother said as she appeared in the doorway. "The Jantzens are coming over this evening."

"The preacher?" we asked.

"Yes, the preacher and his family. Now, I don't want this house a mess so put away your books and hang up your coats."

She turned to go. Catching sight of the card game in my hand, she added, "Better put the Old Maid game away. Clear in the back of the drawer. And don't get them out this evening while the Jantzens are here. I don't know if they approve of such things."

The front room, which we never used in the wintertime, was opened and warmed. We ate a hurried dinner and then sat stiffly on the living-room chairs, hardly breathing as we waited for the pastor and his family to come.

This was the first visit of any minister to our home. The pastor and his family had just moved into our community. Before he came the church service at the local Mennonite church was conducted in German. Since our mother and we girls did not understand German we had only attended Sunday school there. Our dad did not go with us then. But now that the new minister had come, changes were taking place. The entire service was now conducted in English. Dad joined us and we began to worship regularly at the church. Now the pastor asked to visit us in our home.

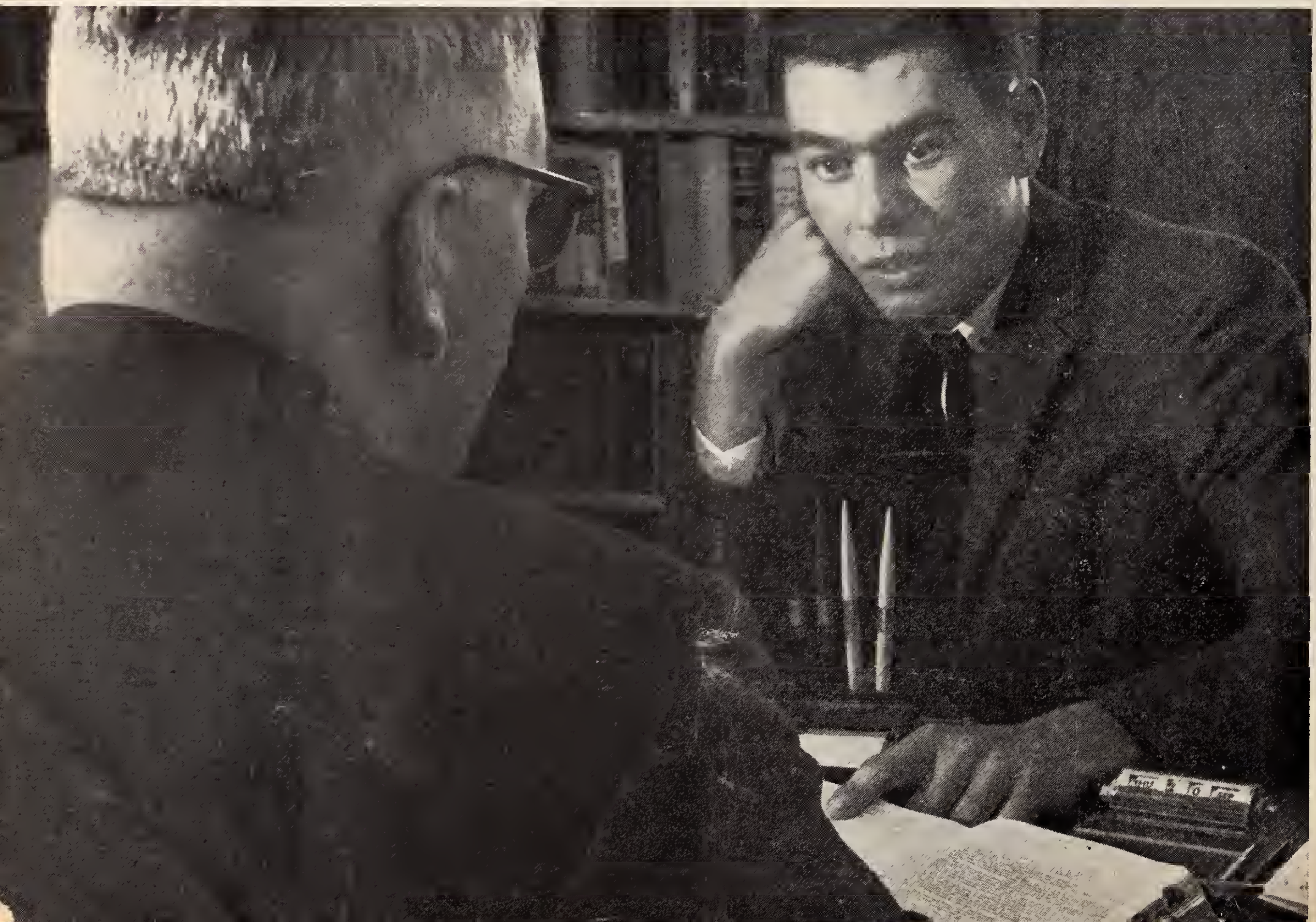
When the family arrived Mother encouraged us to take the children in the dining room to play games. The adults sat in the living room and talked about farming and housekeeping. Toward the end of the evening Dad called us to join them in the living room.

"Reverend Jantzen wants to have scripture and prayer with us before they go," he said.

This, again, was a new experience for us, so we were all eyes and ears as the minister read a few verses, made one or two comments, and then said, "Let's kneel. Mary Ann, will you pray first? Then Pete and Fern, and I'll close in prayer."

After the prayer session, goodbyes were exchanged and the minister and his family left. Closing the door behind them, Mother and Dad smiled at each other, both out of relief and gladness. The girls had not embarrassed them by one of their occasional knock downs and drag outs; they had held up their end of the conversation well; and the pastor had encouraged them in their Christian life.

Reverend Jantzen was the first min-



ister of a long list of pastors in churches I have attended and held membership in. One pastor had this outstanding good quality; another had that one. They have all been men who loved Christ and were dedicated to the task of preaching the gospel. Some ministers have been more successful in their work than others. It has not always been the man who could speak fluently that got along best with his people.

I have pondered what makes a ministry successful. How has the ministry changed over the years from my youth until now? And what should I expect of the minister in my church? I look at the ministry differently from those who are part of it because I am one of those who is touched by the results of pastoral work.

Recently a man commented, "As much as I hate to say it and hate to feel this way, I am getting sick and tired of preachers. They put themselves so above us in life and their demands are for the very most and best of everything. It seems to me that the ministry is no longer a calling. It is a vocation, the same as any other type of work."

Along with prosperity in other walks of life, the standard of living has also been raised for the parsonage family. Income averages are generally in line with the average church member's take-home pay. In addition to cash income are such things as car allowances, furnished utilities, parsonages, and the usual 10 percent discount given by many stores.

Sometimes with this financial independence has come the feeling that the minister no longer needs to be responsible to the people he serves. His only responsibility is to God. Does not a responsibility to God also carry with it a certain responsibleness to men? At times I have wondered when the minister will come back to the place of serving, rather than desiring to be served. It is refreshing to meet pastors who feel an obligation both to God and the church members.

Because the minister is his own boss, so to speak, he can either make wise use of his time or he can waste it. No one audits his time. He does not punch a time clock.

A carpenter lived next to a parsonage. He did not believe in the existence of God and openly boasted of the fact. This man liked to work. He rose early in the morning and the light from his bedroom window flashed into the minister's bedroom. As soon as the carpenter's light would go on the minister got up. He said, "If a carpenter who doesn't believe in God can work hard; then I, who am supposed to help people to heaven, should be willing to work doubly hard."

To help in the proper use of his time, a minister can schedule his work. This schedule should allow him time for recreation, study, prayer, correspondence, visitation, and some leisure time. It should be flexible. The pastor should be allowed the freedom of changing it according to the immediate demands upon his time.

When Louis Goertz came to the Mennonite Brethren church in Dallas, Oregon, he worked out such a schedule. It was endorsed by the church council and then presented to the congregation. A mimeographed copy was given to each church family. It was suggested that the schedule be placed in the front of the telephone directory so that it could be referred to often. It not only served the purpose of guiding the minister in organizing his time, but it helped the congregation know when they were welcome to make telephone calls or come to the church office.

As a lay person, I do not realize what it means to be obligated to be in every church service. I may choose to stay at home. The minister often cannot. This is part of his job. The cost should have been counted when he was deciding whether or not to enter the ministry.

Should the minister be set apart from the people he serves? If it is true that we are all children of God, all members of one body, then the minister is no better or worse than the lowliest or highest member of the church. The pastor should feel that he could come and join us for a cup of coffee at the kitchen table or in the back yard as we dig dandelions. He should show us that he is not afraid to get his hands dirty.

The minister of a very large church will find this impossible to do. But he can give to his church the feeling of comradeship by working alongside of the men as they do repair work at the church. He might join the young people at a retreat or in a ball game. The wife may take her turn helping the ladies in the kitchen at a church supper.

In a society where the oldest to the youngest person is known by his first name the pastor should not expect the title of Reverend and Mr. except in the formality of a church service. One evening an executive officer of a large church conference gathered with a number of other couples in the home of a mutual friend. Conversation was flowing rather freely that evening. A man turned to the executive and addressed him, "Reverend Friesen, how do you like Oregon?"

"Don't call me Reverend. Just call me John as you would any of your friends here," he replied.

Instantly those present felt that here was a man who though holding an esteemed office did not demand honor from them. He was a person in whom they could have confidence and trust. They had no need to fear him. He was on the same level as they were.

I need to feel that my minister is not only interested in spreading the gospel in impersonal terms. Christ during His earthly life must have talked with people about people. We live with people. We want to get along with people. Many of our problems are concerned with people.

Part of the work of the pastor is visitation. As a member of a church whose membership is around 350 with approximately 100 families in this community, I feel that the minister should visit in my home once a year. If the only time the pastor can call upon my family is when there is an illness in the home, I wonder what good he can do us. He needs to come to know us in health and illness.

When I step inside my church on Sunday morning, I have come to worship God. I want to leave the thoughts and cares of my home behind; also any church problems. There should be no references to church problems in the morning worship where the communication is one-way, from the pulpit to the pew. If such problems exist in the church, these can be picked up on Sunday evenings or Wednesday nights where there can be intercommunication.

Since most people who attend the worship services are born-again believers, the main emphasis of the ministry need not always be placed on salvation. We don't need to be continually reminded of the fact that the Christian life is not an easy road; most of us know that from daily living. But we do need to be encouraged to walk in a holy way. We need to be taught to watch and pray so that we will consecrate our whole lives to show forth God's praises. It is then that we will gladly do God's bidding and honor Him all of our days.

I do not want to hear from the pulpit any of the confidences given to the minister, even though the name of a person is not mentioned. The pastor may say in his message, "Yesterday a man came to the parsonage. He sat in our living room weeping because he wanted God to fill his heart. He wanted God and I knew that God would hear him because he was so sincere." But a confidence has been violated although the illustration was well intended and brought out the point of the message. Perhaps some member of the church saw this man going to or coming from the parsonage.

I expect that the minister of my church will promote the work of the conference to which my church belongs. He needs to do this so that I, as a member, will take a real interest in the greater work of the church. I need to have my eyes opened to the wider vision of the world and see that people of other lands may be hungry for both bread and spiritual food. The minister shall not, by his silence or actions, tear down the worthwhile work that the parent group is doing. Neither shall I expect him to build up or belittle, in private conversation or from the pulpit, the work of faith missions. This needs to be left to the individual person.

I need to be reminded of the people who are ill in my congregation. In large churches it is impossible for members to always be aware of those who are confined. Perhaps a notice in the bulletin would give the needed information. When I am reminded occasionally of the elderly who are in rest homes, I am admonished to visit them and pray for them.

While it is true that all people make mistakes it does the congregation good on occasion to hear the minister make a genuine confession when he has been wrong. It helps the people to remember that the pastor is not God, only one of His children, such as they are.

Because people are human, differences of opinion are to be found in the church family, also. In many cases it would be easy for the pastor to choose one side and stand up for it. This should never be. By doing so, he only makes the division more prominent. The minister should be the one who draws the best out of both sides and then carefully weaves them together so that both groups work together in harmony.

The minister should not take offense when a layman points out how he might carry on his work more effectively or when he has erred. This helps to make a happy and satisfied congregation. Grievances are not piled up when, as brothers, they can talk them over.

Often the criticisms the pastor receives are unjust. They may be petty things that are meant to hurt him personally. When such faultfinding comes his way it may be hard to remember that all people in public service have to bear a tremendous load of unjust criticism. Artists, musicians, politicians, and writers are rarely understood by the masses of people. As a consequence, they, too, seldom get the acclamation due them.

It is here that it makes a tremendous difference whether the ministry is a calling or just another job. If it is merely a job, the minister can throw up his hands and say, "I cannot and will not endure this unjust criticism." As an answer to a God-given call the pastor will be able to say, "For Christ's sake and the sake of these people I will bear it with God's help."

It may be hard for the minister to understand my plight as a parishioner. I sit in the pew. He speaks from the pulpit. If by his speaking I feel that he is pointing a finger at me, I may feel that other people also know this. I have little recourse. I can't stop him in the sermon and ask for an explanation. I may not be able to on the way out of the church that morning either. Instead it builds in my mind and adds to other things he may have said that I have misunderstood. As a result what I say may hurt him because I have been hurt. People seldom realize the full impact their words have upon others. Each person's background is different. Thus statements may be interpreted in an entirely different way than they were meant.

The understanding pastor will not consider the criticism given by a person as an indication of the entire feelings of that person. He will remember that people are not all black, or all white, but a mixture of both. A pastor must realize that often his people suffer far more deeply than he may think possible. Many times they are affected both psychologically and spiritually by the actions of the church. When people suffer they are acutely aware and

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deeply sensitive to the fact that they are not understood.

As an ex officio member of all committees and boards the pastor should function in an advisory capacity. He may give guidance, but in the final analysis, the decisions should be made by the members of the committees. He should not be offended when the decision is different than the guidance given by him. He needs to remember that all Christians have access to God.

J. Sidlow Baxter, former pastor of Charlotte's Chapel in Edinburgh, once said that it was not the "yes" men that helped to make his ministry there a success. It was those who said No. Those were the men who could think for themselves and could, perhaps, foresee results that he could not.

The pastor may guide the church council to share with the congregational fellowship as a whole. The entire membership needs to be aware of what is going on in a church. This helps each member to feel a part of the church and responsible for its continued service to Christ.

Pastors are often disappointed that members do not take a more active part in the work of the church. Perhaps it is hard to remember that most men hold down a forty-hour or more a week job. That above his employment he gives his time to his church, his home (often building his own and doing his own repairing) and his children. The layman, too, needs some time for leisure. The minister needs to remember not only the "busyness" of his own life, but that generally speaking all people are busy.

It is probably the dream of every pastor to experience a great revival in his church. Many times it is not the dynamic, emotional upheaval that has the most lasting results. It may be the slow process of continual growth which will produce pillars in the church. Taking a good backward look at the work of the church and the lives of the congregation will help the minister to see that his work in the church has produced results.

A minister should not expect 100 percent support of each member in his congregation. There will always be those people who do not like the pastor for one reason or another. This is part of humanity.

The wife in a home was a Christian. She and the members of her church prayed that her husband would, too, become a Christian. During an evangelistic service the man was saved. The whole church rejoiced with the woman and her husband.

After the meeting a friend came to the woman and said, "Isn't it wonderful that your husband found Christ? Now there will be no more trouble and you'll get along so well together."

"Yes, it is wonderful and I am happy," the woman answered. "But we have enough of human nature left in both of us to be a trial to each other."

I need to remember that my pastor is a human being given to faults and failures such as are common in the lives of his congregation. Love, not sinlessness, is a sign of maturity. As I pray, I should ask God to give my minister grace as he deals with me, and me grace as I work with my pastor in the church.

It has been said that the sheep rise no higher than the shepherd. Perhaps the minister rebels against this, saying that in the final analysis each person is responsible for his own Christian life. Yet it is the pastor who leads us in worship and instructs us in Christian growth week after week.

The church edifice may be beautiful, the stained-glass windows lovely, the sanctuary spacious, the pews comfortable, and the pulpit properly placed, but it makes a tremendous difference who stands behind the pulpit. Either he challenges the people to grow in their Christian life or causes them to be rebellious or have a hardened indifference as a reaction against a poorly-managed, powerless, or unbalanced pastoral ministry.

This job can break your heart

Carol Regier

Don't encourage anyone to be a minister. The encouragement might give him the idea, and one thing our church doesn't need is another poor minister!

Behold the preacher:
He stands before his people,
A model,
A hero,
A miracle,
An idol,
A perfection in the flesh.

See how he moves:
His hands,
they thrash and lead;
His eyes,
they burn and pierce;
His mouth,
opens.

His people behold him with
their pious eyes
and love
and kneel
and clasp their hands
with zeal;
He inspires the multitude.

Yea, where he walks, they walk;
A shining light in the darkness,
A prophet as of old.
His heart is brave and bold
and cold!

Be the person that inspires young men to have their hearts broken because of their great love for people. Be the one that proves God calls men rich with God to pass this wealth out to His people. Ask God to give courage to those who are capable but afraid.

Let us have young men
who are
Alive
Human
Thinking
Radical
Men whom we can call,
Minister!

Give us those that talk about
unspoken things like
Christ
Love
Sin
Forgiveness
Let them be forthright and called of God.

Send us men whom we can
Crucify on our crosses of
Self-righteousness,
Pride,
Guilt.
Men with warm hearts
That bleed
for love of their people!

NEWS

Students and teachers form church

Ruthann Leichty Gardner reports on the development of a congregation in a university town.

From California and New York, from Virginia, Ontario, and Ohio they have come. Mennonites of all stripes and colors from scattered parts of the United States and Canada have come together at the University Mennonite Church in the town of State College, Pa. Six are on the faculty of Pennsylvania State University; more are students who will leave this mid-Pennsylvania town when their B.A., M.A., or Ph.D. is completed.

Some have become leaders in the fellowship, but almost all have become involved in some way, for every voice is important and every hand is needed in a group where layman and leader are considered equal before God.

For several years the few Mennonites in town had been meeting occasionally for fellowship. Gradually it became evident that more and more were coming from their farms and towns and small colleges to Penn State. By the spring of 1963 the group was ready to form an organized congregation. With much prayer and discussion a charter was written to which twelve persons signed their names.

The charter emphasized the ideal upon which the group was founded, that the "Great Commission, having been given equally to all individuals, this congregation interprets the concept of brotherhood to include equality of responsibility, equality of authority for all members."

Conformity in type of dress or style of living was not to be imposed upon members from different backgrounds. Rather, "it shall be the responsibility of the individual to seek the Lord's will for his own life and to live according to the scriptural light he has received."

This has made possible a fellowship in which persons with widely varying practices can worship and work together harmoniously, looking beneath outward appearance to find a genuine bond of unity and fellowship. The group affiliated with the local Allegheny Conference, a district conference of the Mennonite Church.

Laurie Mitton, an active layman and a high school German teacher, served as leader during the first two important years of getting the new organization "off the ground." From the start members shared responsibility for the various parts of the Sunday morning service. For fifteen or twenty minutes the entire group worships together. The children then meet in classes, again with adults sharing the teaching, while the leader presents a sermon or his thoughts on a topic to the adults, with opportunity for discussion following.

Always there is some discussion; frequently it is vital and lively with attenders continuing dialogue with one another after the formal close of the service. Even guest speakers have become accustomed to open discussion following their message. In addition to the Sunday morning service there are occasional Sunday evening programs, fellowship dinners, and regular meetings to discuss matters of congregational life.

When Mitton accepted an exchange teachership in Germany, the group needed to make some decisions regarding leadership. Some felt that the leadership should continue with laymen in the group. Others felt that to establish a permanent, growing work, someone with specific training for, and experience in, the work of the church should be sought. However, it was emphasized that, even with an ordained or experienced pastor, the members of the group were still to take more than usual responsibility for the work of the fellowship, and the person secured for the leadership position should be eager and able to work with this concept.

The group voted to begin a search for such a person, but in the meantime chose two members from the group to serve as leaders. Merritt Gardner, a graduate student in mathematics, was in charge of the Sunday morning service and the general spiritual ministry. LaMarr Kopp, a professor in the German department, served as chairman of the congregation, responsible for administrative and business matters.

These two laymen served from June 1965, until August 1966, when the search for a trained leader was ended with the arrival of Victor Stoltzfus and family from North Lima, Ohio. With seminary training and seven years of pastoral experience on the one hand, and an M.A. in sociology and experience as an instructor at Youngstown University on the other, he brings unique qualifications for the work of the church at a university.

At Penn State he is teaching part time in sociology and is doing further graduate work, besides giving leadership to the church fellowship. He is enthusiastic about the sharing of responsibility by laymen and leaders and he is able to help develop the concept. The office of chairman of the congregation was continued after Stoltzfus' arrival.

While this ideal of shared responsibility has been exciting to work with and is a goal to be upheld, it has also been the source of one of the problems the group faced. In reality, the demands of university life sometimes cause pressures that make giving time to the church difficult.

Because the average work week of a professor or student is over sixty hours, it is hard to find time beyond this for the church. Members have not always been sure how to resolve this conflict.

There are both advantages and disadvantages in a small and highly-transient group. With a 50 percent turnover each year, some time must be spent in getting aquainted and adjusted to working together. However, a small constantly-changing group tends to keep patterns from becoming too set, as the needs of each year's group are different and the program can and should be changed.

In a small group it is sometimes difficult to meet the needs of all the children in organized Sunday school classes. Frequently there is just one child of a certain age. The problem has been especially acute for the two or three teen-agers who have no youth group to provide Christian interaction at this important time of their lives.

From the beginning the group has met for services in university classrooms. The total lack of architectural religious atmosphere or customary symbolism may bother some, hopefully it encourages attenders to see the church as a group of believers interacting with one another before God, rather than as a formal structure.

It is inconvenient at times not to have a private building, and some future group may feel it should purchase or build one. Homes and apartments of members have been used freely for meetings, social gatherings, and occasionally for regular services.

The ideal of equality before God has, perhaps, been best exemplified in the communion service, held once each term. It is always held at a time other than the morning service, usually on a Sunday evening, and is open to all persons knowing Jesus Christ as their personal Saviour and Lord. Members, undergraduates, and professors alike, take turns planning the service and serving one another.

The reasons for the existence of the University Church have been seriously discussed. One obvious reason is to provide a church home for Mennonites who come to the campus. Many are deeply appreciative and participate eagerly. For some Mennonite young people, however, coming to a secular university represents a chance to escape from the tight control they felt in their home churches. To them, a warm invitation is extended, but there is no coercion.

A witness to non-Christians is always a goal, and how to do this effectively is an earnestly-considered question. Undoubtedly the best way, and the hardest, is through the association of individual members with persons in the dormitory, the office, the classroom, or the neighborhood.

Relationships with Christians of other denominations who have worshipped regularly with the fellowship have been mutually helpful. At any university there is a need for a church group that can provide a compatible blend of evangelical theology, social compassion, and intellectual respectability. It is the hope and desire of the members that the Mennonite Church will provide this at Penn State.

Mississippi church bombed Third time in two years

Young persons from the Nanih Waiya Mennonite Church, Preston, Miss., and a neighboring congregation returned from an evening of Christmas caroling Dec. 23 to discover their church dynamited for a third time.

The church building was first destroyed by a bomb in November 1964. It was again demolished last February after it had been rebuilt. The third bombing came ten months later.

The last bombing incident may have been carried out by persons involved in at least one of the other bombings. The dynamite again was placed near the center of the L-shaped building, as in the second incident, though only one of the two wings was destroyed this time.

It was the main part of the building that was destroyed, however, so the congregation met at the Choctaw Community Center in nearby Pearl River on Christmas Day. A fellowship dinner followed the service.

Pastor Nevin Bender reports that the congregation is determined to rebuild again, and that it has received a great deal of support from the local community. Attendance at the church on the Sunday prior to the bombing was 101, most of them Choctaw Indians. The interest of the members is considered very good.

The carolers were deeply moved by the sight they saw when they returned to the church on the evening of Dec. 23. Apparently the local businessmen are just as concerned. A local committee is interested in raising funds for rebuilding the Nanih Waiya Church.

Bender says, "We cannot let our people down. A special committee was appointed in Philadelphia, Miss., a few weeks ago whose responsibility it will be to seek to meet needs such as this. They have officially expressed their concern for the tragedy that has befallen us a third time."

Bender added, "By the help of God we want to build again. The Lord is giving the undergirding that is needed for this moment, for which we do praise His name." The work of the Nanih Waiya Church is supported in part by the Mennonite board of Missions, Elkhart, Ind.

Goshen students raise fund Offered for North Vietnam

Goshen College students and teachers have contributed $483 to the Mennonite Central Committee for use in aiding North Vietnamese war victims. The money was raised at a December campus rally sponsored by an ad hoc committee. Though the response was good, some comment from the immediate community was unfavorable.

In a letter accompanying the contribution, Dwight King, cochairman of the committee, wrote, "The money should be used north of the seventeenth parallel and in Vietcong-controlled territory. . . . [It] can be used legitimately to stimulate and finance MCC efforts in establishing a channel as well as to purchase goods and support relief efforts *per se*."

William T. Snyder, in acknowledging the contribution for the Mennonite Central Committee, said he was deeply impressed by the students' efforts and the guidelines they proposed for use of the funds. "It is most gratifying," he said, "to see how these young people are concerned about channeling their gifts and energies through the church."

The Goshen committee has stipulated, however, that if MCC is unable to open a channel, it should forward the gift to a reliable agency which is able to get goods into North Vietnam.

The Mennonite Central Committee has not had any measure of success thus far in its efforts to get into North Vietnam. Various attempts have been made by Canadian personnel on the MCC staff to secure visas, but to date nothing has come of this effort.

The hope, of course, is that the admission of a person will lead to the setting up of a relief program. MCC has followed the general policy of sending relief goods to an area only if the distribution can be supervised. Since this approach apparently is not going to be acceptable to the North Vietnamese, some have suggested that MCC find ways to send goods, such as medicines, to North Vietnam without a worker being present.

Medicines have been sent to Hanoi by the Canadian Friends Service Committee and International Red Cross in recent months, but no information has been received to date on how these supplies were received or used.

It is the judgment of experienced relief administrators that this type of activity does not constitute a valid relief effort since the sender receives no acknowledgment.

Several groups have designated relatively small amounts of money to this type of endeavor, but in the hope that it would open some doors for more substantial contacts.

There has been a strong surge of support in the Mennonite brotherhood of Canada and the United States for the stretching out of a helping hand to war sufferers in North Vietnam. Some, however, have asked, "Why?"

"Aren't there more than enough refugees, sick people, and orphans in South Vietnam?" they ask.

Why did the Goshen College students give specifically for North Vietnam? In a pamphlet put out by the student committee, they state their reason thus, "Jesus Christ warns that love which is extended only to friends has little meaning."

"Officials of the Mennonite Central Committee," they continue, "have made every effort to keep their work in South Vietnam distinct in the minds of the people from American military and political activities. . . . While the American military forces disagree with the MCC's anti-war position, military men seem also to welcome them because they improve the general image of Americans. We must find means to counteract even such passive association with the military effort if we wish to maintain as far as possible the integrity of our expressions of love and our protests against the war."

Following the Dec. 7 rally, a letter critical of the relief effort appeared in the local newspaper. The sponsoring committee decided to respond publicly with a letter in reply.

This raised a flurry of comment in the community. Veterans groups sponsored a large newspaper ad and a smaller ad to present their concerns. The small ad suggested that the college be investigated by the House Un-American Activities Committee.

Volunteers can study

Volunteers are being sought for a new type of program at the National Institutes of Health (NIH) in Bethesda, Md. They will have an opportunity to study as well as to serve.

Mennonite Central Committee hopes to send as many as ten volunteers to NIH in January to meet the need for increased service opportunities for well-motivated volunteers. They will serve here for four to six months before transferring to other voluntary service projects for their remaining months of service.

Bruce Harder, assistant director of voluntary service, says that the NIH service-study project will provide an educational workshop for young men interested in further developing their academic and cultural interests.

All study materials will be provided by the Mennonite Central Committee. Participants will be allowed to establish study goals which correspond with their individual aptitudes and past academic training. Programmed self-study materials will be used. Additionally, the study program will utilize the many educational and cultural resources which are available in the Washington, D.C. area.

The projected program will include academic proficiency development through curriculum materials which will assist in the development of vocabulary, spelling, basic mathematic skills, and increased reading proficiency and comprehension; and cultural aesthetic enrichment through assigned readings on current issues, topics, or important personalities that will complement planned participation in scheduled concert and lecture series performances. Several Washington tours are also being scheduled.

National Institutes of Health is a government-operated medical research center. Volunteer workers participate as normal-control patients in carefully supervised medical research tests to find cures for crippling and killing diseases, such as cancer, heart disease, and mental illness.

In the past MCC has operated large summer service programs there, as well as a smaller unit during the winter months. One problem has been the large amount of spare time available to the control patient.

Former volunteers entertained children who were patients at the hospital and visited other patients. Some took advantage of the career-opportunities program and developed their skills and aptitudes in such areas as electricity, carpentry, and dental technology.

Applications for the service-study program should be sent to the Personnel Services, Mennonite Central Committee, Akron, Pa. 17501.

Team of 8 builders sought Nursing home in Canada

Eight men are being sought as voluntary service workers to help construct a new nursing home at the Mennonite Youth Farm, Rosthern, Sask.

The Saskatchewan Conference of Mennonites has approved a plan to construct a new sixty-bed nursing home on the campus of the Mennonite Youth Farm. This $525,000 project is being financed with government assistance and will replace existing nursing units at Mennonite Youth Farm. The new nursing home will provide a progressive program of therapy and nursing care for residents. Occupational therapy, physical therapy, and recreational-therapy facilities are planned.

A team of eight men is being recruited at this time to serve for two years in voluntary service at Mennonite Youth Farm. During the first year the men will work in the construction of the new nursing home. These volunteers should be physically capable of a hard day of construction work. Volunteers need not be highly skilled but should be interested in construction and building work. It is anticipated that during the second year of service most of the members of the builders' unit will be reassigned to farm or institutional assignments at Mennonite Youth Farm.

Inquirers and applications for participation in the builders' unit may be addressed to Edwin Peters, Mennonite Youth Farm, Rosthern, Sask., Canada, or to Personnel Office, General Conference Mennonite Church, Box 347, Newton, Kan. 67114.

Do-it-yourself in Taiwan Church learns how to paint

The people attending the Hwalien Mennonite Church did something different, according to a report from voluntary service worker Mary Peters. Spurred on by the Americans in their group, they decided to paint the inside of their church themselves. This was an unusual undertaking in a land where everything is done by specialized workmen and the do-it-yourself fad is not as popular as in America.

But it worked! The pastor made an announcement about the cooperative painting. Those who could not help with the actual painting could sign up as paying helpers.

On Friday evening, Oct. 21, the people (most of whom had never painted before) came to church, ready to paint. Some came because they thought it their duty to come, but others liked the work well enough to consider returning the next day.

On Saturday morning only "foreigners" were there, painting the ceiling. Until late in the afternoon the work continued.

The basic work was completed on Saturday, but cleaning the paint-bespeckled windows, removing paint spots from the floor, and giving the walls another coat were jobs still left to be done. On Sunday the pastor made another appeal for workers on Monday night.

Those who helped found this new experience rewarding. Some of the people have made favorable comments on the color scheme. And the church is happy with the low painting expenses.

India is being transformed

The missionaries in India met for their seventy-fifth annual missionary conference in Champa, Oct. 6 to 10. Paul Dyck, the chairman of the mission body, opened the conference by reviewing the past year. It has been a difficult year for India, but also a challenging one.

The year began with visible tension between India and Pakistan. Fortunately, these differences were temporarily solved. Famine conditions prevailed throughout many parts of India. Because of lack of rains in 1965, rice crops failed to produce enough food for the people. The rains have not been sufficient in 1966, and another famine year faces India.

General Conference Mennonite missionaries face the greatest challenge in the history of the work in India. Korba, a sleepy village ten years ago, is becoming a booming city. Already the population has increased to approximately 50,000. An English medium school was opened in July. Through this school contacts and relationships with top executives and engineers in Korba have improved.

An aluminum plant, costing approximately one billion rupees, will be built in Korba. This will draw many new people to Korba. The two hundred megawatt power plant which has recently been completed, will be expanded up to six hundred. A dam will be built in this area which will irrigate 750,000 acres of farmland.

Paul Dyck says, "Economically and socially our whole mission area will be transformed radically in the coming years. Dare we hope for a spiritual transformation of similar proportions?"

India needs workers. With the new challenge that is developing in Korba, one missionary couple can no longer handle the work. It is important that Korba be provided with additional staff. Educational as well as evangelistic missionaries are needed for this work here. Never before in the history of the General Conference Mennonite mission have the challenges and the needs been as great.

Words and deeds

Djakarta, the capital city of Indonesia, has had a Mennonite fellowship group since last July. Herman Tan leads the group which has two meeting places and two catechism classes for students and other Mennonites who live in the city.

A youth group from Bogota's Union Church held a one-day workcamp at the Mennonite mission school at Cachipay, Colombia, recently. The thirty teen-agers cleaned floors and dismantled a roof. The Union Church is made up of persons from the Ameri-

PHOTO· ALDO TUTINO

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can diplomatic corps, military service, and others.

Roger and Judy Krehbiel, Moundridge, Kan., have become the first volunteers in the Gulfport, Miss., program to take up residence in the Negro community of North Gulfport. All workers previously had lived at Camp Landon some distance from the community. The office for the camp staff has also been shifted to North Gulfport.

The Mennonite church is very much word-centered was what Canadian Mennonite Bible College students discovered when they met recently with students from other Winnipeg schools to discuss worship traditions.

More needed on jet flights Immediate report requested

Will the Mennonite Central Committee be able to serve its constituent members with jet charter flights to the Mennonite World Conference? At this moment there is a question. In order to obtain the jet planes, a large number of passengers must be secured.

The MCC must make a payment of $49,000 by early February. To cancel the charters after that date would mean the forfeiting of an approximate $12,000 down payment. Therefore MCC must decide by early February whether or not to cancel.

Since the Mennonite conferences requested the charters, it is now necessary for them to indicate clearly the need for these arrangements. Therefore, if you have been thinking about traveling by charter plane to the World Conference, please send in your down payment of $175 at once to MCC, Akron, Pa. 17501. The final payment of $120 is due Apr. 13.

The total projected cost, New York to Amsterdam and return, is $295.

When you send in your payment also indicate the date of the flight you desire to take. Four flights have been chartered. The first will leave on June 27, the second on July 17, and the last two on July 19. The shortest charter will give the participants two weeks in Europe; the longest will provide six weeks.

CHURCH RECORD

Calendar

General

Jan. 29-Feb. 5—Youth Week.

July 23-30, Amsterdam, Mennonite World Conference.

Aug. 10-16, 1968 — Henderson, Nebr., General Conference.

Canadian

Jan. 25-29—Burns Lake, B.C., First Church, evangelism workshop, David Wiebe, leader.

Pacific

Jan. 22 — Phoenix, Ariz., First Church homecoming, Peter Ediger and Frank Ward, speakers.

Western

Jan. 31 — North Newton, Kan., Bethel College, Bible lectures, Jack Finegan, speaker.

Baptisms

First Church, Berne, Ind., on Dec. 18: Dean Ogan.

Maplewood Church, Fort Wayne, Ind., on Dec. 18: Delores Fesler, Barbara Van Arsdale, Mary Nussbaum.

Ministers

Richard Gydesen, Sweet Home, Ore., was licensed as a minister of the gospel on Dec. 4. He is a member of the Emmanuel Church, Salem, Ore., and is serving as pastor of the Sweet Home Community Chapel.

Albert J. Unruh, Enid, Okla., has accepted a call to the pastorate of the West New Hopedale Church, Ringwood, Okla. He was formerly pastor of the Grace Church, Enid, and recently has been interim pastor for churches in Medford and Ringwood, Okla.

Workers

Warren Braun, Bethel Church, Mountain Lake, Minn., is in 1-W service at MCC headquarters, Akron, Pa.

Anne Bueckert, Winkler, Man., has begun a one-year voluntary service assignment at the MCC of Canada headquarters in Winnipeg, She is a member of Bethel Church, Winnipeg.

Mr. and Mrs. Gary Franz, Turpin (Okla.) Church, left for Africa on Jan. 2. They will join a film company which will visit Mennonite missions in five countries. In Rome they will join Ken Anderson, who has been making nondenominational Christian films. They hope to explore the possibilities for Christians to assist at the missions as laymen rather than as missionaries.

Anne Bueckert (Workers).

Daniel Warkentin, Bethel Church, Mountain Lake, Minn., is in 1-W service at General Hospital, Elkhart, Ind.

Deaths

Morris F. Bachman, Calvary Church, Washington, Ill., was born May 19, 1921, and died Dec. 22.

Erman S. Baughman, Pulaski (Iowa) Church, was born July 20, 1901, and died Dec. 24. He served for many years as church treasurer.

Mrs. Annie Bieler Dean, Hereford Church, Bally, Pa., was born July 16, 1886, and died Dec. 27.

Kathryn Regehr Neufeld (Mrs. John K.), Bethel Church, Inman, Kan., was born Aug. 28, 1889, and died Dec. 29.

Pearl Schertz (Mrs. Joe), Calvary Church, Washington, Ill., was born Apr. 1, 1893, and died Dec. 3.

Mrs. Herman Winsinger, First Church, Pretty Prairie, Kan., was born Aug. 30, 1898, and died Dec. 29.

Curtis Wulliman, First Church, Berne, Ind., was born Jan. 6, 1910, and died Dec. 10.

Marriages

Bob Baker, First Church, Wadsworth, Ohio, and *Loretta Cranston,* Christian Church, on Oct. 22.

Jesse Flickner, Bethany Church, Kingman, Kan., and *Betty Denison,* Kingman, Kan., on Dec. 23.

Delbert Franz, Tabor Church, Newton, Kan., and *Anna Bergen,* Mennonite Brethren Church, Hillsboro, Kan., on Dec. 27.

James Hanni, First Church, Berne, Ind., and *Jane Carole Colver,* Forest Park Methodist Church, Fort Wayne, Ind., on Nov. 23.

Philip Kingsley, First Church, Berne, Ind., and *Judith Hilty,* First Church, Bluffton, Ohio, on Dec. 27.

LETTERS

Overemphasis on war

To the Editor: In the Dec. 27 issue you printed the subject index of articles, editorials, and letters. The Vietnam war was the subject of seventy-eight of these articles. War and peace together totaled forty-eight.

Jesus Christ was the subject of only eighteen articles. God was the subject of four and the Bible four.

Although I criticize your overemphasizing the war and neglecting the foundation of our faith, I compliment you on the good coverage of mission news. *Donald Schneck, Box 16, Pandora, Ohio 45877.*

See Editorial, page 48, for comment on the above subject.

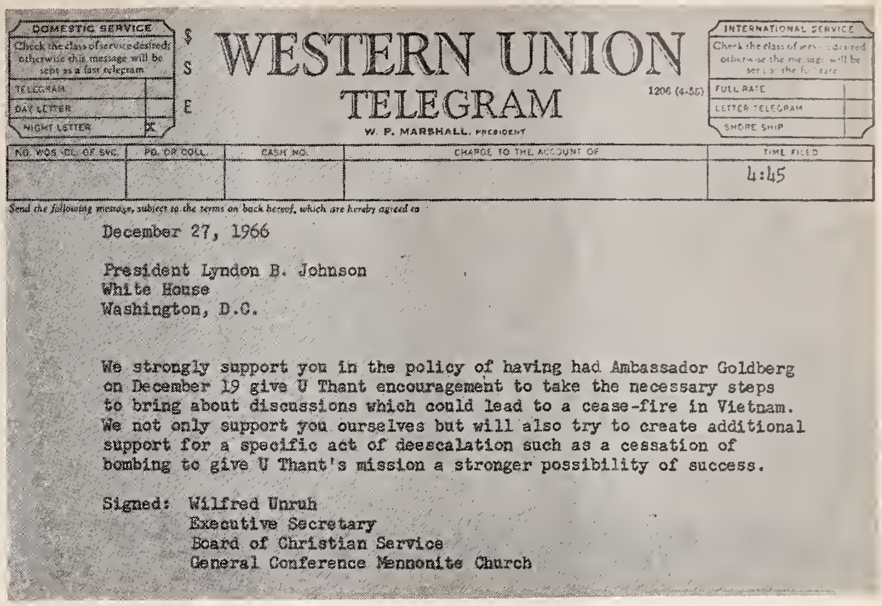
Not so much interested

To the Editor: As I picked up the last *Mennonite* (Dec. 27) I saw the article written by President V. H. Neufeld. That is just what I intended to write about the repentance march. And the nine pages devoted to one event—why all the space? We are not so much interested in what you were doing there as to mention it one by one. *J. P. Glanzer, 270 Calif. Ave., Dinuba, Calif. 93618.*

Involved the entire church

To the Editor: I want to congratulate you on the news coverage which inspired the discussion in *The Mennonite* on appropriate ways for the church to meet the challenge of evil. Had this involved only an institutional policy it might be questionable as to whether you should have given it such a big play. However, I feel that it involved the entire church and the way in which it should witness for the right, and that therefore the treatment which you gave it was justified.

I would also like to congratulate an educational institution which in this day can inspire students to show deep concern for ethical problems which are outside the field of their own selfish interests. Whether or not the proposed march was wise, students should be congratulated for their concern. *L. L. Ramseyer, Bluffton, Ohio.*



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December 27, 1966

President Lyndon B. Johnson
White House
Washington, D.C.

We strongly support you in the policy of having had Ambassador Goldberg on December 19 give U Thant encouragement to take the necessary steps to bring about discussions which could lead to a cease-fire in Vietnam. We not only support you ourselves but will also try to create additional support for a specific act of deescalation such as a cessation of bombing to give U Thant's mission a stronger possibility of success.

Signed: Wilfred Unruh
Executive Secretary
Board of Christian Service
General Conference Mennonite Church

Jeremiah had a handicap

To the Editor: If only Jeremiah would have had the VFW, the AL, the SOS, the YAF, the JBS, the KKK, or even a college or university administration around to tell him that running around with a yoke on his neck preaching prophetically in the streets of Jerusalem was no way to accomplish anything, let alone endear him to the Establishment . . . If it's any consolation to know that the problem isn't exclusively Kansan, perhaps Jim Juhnke could tell the Bethelites about the eggs thrown at peace demonstrators at Indiana University by "freedom defenders" (I suspect that student intolerance isn't sufficiently committed to swinging baseball bats.)

It doesn't seem to me that the New Testament criterion of the validity of a Christian witness is the one which leaves the largest number of people satisfied that all is well as it is and that elicits the least amount of opposition.

It is worse than a sad state of affairs when a peaceful peace demonstration arouses such vociferous and excited opposition and tactics. Such techniques of protecting valuable heritage (be it that of freedom and democracy or of the Christian Anabaptist institutions) have a peculiar way of doing violence to the very principles we claim to be preserving or witnessing to and of coming back to roost on our own heads, sometimes with tragic consequences. *Peter Stucky, MRC, Bloomington, Ind. 47401.*

Beware of being quiet

Dear Mr. Editor: I have just finished rereading an article "The Worst Thing that Ever Happened," *Saturday Evening Post* (an October issue) by Sybille Bedford, in which she recounts some of the awful and unbelievable horrors of the extermination camp at Auschwitz. The slaughter of an estimated two million to four million Jews at this camp, was only possible because the officers directly responsible did not dissent—*and because the church kept silent!* Miss Bedford in hoisting her warning to America, concludes her article with these words. "Beware of being sheep." To us as a church this is perhaps trying to say "Beware of being the *'stille im Lande.'*" *Walter Neufeld, Wayland, Ia.*

Deeds don't match words

To the Editor: I would like to express sincere appreciation for the service you have rendered our brotherhood in describing in detail and interpreting our recent judgment in North Newton. Bethel College students, faculty, and alumni—as well as the entire Mennonite brotherhood —were on trial there, and we found that our deeds and courage don't match our words.

Most of us can't point fingers because, if we are honest, we have to admit that we would probably have handled the situation much as the Bethel College administration did. Now, as if to smother the issue, many rationalizations are being offered to make the actions seem correct. It is not difficult, of course, to catalog a rather impressive list of benefits which we can now continue to enjoy because we avoided the confrontation. It is likely, however, that the benefits will be short-lived. For what benefit is it to a person, an institution, or a denomination, to be alive, when he or it has lost its reason for being? I can't escape the tragic feeling that part of us died at Bethel. *Larry Kehler, Akron, Pa. 17501.*

Walking around Jerusalem

To the Editor: I am disappointed, frustrated, and perhaps somewhat angry. When will the youth be permitted to practice what it hears in the church? I say this because of the "Peace Walk Baffles Peace Church."

Where would we be if Jesus would not have "set his face toward Jerusalem"? He went knowing it would mean violence, yes, even His death. He knew it would be deterimental to the institutions of His days. He knew it would hurt His cause. There is such a thing as faithfulness. Sometimes faithfulness and effectiveness don't go together. *Jake Friesen, Rt. 1, Box 203A, Canton, Miss. 39046.*

Honesty about conformity

To the Editor: I wish to commend you on an excellent piece of journalism and news reporting as well as editorial comment in the Dec. 13 issue of *The Mennonite*. If love and peace are to be a way of life as Mennonites have understood the matter of discipleship to Christ as Lord, we will have to be very honest about our strong temptation to comfortable conformity and to only the easy and safe involvements. Unless we are honest in the writing of our own history, as you have written a small but significant segment of it, we will miss God's acts in our midst and our faith will remain only words without the reconciling deeds. *O'Ray C. Graber, 504 N.E. 16 St., Oklahoma City, Okla. 73104.*

The Christmas gift

And I shall visit my people. To you a gift shall be given, through whom all the nations of the earth shall be blessed. His name shall be called wonderful, counselor, prince of peace, Almighty God.

He will bring the spirit of Christmas. Peace on earth, goodwill to men.

The spirit of Christmas. Merry, merry Christmas. A peaceful and prosperous new year.

The spirit of Christmas. Not only on Christmas, but every day of the year.

But alas! I destroyed the gift.

I slandered my brother. "Can't you see we don't accept you?" "If only you would stay in your place!"

I told my neighbor, "We needn't kid ourselves! Money talks. It does! It does!"

I imposed my selfish will on others. I said, "This is something we just can't afford. We mean it well. We are sending you bombs and bullets, so that our way of life shall be maintained. Accept it from us as graciously as you can."

I turned to social carousing, strong drink, and immorality. After all, I want to be like others. I want to be a somebody.

I closed my eyes to poverty, oppression of the weak, neglect, disease, hunger, murder, hate, all that junk.

I prayed to God, "Lord, help so and so. Lord do this, do that. I really can't do anything. We just don't know how. Lord, You do it!"

You see, we have our way of life. It really isn't prcatical, this way of Christ. "We are sorry that you (the church) have been so disillusioned." We preached, preached, talked, talked, but you see, this is life: it's divorce, stealing, drunkenness, cheating, lying, grab what you can. "You must always be ready to accept, that we the church won't respond."

This Christ Child, really He is a threat to our status quo. The forces of evil nailed Him to the cross. Really, we were not ready to do anything but watch, possibly consent.

But wait! Judgment is coming. Woe is me, where shall I turn to?

Look! I see a light. The gift of the Christ Child. He is still waiting. I hear Him say, "But what do I require of you, except to do justice and to walk humbly with your God?"

I shall bring Him my gifts. If I have taken anything from anyone, I shall restore to Him. If I hear Him call I shall speak for Him. I shall share of my goods for the good of all. All that can hear Him, shall be drawn to Him, and to them. Peace on earth, goodwill to men. *Elmer Schmidt, Rt. 2, Peabody, Kan.*

Christmas is past

The following satire was submitted by Paul G. Jantzen, 107 N. Madison, Hillsboro, Kan. 67063.

Christmas is past.
It's time to mail our checks to Internal
Revenue;
time to send more bombs to Hanoi;
time to stuff the Christ Child back
into His tomb.

Names and pictures

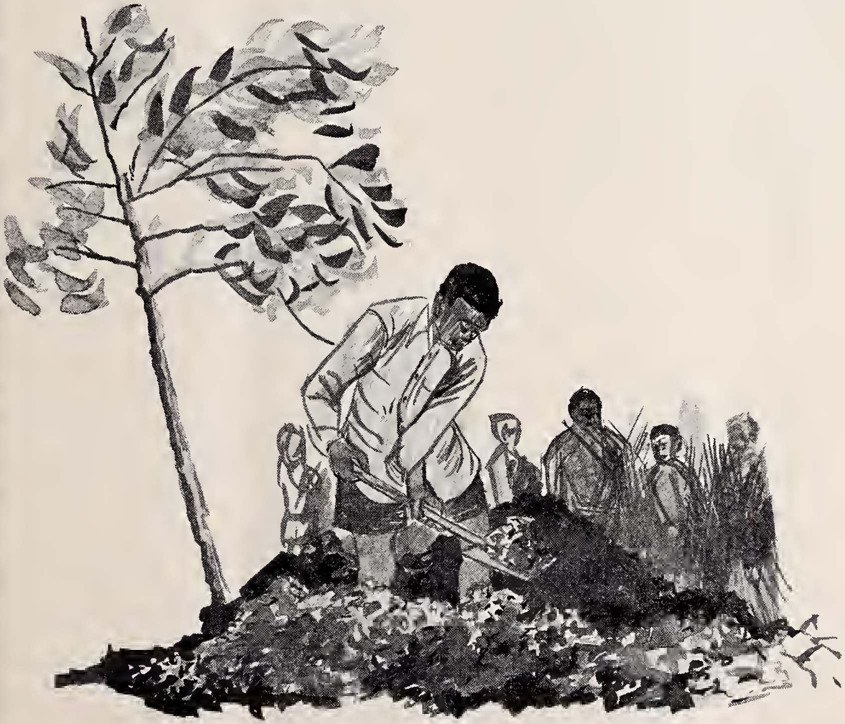
To the Editor: Is there any unalterable reason why the pictures of workers could not correspond with the listings of workers under "Church Record," example: pages 698 and 699 of the Nov. 15 issue of *The Mennonite* and other similar examples of past issues? Could those who are listed but have no pictures be grouped together and listed as having "no picture"?

It is of much interest to us to identify each individual worker. Many times we do not know the workers personally, but we do know their parents (who are listed—and this with much interest) or perhaps their pastor, which makes it doubly interesting. Would it be possible to go back to the old-fashioned method of listing each name directly under his or her picture — preferably with initial of their first name? I still believe in the integrity and worth of each individual, regardless of his name — but how much more pleasant to identify these willing workers with their picture! *Neva B. Detwiler, 39 S. Hunsberger Lane, Souderton, Pa. 18964.*

He saw five men buried alive

Luke 8:15—"As for that [*seed*] *in the good soil, they are those who,*
hearing the word,
hold it fast in an honest and good heart,
and bring forth fruit with patience."

James Bertsche



THEY STOOD BEFORE a row of open graves. Around the mounds of damp freshly-dug earth was a great crowd of quiet, fearful people. In the center of the cluster were a few hard-faced, arrogant rebel leaders.

Across the graves from them stood a group of young men with their arms securely tied behind their backs. They were, this day, being tried for insurrection against the rebel movement.

The grip of the rebellion on the area was slipping. The Bapende people in the Mukedi area to the north had already fought pitched battles with the Ambunda rebel leadership. Military patrols were already penetrating across the Kwilu River which previously had been considered impenetrable rebel territory.

In desperate fury, the rebel leadership was attempting to tighten its control on the Bapende area which still remained to them. As a matter of fact, it was a group of Bapende youth that stood, this day, across the open graves from them—prisoners, helpless, awaiting the word that meant life or death for each of them.

Among these Bapende youth stood Kinzanza Theodore, dressed only in a tattered, palm-fiber loincloth, the only clothing permitted and, indeed, the only clothing available in the rebel-controlled countryside.

Kinzanza, as a lad, had first gone to the mission school in his home village for two years. He then went to Mukedi station for further education. A friendly, energetic young fellow, he soon came to the attention of the Vernon Sprungers, missionaries at the station. They employed him at their home during odd hours to help with the routine household tasks which a busy missionary mother was unable to do herself. Upon finishing grade school, his parents did not have sufficient money to assure his studies at any other school so he worked full time in this missionary home.

The next thirteen years were to see him working in the homes of two generations of the same missionary family. Once for a six-month period, he traveled to Kinshasa where Vernon Sprunger was called to serve as interim secretary of the Congo Protestant Council.

Later he went to Nyanga to help in the home of Charles Sprunger, a son. In 1963, this same family returned from furlough and located at Mukedi. Once again Theodore was on hand to join them in their household routine. But by this time it was only a matter of months and it was January 1964 and the Kwilu rebellion exploded. In a matter of thirty-six hours, three priests were martyred at a neighboring Catholic mission. Missionary Association Fellowship was called and all white missionary personnel were safely evacuated from Mukedi station.

Rapidly, the rebel leadership came out of hiding and began to assume control. Congolese workers on the mission station came quickly to feel the harsh reality of the new regime. The first efforts to guard mission property came to a riotous end as on the second day after the evacuation hordes of people descended upon the station carting off everything that could be lifted or wrenched free. As conditions dropped rapidly into a state of anarchy, the Congolese workers soon began to seek means of returning to their home villages and their own people.

Here life settled into a dreary, apprehensive routine. The necessities of life became increasingly scarce. Salt disappeared early. Clothing wore out. Efforts at indoctrination increased in intensity. The school yard and chapel of Theodore's home village had long since been completely destroyed and were placed "off limits" for one and all.

Anyone seen reading a book was immediately hauled up for questioning and menace. To still keep and use something of European origin was to invite punishment. Sickness came and there was no medicine.

"It did not take us long to live, once again, just as our forefathers lived before us," says Theodore.

Then came rebellion within rebellion and the tightening of the noose. And with the effort to pinpoint responsibility for the growing insubordination toward rule in Theodore's own village, there came the day when they were assembled around the freshly-dug graves.

After many questions, accusations, and counteraccusations the blame was fixed upon five of the bound young men. Theodore was not one of the five but he was forced, nonetheless, to stand within a distance of feet and watch as each of the condemned youths was dumped, tied hand and foot, into his own grave, and without further ceremony, buried alive.

A thoroughly disheartened and cowed cluster of people returned to their home village the next day and related in hushed tones what they had been forced to witness.

Soon after this, military probes began to come closer and closer to their home village. On a Sunday morning when in the predawn darkness they heard the approaching stutter of machine guns, the entire village fled in panic to the forest. Their village was a smoking ash heap and they turned, numbed, to the building of little shelters in the forest.

It was here that Theodore's faith slumped to zero. His two-year-old son became violently ill with malaria. He had not an ounce of medicine to give to him. And even as they watched their child go into convulsions, a band of rebel leaders came demanding that everyone join immediately in a forced march to the north away from the approaching military forces where they would be kept in rebel prison camps.

"But how can we travel with a dying child?" they asked.

"Those are the orders. Get ready," came the curt reply.

During an unguarded moment, Theodore pled in private with one of the leaders with whom he was slightly acquainted.

This man finally said, "If you give me your blanket, you may stay overnight."

Now this was the last one they owned. They would have nothing with which to cover their children in the damp chill of the forest night. Finally the leader agreed to allow them to slit their last blanket lengthwise and to keep half of it. While many others started their journey yet that day, Theodore and his family spent the night in the village. The next morning his son died in his arms with a raging, convulsing, malarial fever.

As they buried him Theodore experienced deep inner turmoil. He asked bitterly, "Is it after all true, as the rebel leaders keep telling us, that if there is a God He is far away and cares nothing about us—that He does not hear our prayers—that He is not concerned about our needs and suffering? If there is truly a God of love such as our missionaries always told us about, would He turn His back on me and my family in such a time as this?"

In such a mood of despair, he ceased to believe or to hope. He felt that by this time death was certainty for him and his family, and it was now only a question of when, and in what manner, their end would come.

That evening two of his friends came to seek them out secretly in their forest shelter — one a schoolteacher and the other a school director, both formerly from Mukedi station and both from Theodore's own village. They had come under the pretext of looking for a box of matches for their rebel guards. But they immediately went into a whispered huddle casting about anxiously as to how they might make their escape. They knew the terrible chance they were taking for the paths were all guarded day and night by sentries. Anyone intercepted in attempted flight was killed.

But they also knew that if they stayed on and were evacuated forcibly to the north, their doom was equally sealed. Thus it was that three young couples, their nine children, and a young brother of Theodore's slipped out of their forest shelters

The Portrait

The oval picture bound in brass
reflects my features in the glass
that covers it against the tear.
Two people stand and smile at me,
from time and fact protected, free
of grief and forty years of wear.
And while I look and think on it,
unrecognizable they sit
alone and mute. I watch them bear
with pain the weight of flesh that gave
my life. I cannot share the grave
prescribed, but only cry, "I care."

Muriel R. Stackley

toward midnight and began their stealthy flight across the plains in the direction of a village where a military patrol was located.

With pounding hearts and dry mouths they dropped to the earth at the slightest sound, staring wide-eyed into the surrounding darkness, hoping desperately that their presence would not be betrayed by the cough or whimper of a child. After hours of this stealthy progress they at last slipped by the last rebel sentry.

They hurried through the night and at last came to the outskirts of the village they sought. They crouched and rested in the grass and with the first light of breaking dawn made their way to the military patrol.

Today, Theodore and his family are at Nyanga station where he works in the home of the Wilmer Sprunger family. In the months since his escape from rebel hands, there have been times of counsel, confession, and prayer with the Congolese church leaders, and missionaries.

During a long evening of recent conversation, Theodore spoke quietly of the past: "Those last days in the forest, my faith in God was completely gone. Many of us saw ourselves as ants milling helplessly about in the bottom of a glass tumbler, trapped, at the mercy of heartless men, with no means of escape. We were sure that there was no one who cared.

"But now," he adds, "we know that we escaped with our lives only because of God's mercy, and because of the prayers of many people that we did not even think were alive anymore. We are trying to find our way back into our faith."

Nigerian Roadblocks

ANGRY, RIOTING HAUSA tribesmen manned the two roadblocks. But Ray Beachy's innocent-looking VW squeezed through. The VW contained among other things, an Ibo, target of the rioting Hausas. The incident took place during a late September outburst against the Ibos in northern Nigeria.

Paxman Beachy was en route from Kainje to Kaiamau, where he lives, when an Ibo came running out of the bush, knelt at the side of the road, and begged for a ride.

Beachy reported the incident as follows: "The VW was loaded to the top but there was just room to fit him in. The first village I came to was Gadi and about forty men were standing in a big group armed with knives and bows and arrows but they didn't stop us, much to their regret when we got alongside and they saw the Ibo.

"About a quarter of a mile before we got to Woro we rounded a bend and saw a large group of men on each side of the road armed in like manner and the road barrier was down. It was the most terrifying twenty seconds of my life. I thought of going around it but the ditches were too deep. I think I would have crashed through it but God intervened and miraculously they opened it. They tried to close it again when they saw the Ibo, but once again we made it."

Beachy reports that the rest of the journey homeward was uneventful. However, he continues, they had several Ibos in their clinic during the next four or five days. All of these had been robbed or beaten and usually had been without food for four or five days. The Ibos were safely transported to safety.

Having a better education than the Moslems of the less-developed north, the Ibos from eastern Nigeria hold most of the skilled jobs. This has caused resentment. In May, 600 Ibos in the north were killed in riots. Two months later army officers took control of the national government. On Sept. 29, over 3000 Ibos who lived in the north, where Beachy is located, were slain by troops and civilian mobs.

Beachy's home is in Kalona, Iowa. His parents are Mr. and Mrs. Floyd Beachy and he is a member of the Sunnyside Church.

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COVER

"When I step inside the church on Sunday morning, I have come to worship God. I want to leave the thoughts and cares of my home behind." See "What I Expect of My Minister."

CONTRIBUTORS

La Vernae J. Dick, 819 Stump St., Dallas, Ore. 97338, is a member of a General Conference congregation.

Carol Regier lives in Henderson, Neb. 68371.

James Bertsche, B.P. 1, Kinshasa, Congo, is a missionary-translator for the Congo Inland Mission, an inter-Mennonite agency in which the General Conference Mennonite Church participates.

CREDITS

Cover, Alan D. Haas; 34, De Wys, Inc.; 45, John Hiebert.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029, J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

ONE OF OUR readers has counted the number of articles we published last year relating to Vietnam. He refers to the annual index published in our Dec. 27 issue and finds seventy-eight items. He finds forty-eight titles under peace and war. Because he can count only eighteen subjects dealing with Jesus Christ, four with God, and four with the Bible, he feels we have overemphasized war and neglected the foundation of our faith.

Do we really want to play the numbers game?

Then to items of faith we might add faith itself, plus Christian life, devotional articles, evangelism, prayer, theology, and witnessing. That would give us a score of 130 to 126, just about even. Yet many more items could be added to each side. Duplicates should be omitted and pages should be counted instead of titles.

But, frankly, we can't get excited about such a numbers game.

We know that undue attention can be given to one problem or one part of the Christian witness. We know that while the crushing issues of the world are social problems, yet individuals have trials to face. We want to speak to the total needs of people, even though it is an impossible assignment to fulfill.

But we also want to be interested in the things that God is interested in. And what is God interested in?

One of my friends became a minister to me when he called my attention to John 3:16. He wanted to use it to prove an obscure point (or so it seemed to me). But this made me study the verse anew and I discovered five words, "God so loved the world."

God loved the world which we often fear. And it wasn't an intellectual type of interest, as the rest of the verse bears witness. So great was that love that God gave His Son. Certainly God loves the world much more than we can ever love it because it is a love that brings Him suffering.

We can't imagine a God who, loving the world as we know He does, would not say something about war. We know He wants us to say and do something too. How can we know that we are in the will of God in this? We have no surety, of course. But we know that in being concerned for the people of the world we are loving that which God loves.

Yes, reading only half of those articles about Vietnam makes us feel uneasy. Perhaps we deserve this uneasiness. The Vietnamese people have lived with war for over twenty-five years. It is not unreasonable that we should suffer with them a few minutes each week. No matter if we are tormented once each day, this does not equal the suffering of God for the world He loves.

So this brings us immediately to the foundation of our faith. In exploring the war in Vietnam, we have made some important statements and asked some important questions about God, about Jesus Christ, and about ourselves. We are being drawn closer to God.

We often talk about having a passion for souls. If we have such a passion, we must be concerned for the people of Vietnam. If the numbers game has any validity, then our passion for souls in one part of the world has been high. But we have nothing really about which to boast. Have we been equally concerned about the problems of people in other parts of the world? Again this is an impossible assignment, but we try. And we hope that our passion comes through for people not only in great impersonal masses far away, but for those individuals close at hand whose faces and voices are so familiar to us. We know we fail in this dimension as we fail in all things. We appreciate those who rebuke and chide us. They are far more correct in their accusations than we can hope to be in all our lengthy and rambling editorials.

But we would say one thing more. It will sound defensive because it comes at the conclusion. Let it be so. We need on occasion a place to hide, so let us hide in the love of God. For correctness and balance are perhaps not the most cherished goals. The love of God must constrain us as God so loved the world.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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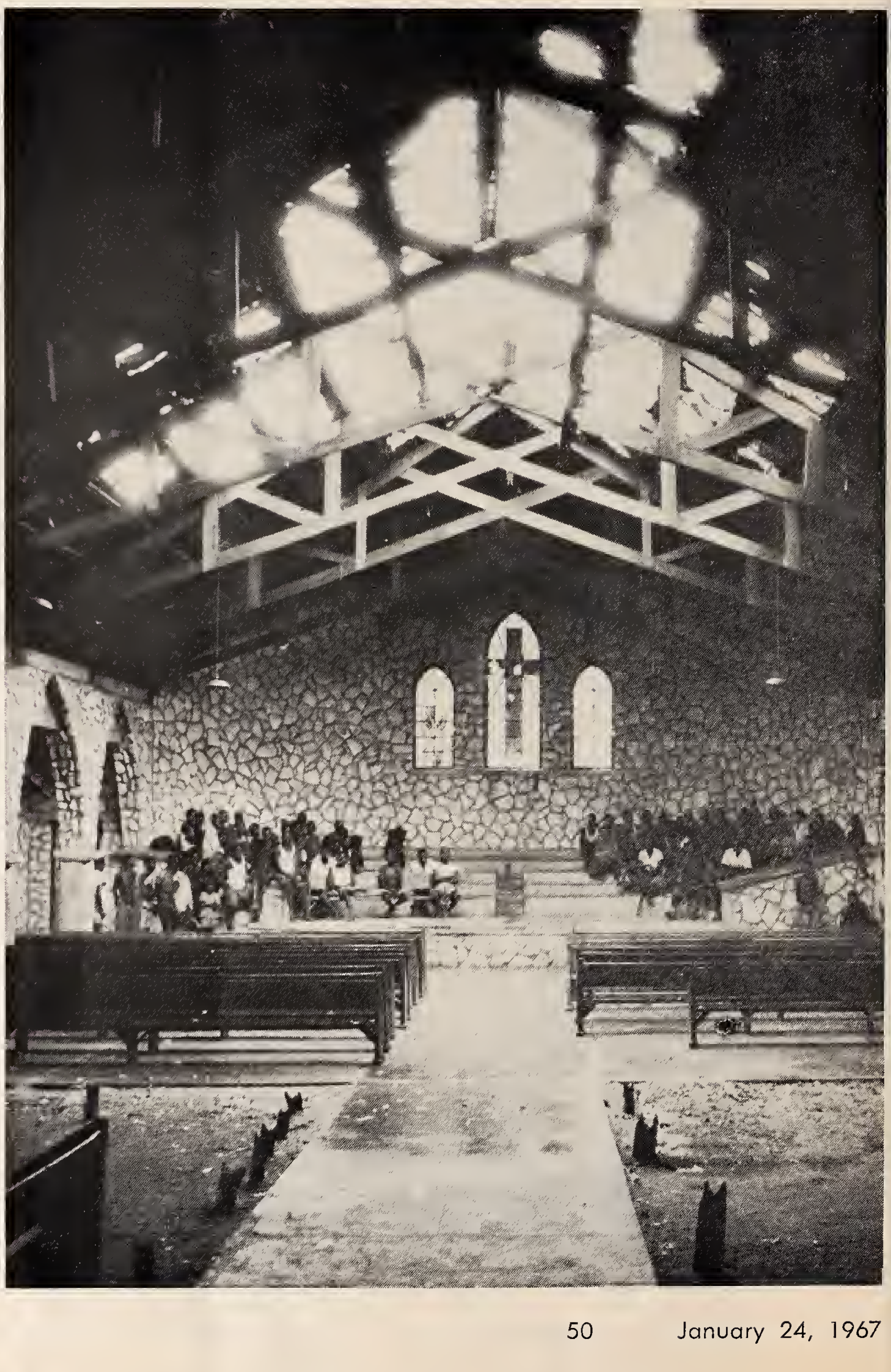
Lessons in faith from Africa

Luke 9:62—"No one who puts his hand to the plow and looks back is fit for the kingdom of God."



Burned-out church at Mukedi: "Our Congolese Christians had found something deeper into which to sink their roots."

Levi Keidel

In 1960, after having lived for nine years with the Congolese, I felt we had much in common. The Congolese were enjoying an ordered society, the kind I'd enjoyed all my life. Increasingly agriculture production and minimum-wage laws resulted in a gradual rising standard of living. Stores were full of merchandise. Congolese more and more began to enjoy material benefits which I had long enjoyed. This somehow increased my sense of identification with them. It seemed to indicate that more and more, we were "becoming the same."

My life had been rooted deeply in the blessings of materialism and an ordered society. But when I returned to Congo in 1962, these things had been destroyed. Our Congolese Christians had found something deeper into which to sink their roots. Crises we unexpectedly shared together taught me a shocking lesson: we were very different now.

The change that had come over our Congolese Christians began to show itself with the outbreak of the Mulelist rebellion in January of 1964. In Kwilu province, rebels dug road pits and burned bridges, paralyzing transportation. Then in ambushes and sneak night attacks, they killed 150 agents manning provincial government posts, burned mission stations, and terrorized captured missionaries.

Rebel advance from the west was brought under uneasy control. But the movement broke out in east and northeast Congo and swept toward us in the city of Luluabourg with frightening momentum. We lived close to the radio during those days; we plotted their advance on a map.

Refugees flooded into our city with incredible stories of suffering. Military funeral processions, with flag-draped caskets of those killed in battle, passed silently by our front door. Soldiers fleeing in front of the rebel advance arrived. They spread panic.

"The rebels are protected by some mysterious medicine," they said. "We shoot and shoot; they keep coming."

How do such events affect a person whose roots have long been deep in political and material security? I found my spirit buffeted and pummeled mercilessly. The rumors, the climate of terror, the raw calculated infliction of human suffering. I found myself totally unprepared for this.

This was my chance to rejoice at the prospect of "suffering for righteousness' sake." This was the time to be praying for Congolese Christians who had already been hit by the full impact of the rebels and their cause.

But I wasn't rejoicing. I couldn't find within myself the heart to want to rejoice. My mind was not occupied with concern for those who were already suffering, so much as it was with anxiety about ourselves; the security of my wife, my children, myself. This was a humiliating revelation. I wondered about my faith.

I couldn't afford to let my Congolese brethren know how I felt. I was a missionary. I was supposed to be teaching them how to trust the Lord. But I could not resist asking some guarded questions. I wanted to know if the same things were going on inside them that were inside me.

I asked John Kamba, then a co-editor with me in the Tshiluba language magazine *Tuyaya Kunyi*. His reply?

"Yes, these are difficult days; but we have had hard days before, and God took care of us. After a time, these affairs will pass too."

I queried Pastor Kazadi Matthew, with poorly disguised qualms.

"Our rulers are scrapping with each other for power," he said. "We can't trouble ourselves with their palavers. We've got too much work to do!

Big strapping Pastor Thomas Kabangu told me with a beaming smile, "Sure we can flee for our lives. We've done it before. But when Jesus comes back, it's best He finds us with our hands in the work. Let's not be afraid. Let's keep busy. A few weeks ago I baptized 108 new believers. I'm pastor of six different areas. We're building a church. I've got 40,000 francs in our church treasury now and have set up evangelists in villages and am paying them regularly."

At a meeting, another of our pastors, Charles Kuamba, read for us 2 Corinthians 4:8-11. For the first time it jumped to life with meaning: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are *always delivered unto death for Jesus' sake*, that the life also of Jesus might be made manifest in our mortal flesh."

The Harold Graber family had spent two terrifying days with the rebels and were airlifted with only the clothes on their backs from the rubble of what had been their mission station.

They were brought to Luluabourg. Congolese church leaders, on their own initiative, arranged a special coat-and-tie dinner at a city hotel in their honor. The leaders commended the Grabers for what they'd sacrificed for Christ, reminded them to rejoice in suffering, and gave them a love offering of 4000 francs.

The faith of these men left me feeling about an inch high. I began asking myself: Just who is a missionary to whom? In my mind two things seemed to stand out: the jumble of chaotic events on the one hand, and the testimony of these Congolese on the other. From it all gradually emerged a lesson I will never forget. It's a lesson for all Christians.

The faith of a Christian — its strength, its growth — depends upon the climate, first, of the classroom in which it has been learned, and second, of the laboratory in which it has been practiced.

I'd studied my faith in the comfortable controlled American "classroom." Though I didn't recognize it, laboratory facilities, where faith is really put to the test, had been pretty limited. Nevertheless, I felt I had developed reasonable spiritual stability.

Congo's chaotic events from 1960 on, provided its Christians with a different kind of classroom. It was a "cram course" on the subject of faith. Occasions for laboratory practice were abundant. The cost was frightful. Yet this brief classroom period has given them a stature of faith that makes me view them in a most admirable light.

Yes, they've proven themselves to be different from me. In terms of faith, they are no longer my students. They are my elder brothers. They have their problems and difficulties. They need and want help in a variety of forms. But in a purely scriptural context, circumstances have required them to "hear and do" the sayings of Jesus. He would liken them unto a wise man who built himself a house. The rains descended, the floods came, the winds blew, and beat upon the house. But it fell not; for he had built it upon a rock.

Estelle Griffin

New ways for summer bible school

Personal outreach to the children of the community was the purpose of the congregation.

Many congregations conduct Bible schools during the summer months, for a period of a week, two weeks, and even three weeks or more. Others do not. Why? Why not?

What is actually learned by the children taking part in the Christian education programs that you are conducting? Are you now considering the possibility of a vacation church school for your congregation? Why? Do you think that such a school is a necessary part of your congregation's Christian-education program?

Each of the following congregations had a summer program for its children, which it thought met the current needs. How would you evaluate each of these programs?

Vacant lot school

In the summer of 1962, Temple United Presbyterian Church in Philadelphia, had five weeks of what they called Vacant Lot Vacation Church School. It was planned especially to meet the needs of children in a community changing from European immigrant, to Negro and Puerto Rican.

The plan of the program was one of simplicity and activity. The first week of the school began with a minimum of equipment, but gradually more functionally significant items were added. The program leaders prepared a curriculum to develop basic thoughts about our God who created, protects, loves, helps, and keeps His children.

In the course of the three-week session, the 200 children who attended responded to the activities in art, puppetry, handicraft, and music, and to the closing fiesta with much interest.

This vacation church school program was essential to the life of Temple United in its ministry to the community, but its curriculum was not a planned part of the total curriculum program of the congregation.

A shared school

In 1964 the First Church of Ottawa, Kansas, shared its facilities with both a Mexican-American and a Negro church in its vacation church school. The 295 children who attended the classes in this Baptist church learned many things as they played, learned, attended church, and sang together.

The theme "Christ and My Life" was used to present Christ's coming that all people might have life, and His love as enfolding people of every race, color, or economic status.

For First Church the vacation church school was essential, and the curriculum was a part of its total education program. It was also extra, in that children of two other churches could join the children of First Church in a Christian-living fellowship.

Mothers' circle project

Nursery vacation church school at Our Saviour's Lutheran Church in Minneapolis was conducted in the summer of 1963. To make it easier for busy housewives to teach, the Mothers' Circle was invited to assist in various ways. A large number of volunteers worked because the mothers of the thirty three- and four-year-olds were interested in the enrichment opportunities that a nursery vacation

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church school would offer to their children. Therefore the program could be expanded to include such things as art expression, rhythm, and music.

The school was a happy experience for the children, but its greatest value was its ministry to the participating mothers. They learned something of the value of creative expression for young children, and observed ways to communicate to their children the simple truth about God and His gifts.

Highland Park Methodist Church at Dallas is not satisfied to limit its summer program to vacation church school. Each summer outstanding leaders conduct religious-expression groups in art, music, and drama for the children of the congregation and neighborhood for an extra three weeks. Each person in attendance is encouraged to express his love for God.

There is also the congregation that considers all things and says, "No vacation church school," as did Peace United Church of Christ in Duluth the summer of 1965.

The Duluth public schools offered a summer enrichment program which a number of families from Peace Church decided could be of benefit to their children. In 1964, Peace offered a late summer school, but attendance dropped, due in part, to family out-of-town vacations. In 1965, a building program was under way and construction activity was all around the operating facilities every weekday.

In view of these situations, Peace made its "no-vacation-church school" decision for the year, and then began an immediate and honest study of the program. The leaders are convinced that they must explore new patterns and plan creatively, working toward a total church program.

Test the purpose

What were the purposes of each of the vacation church schools or summer programs described above?

In the vacant lot vacation church school the personal outreach to the children of the community was indeed a planned and accomplished purpose for the congregation. God's world became a part of their experiences.

The Negro- and Mexican-American-shared school was an attempt to develop attitudes of acceptance for persons who are different. In the wholeness of their school experience, the children who attended this school learned that God loves all people and has given each one gifts through which to help others and express feelings of love and gratitude.

The mothers' school met its original plan to continue and enrich the religious learning of the children in attendance, while the mothers of the young children learned something about communicating religious values to their three- and four-year-olds.

The summer arts program was intended to help the children of the congregation find a wholeness of life in expression of Christian attitudes and ideas through art and music.

The no-vacation-church school, though it was the unfortunate result of outer influences, accomplished a great deal in leading the congregation of Peace Church to face the needs of their children realistically.

Each congregation must decide its own program and schedule of religious-learning actvities. Each must evaluate the possibilities of vacation church school in light of its own needs and facilities. When all factors have been taken into consideration, then the congregational leaders and members can boldly and confidently announce the decision to have or not to have a vacation church school.

Mary Claassen Franz

Vacant lot bible school

Oh! My teacher! Mommy, my teacher!" was the cry of delight that issued from the bare window of the brown shabby house.

As we reached the door, four other black faces pressed against the windowpane, their pigtails askew. Yes, one of us had been their teacher in the Liberal (Kan.) Head Start program the summer before—and the memory was still fresh and exciting.

This day our purpose was similar, although this time it was church-directed rather than government. The Turpin (Okla.) Mennonite Church had decided to embark upon a new outreach program. Why should the federal government be initiating the type of programs the churches should be responsible for—teaching the deprived, feeding the impoverished, and clothing the needy? Our emphasis, of course, would be a little different; we were anxious that all of our efforts be done in the name of the Lord.

As we knocked on door after door, talking to mothers and children, and being invited into their humble dwellings, we felt their strong desire for a Bible school. We told them of our plans to use a vacant lot nearby, and teach Bible stories, choruses, and crafts. A lunch would be served midmorning daily by different church women, and a picnic and evening program would climax the work.

"Would they want to come?" we asked shyly.

"Can we tell others about it, too,

"The families here need this type of thing so desperately."

and bring our friends?" was the thrilling reply!

Loaded with blankets to sit on and cardboard boxes to use as tables, we again drove to town and our vacant lot early Monday morning. We had said that we would begin at eight and dismiss at ten-thirty so as to avoid the hot summer sun. Would anyone be there?

We rounded the corner and the curb was lined with black shiny faces as well as pink-cheeked ones. Smiles burst forth and choruses of "Hello" sang out as we parked our car.

"We were so afraid you wouldn't come," one little pigtailed girl stated, her face now filled with expectation.

The week passed all too quickly, but each morning was spent filling the four- to fourteen-year-olds with messages of Jesus' love—and our love—for them. Their voices rang out down the block as we lustily sang "red and yellow, black and white, all are precious in His sight" and "my cup is full and running over."

The men from the church moved a heavy piano and long lunch tables to the corner lot. The boys and girls from our church came as helpers, having already donated books and crayons for the more needy children of this area. The week before in our own church Bible school, they had brought their offerings faithfully to be used for the project. Most of all, they were sharing themselves as this second week of Bible school was rightfully theirs.

As we look back now, it seems strange that we even wondered whether the church could carry out such a project. Many, in fact, doubted the wisdom of going into a racially-mixed neighborhood, fearing we would only incite riots. But how sad if we would have let that stop us, if Christ would have had to ask us, "Who is your brother?"

For as one adult man from the area said, "This work of your church has restored my faith in God and His people. These families here need this type of thing so desperately."

Or as a little girl put it, "When are you coming back again? Couldn't we have Bible school a long time yet?"

U.S. money aids racism in Africa

Stanley Bohn, secretary for peace and social concerns, analyzes an African problem.

On Dec. 9, a mass withdrawal of bank accounts from the Chase Manhattan Bank and from the First National City Bank in New York occurred as a protest of the involvement of these banks in apartheid (racial segregation) in South Africa. An appeal was also sent out asking others to investigate whether their funds might be invested in these banks.

A white Methodist pastor, now in the United States for further training, testified before the African Subcommittee of the Committee on Foreign Affairs of the United States Congress about the problem. Black men in South Africa are not allowed to vote. Schools for black people train students in manual skills but do not allow them to study for the professions. Black persons are forced to return to primitive and impoverished "reservations." They are paid one-tenth of what white employees receive.

In the decision about what to do (to start a war of liberation or to try to find a peaceful solution), Ethiopia and Liberia took the peaceful method. They asked the World Court to decide if South Africa should be allowed to impose apartheid on neighboring South West Africa or whether such imposition disqualified South Africa from continuing to have power over South West Africa given to it by the League of Nations.

After six long years the World Court decided it could not make this kind of decision. The African and Asian nations, greatly disappointed, still refrained from taking a violent approach. The matter was then taken to the UN which decided that South Africa no longer had an administrative mandate over South West Africa. Whether the UN can carry out this decision without bloodshed remains to be seen.

Much of the success or failure of apartheid rests on the United States. South Africa has lost the respect of other nations but it still gets material support from some nations such as the United States. Many United States firms do a good business there and undoubtly some of our Mennonite church support comes from profits made in South Africa with cheap black labor. The United States has its attention on Vietnam and the financial drain this causes means that it cannot do much about South Africa or Rhodesia.

Individual citizens can make a beginning, however, and many church leaders (including Reinhold Niebuhr, Martin Luther King, Jr., John Mackay, Ralph Sockman, and Mrs. Chester Bowles) have called on us to check our own investments in the two banks which most support the South African Government.

The General Conference and the Schowalter Foundation were asked if any of their funds were invested in these two banks. They reported they did not have investments there, but the peace and social concerns office started correspondence with Chase Manhattan Bank to learn more about their ideas on their present policies which seem to exploit the low-cost black labor of South Africa.

What about the investments of Mennonite church members in these two banks? For most Mennonites this is not a problem. Many of us, however, do invest in mutual funds or in companies that do utilize these banks. We have been invited to ask about the connections our investment companies have with Chase Manhattan and First National City Bank.

Letting a bank know that we are unwilling to cooperate in the support of apartheid is a small way to work and the withdrawing of our funds does not affect them drastically. It is, however, a way of speaking that is heard. The withdrawal of funds, of course, will not free us from being a part of the exploition of South African black people even if we hid all of our money in a sock under a floorboard. It is true, however, that a person who asks his brokers or trustees of funds what his money is going to do, or the person who puts his money to work in church annuity programs has found a way of witnessing.

We fight no simple battle in South Africa. Karl Barth has called the theology of one of the major white Christian groups in South Africa a Nazi theology. When a moral issue is set up against lucrative trade, it often seems to be a very uneven battle. Property has so often counted much more than people. Yet this, like other issues, is very important for the Christian church, especially a church like ours that makes such revolutionary and radical proposals to its youth: that they be nonresistant Christians, even conscientious objectors in time of war.

As social pressure exerted by the congregation decreases with urbanization and community changes, we should not be surprised if the youth in our Mennonite church decide to be less revolutionary about peace. They are simply subject to other influences to a much greater degree than the church's peace teachings. This means that if individual church members do not find a way to practice a revolutionary faith daily in their concern for other nations, in their investments, and in their day-to-day contacts with brokers, bankers, and trustees of funds, it will be more and more difficult to convince youth to be revolutionary about peace.

Baku on the Caspian Sea

Following is from the report of the recent visit to Russia. Frank C. Peters, Kitchener, Ont., writes.

Baku is a beautiful resort area. However, the shoreline is made ugly by hundreds of oil derricks, and the ground is black with oil slick. The city is sprawled out. It lacks the apartment block image of Moscow. The weather was a sharp contrast to that of Irkutsk.

The church in Baku has 350 members. The hall was filled with people standing. Women outnumbered the men by at least three to one. Since the service began at 6 P.M., some men could not be there.

The time element was true to form, from six to nine-thirty. Our Mennonite delegation spoke briefly. The choir tried hard to sing every known number and the congregational numbers were a close second. The choir numbers were anthems, and since the tempo is not American these numbers take time. Add to this the speechmakers and you cover three hours.

Greetings are important for these people. After a greeting has been extended, the people arise as one man and respond. The look on their faces tells that this is not mere formality; they are truly pleased.

The services are the lifeline of the church. The members have few Bibles and no other means of spiritual uplift. They also find their social life here. Their other social connections are few. It just takes three hours to have all of these needs met, and this they do three or four times a week.

The people are very attentive during the preaching and at times one feels almost uncomfortable under the fixed gaze of the crowd. The sermons we preached were simple and of a devotional nature. Any technical theological discourses would hit the ceiling and bounce back to the platform for the speaker's own edification. They also enjoy a few personal remarks. How many children does the speaker have? Are they all Christians?

It was somewhat amusing to hear the district superintendent allegorize. He spoke of a sheep and its split hoof, one half was the right and the other half the wrong. We must decide which half we will choose for ourselves. When he came to the digestive system and its theological implications, the message became somewhat hazy. Whether the people really followed him in all of this was not entirely clear.

Another matter which was of interest to us was the spontaneous prayer which almost erupts after the service. One brother prayed that the Lord would forgive the church for having disciplined him. Several sisters and one brother followed in prayer and more would have prayed if the person in charge had not closed the meeting abruptly. These prayers are often mixed with sobs and tears.

It takes real determination to work one's way through the crowd to the minister's room. People just will not move for they must shake your hand. The men greet you with a kiss. For those of us who are not in this general groove any more, these greetings require some effort. Several members of the congregatiaon were from the Ukraine. This meant an extra greeting.

The second service resembled the first one in length and pattern. The recitation of a poem or two is very appropriate here—something which we at home have discarded. As soon as the last minister had spoken, prayer erupted again. This time only women prayed. One declared herself to be a lost sheep and pled with the Lord for forgiveness. Another sister, who represented the unregistered group, prayed for the men in prison. For us who were used to well-ordered, conventional meetings, these prayer sessions made a deep impression. There were times when they seemed so genuine, and then again there were those that resembled the hysterical. No doubt the prayers were born out of the situation here.

When we parted, greetings were extended from all sides for our congregations at home. All at once a voice sounded over the confusion, "We of the opposition also wish you God's blessing for your work." This testified of the rift which had occurred in this brotherhood.

From the church building, we went to the pastor's home, a four-room flat on the seventh story of a large apartment block. He has six children. Space must be at a premium for them. But we forgot that these people have never known the spacious dwellings to which we have become accustomed. We had invited twelve other people from his church so that about twenty-seven people were crowded into his living room. In the corner he had the famous Russian "samovar" or tea machine. The table was laden with calories. Before we ate, his children played a few instrumental numbers.

This brought us to the end of our official tour. From here we flew to Moscow, and then to Frankfurt, Germany; and home.

Bible society aids missions

"God's Word for a new age is a primary challenge confronting Christians in the twentieth century," says Dr. John H. McCombe of the American Bible Society.

To make the Word available in language that people understand, in a format that causes people to want it and at a price they can afford is American Bible Society's first objective.

At the annual meeting of the Society's Advisory Council held in New York Nov. 14-16, representatives of more than seventy denominations and agencies were reminded of the significant work done by the American Bible Society during the past 150 years. But outweighing accomplishments of the past was the challenge ahead.

A recent survey showed that only one out of eight Christians in the world owns a New Testament. Only 50 percent of Christian families have a Bible. Most new literates have no access to God's Word.

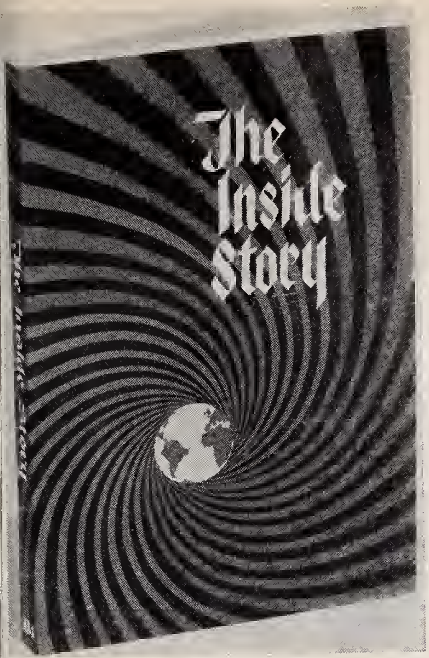
In Latin America it is estimated that thirty million copies of the Word are available to 230 million people. In other words, 200 million Latin Americans have no portion of God's Word.

The Bible is available in eighty African languages but no part of the Bible is yet translated into 400 languages and dialects on that continent.

During 1965, fifty-four million copies of the Scriptures were distributed at home and abroad. The Bible—in their mother tongue—was offered to 80,000 international students in United States colleges and universities.

In 1965, the 750 millionth copy of the Bible, produced by the American Bible Society, came off the press.

In the short space of twenty years the work of translation has expanded from 150 languages to more than 500 languages in 150 countries. In addition, the society gives counsel and assistance to the work of others such as Wycliffe Bible Translators. Institutes for persons working on translations overseas are being held periodically in various countries. The Eighth Translators Institute was held in Kenya during 1965 with Eugene Nida participating.



The Inside Story is a pocket-sized book that offers "the heart of the New Testament"—the Gospels of Luke and John, the Acts of the Apostles, and the Letter for the Christians at Rome in the translation of J. B. Phillips. Published by the American Bible Society, and illustrated with news photographs, the book speaks of the relevancy of the Bible to today's space age. It is designed to reach new Bible readers among high school and college students.

The Society has long given special service to the blind by making available the Bible in Braille and through recordings. In 1965, thirty percent of the 400,000 blind people in the United States were reached with the Scriptures.

A new frontier for the Bible Society is recognition of the new openness on the part of the Roman Catholic Church toward the translation and distribution of the Bible in the vernacular. This promises to open up vast new opportunities for the Word.

The American Bible Society board of managers is concerned that the churches' share in providing total operating funds has declined in recent years. In 1965 the churches gave about 20 percent of all operating funds. The goal is to raise this to above 50 percent. The total Bible Society budget for 1967 is $7.1 million.

The average per member giving by Mennonites to the Bible Society program in 1965 amounted to 25 cents.

The American Bible Society is closely linked with missions overseas in translating, producing, and distributing the Bible. Mennonite missions are involved in translating the Bible in the Congo and in the Argentine Chaco. In July 1966, the society's board gave approval for publication of the Gospel of Mark in Toba. This work was carried out by missionary Albert Buckwalter of the Elkhart Board. In the Congo missionary James Bertsche is translating the Old Testament into Gipende.

Kinship of Africa to world

Five persons left New York Jan. 6 on the first leg of a trip to Africa for the making of a motion picture on the African church. They were due to arrive in Kinshasa (formerly Leopoldville) in the Congo early the next day.

The persons, who plan to spend approximately two months in Africa, are Harold Weaver, Elkhart, Ind.; Ken Anderson and Heinz Fussle, Winona Lake, Ind.; and Gary and Mary Franz, Turpin, Okla.

Franz is to play the lead role in the 45-minute color film. Weaver, coordinator of audio-visual aids at the Mennonite Board of Missions is representing the agencies sponsoring the film and serving as a liaison with the overseas churches. Anderson is the producer-director; and Fussle, the photographer.

The purpose of the film is to show that the church plays a significant part in the lives of persons living in Africa, and that that part of the world is not as dissimilar to the Western countries as it has usually been assumed.

Franz plays the part of a person who is about to complete a three-year teaching assignment in Africa and is seriously considering the possibility of returning to Africa again for a longer period of time. The remaining parts in the film will be played almost entirely by Africans, and the filming locations will be in the Congo, Tanzania, and Nigeria.

Sponsoring organizations for the film are the Mennonite Board of Missions and the Congo Inland Mission, Elkhart, Ind., the Eastern Mennonite Board of Missions, Salunga, Pa., and the Mennonite Central Committee, Akron, Pa.

Ministers are solo workers

Studies of the economics of a selected sample of American Protestant churches and their ministers have turned up some disturbing results.

The surveys were made by Ross P. Scherer, director of church ministry studies for the National Council of Churches of Christ. Involved are a sampling of 5623 congregations affiliated with fifteen denominations, four of which are not members of NCCC.

What has emerged from the survey are items such as these:

1. Of the churches studied, 42 percent have fewer than 300 members; 7 percent have less than 100. Most experts on church administration agree that a church with fewer than 100 members, unless it is a new congregation expecting rapid growth, is not economically viable.
2. More than half the congregations — 51 percent — budget less than $20,000 per year for all current local expenses. This includes salaries of the minister and staff aid, building maintenance, utilities, Sunday school and other supplies.
3. Only 15 percent of the churches spend $40,000 annually or more for local expense.
4. Only 36 percent of the churches employed someone other than a pastor on a full-time basis. After the pastor, the first position to be filled was that of custodian.
5. Churches tend to hire a director of music before a director of Christian education or associate minister. In the study, 16 percent reported staff music directors while only 10 percent had full-time Christian education directors or associate ministers.
6. Fifteen percent of the clergy sampled served two or more congregations at the same time in "yoked parish" arrangements.

Scherer estimated that on the basis of the study, perhaps three-fourths of the clergy "are 'solo' performers and must operate without a staff (except for the volunteer services of church members). Probably no other major program agency in our time attempts to accomplish so much with so little as does the church."

Only 3 percent of the churches reported the employment of a full-time business manager, a position of growing importance according to many authorities. In many instances, however, church secretaries—employed by 28 percent of the churches—perform at least some of the functions of the business manager.

Only 7 percent of the congregations covered in the study had a membership of more than 1500; the same proportion had between 1000 and 1499.

According to Scherer the 5623 congregations included in the sample represent upwards of 110,000 churches. Denominations included in the study were the Episcopal, United Presbyterian, Presbyterian U. S. (Southern), Methodist, Evangelical United Brethren, and American Lutheran Churches; the Lutheran Church-Missouri Synod, Lutheran Church in America, Reformed Church in America, Christian Churches, United Church of Christ, Church of the Brethren, Church of God (Anderson, Ind.) and the Southern and American Baptist Conventions.

Canadian visits Hanoi
Checked on relief shipment

Frank Dingman, who spent three days in Hanoi in November 1966, on behalf of the Canadian Friends Service Committee, met with MCC administrators at Akron, Pa., on Jan. 5 and 6. He also spoke to a class of new volunteers preparing for service.

Dingman had three types of contacts in North Vietnam. First, he met with Red Cross officials; then he talked in Hanoi to several victims of American bombings, and finally he was taken to a hamlet eight miles from Hanoi.

The purpose of the Red Cross contacts was to ascertain if the Canadian Friends' drug shipments had arrived and to check if more such items were desired. Although neither of the Friends' two large drug consignments had been received at the time of Dingman's visit, the head of the Red Cross in that country told Dingman that they were happy for anything that could be sent. Antibiotics, burn treatments, certain vitamins, and special surgical equipment, particularly, were needed.

Interpreting their response to his queries about more drug shipments, Dingman felt they were saying, "While we value your medicine greatly, we value more highly still your understanding of our problems and your concern about us."

Dingman, a trained social worker and court probationary officer, felt that the stories told him by the bombing victims sounded authentic. He talked to two teen-age boys who, allegedly, had been hurt when the school they were attending was hit. A young mother whose unborn child was struck by shrapnel was another victim he interviewed.

The North Vietnamese officials were moved by the Quakers' offer to come and help, Dingman said. The help of an international team of volunteers is not needed now, he was told, but they would be notified if assistance should become necessary.

It was Dingman's impression that the American bombings were strengthening North Vietnam's resistance, rather than weakening it. "Our suffering increases our hatred, and our hatred increases our capacity to resist," one village leader told him. Dingman said he heard no talk of compromise. The general attitude in Hanoi seemed to be, "We fought for independence for 100 years, and we won't stop now."

Dingman, a pacifist and a member of the United Church of Canada, formerly served on the faculty of the School of Social Work at the University of British Columbia. He and his family visited China for two weeks in summer 1966. He stayed in Hong Kong for several months until permission to go to Hanoi was granted.

Of his observations in China, he said, "One gets the feeling of a deepening chasm between Asia and America. . . . The Chinese people appear to be preparing for what they regard to be a certain war with America."

It is Dingman's feeling that the first step toward reconciliation is to get the facts on Asia. "Once we have the facts, it becomes a heart matter."

Church members flee Cuba
Uncertainty makes life hard

Cuba is a closed society. And closed societies are hard for North Americans to understand. Because access to Cuba is limited, conflicting reports abound.

Refugees coming to the United States and Canada emphasize the restrictions and persecutions being experienced by the churches. Many pastors and church members have left because they had no freedom to preach and witness.

A modified view of religious freedom comes from an interview with C. I. Itty, an African layman, who visited Cuba in November for two weeks. He is associate secretary of the World Council of Churches' department on the laity.

Protestant Christianity, he says, has approximately 30,000 adherents in today's Cuba, and this number is decreasing as a result of the migration of Cubans to the United States. One-fourth of the membership of one denomination, for example, has left the country since the revolution. Some observers feel, however, that the decreased number of Protestant and Catholic communicants has had a purifying effect on the remaining membership and on the quality of church participation.

The churches have freedon of worship; but interdenominational meetings, national conferences, and youth gatherings can be held only with government permission, which may or may not be granted. Printing presses, hospitals, schools, and other social welfare agencies have been taken over by the government.

There is a shortage of pastors throughout the country. This has been attributed to both the emigration of ministers to the United States and to a government policy that conscripts students and younger men for service in paramilitary work camps. Some seminaries report student bodies of fewer than ten persons. One result has been increased concentration on training the laity and bringing more women into Christian education work. There are recent signs that the conscription of ministerial talent may be relaxed.

Access to the government by church leaders has been facilitated, and there have been specific examples of a willingness by the country's rulers to relax certain policies which may prove detrimental to the Christian community. In one instance, the Castro government provided labor for the construction of a new rural church building.

Each week about 500 Cubans leave the island, many of them church members. Those who go must turn over all their property to the government and pay for their transportation with outside funds. In the view of some observers, the possibility makes it difficult for many persons to commit themselves fully to life under the new regime.

Other problems of adjustment stem from the new situation of virtual isolation of Cuba by the United States; economic difficulties created in part by the breakdown of trade between Cuba and her nearest neighbor; and the omnipresense of American influence through radio and television.

One of the alternatives open to the churches (many of which have historic ties with American denominations) is the possibility of becoming more internationally related. This is already occurring through the World Council of Churches.

Some church leaders also feel that the previous society in Cuba should no longer be taken as the norm by Christians. According to this view, all societies are both normal and abnormal, differing in degree but not in kind, and offering in every case the possibility of relevant Christian witness. These options are being discussed as Christians reflect on how to bring up children without specifically Christian schools and how to carry out Christian mission without the old social welfare agencies. One suggestion is that more emphasis be placed on pastoral, person-to-person ministries.

Cuban Christians feel, despite problems of adjustment, that more social justice exists under the present regime than previously. Housing is available to all for a flat 10 percent of family income. There is free education for all. Medical service and roads have improved. Outward evidences of corruption and vice in Havana, once a mecca for wealthy tourists, have vanished. Although the press is government-controlled, individuals seem to enjoy a considerable degree of free speech.

(For another report on Cuba, see "Life for the Cuban People Is Drab," *The Mennonite,* Mar. 22, 1966, page 209.)

Words and deeds

Shovels with a lip welded to them have been prepared by Church World Service for its relief shipments to help barefooted farmers dig more easily.

The Saturday Evening Post in an editorial on the Vietnam war on Dec. 3 said, "The theory of aggression is, in short, virtually worthless. Vietnam is one country, torn by the agony of civil war, and the major outside intervention is our own. We can justify this, of course, as all great powers justify their use of force—by claiming that might makes right."

Wayne Tippitt, a Broadway actor, radio and television star, reads "50 Favorite Chapters of Scripture" on a set of two 16⅔ RPM records produced by the American Bible Society for the blind. The set sells for one dollar although the society, in keeping with a long established practice, will give a set free to any blind person upon request.

Tabor College, Hillsboro, Kan., was featured in the magazine supplement of the Topeka Capitol-Journal as a minicampus and a miniuniversity on Nov. 20. The school is said to be the smallest four-year-college in Kansas.

Art Giesbrecht, member of the First Church, Winnipeg, has written an original comedy called "The Man from M.E.N.N.O." Dealing with the kidnapped pastor of the Second Mennonite Church sought by the detective branch of the Mennonite Church located in Kansas, the play makes some rueful and humorous comments on the operations of a denominational bureaucracy.

CHURCH RECORD

Calendar

General

Jan. 29-Feb. 5—Youth Week.

Feb. 10—World Day of Prayer.

July 23-30, Amsterdam, Mennonite World Conference.

Aug. 10-16, 1968, Henderson, Neb., General Conference.

Canadian

Jan. 25-29—Burns Lake, B.C., First Church, evangelism workshop, David Wiebe, leader.

Feb. 5-9—Altona, Man., Bergthaler Church, evangelism workshop, David Wiebe, leader.

Central

Feb. 5-12 — Berne, Ind., First Church, union evangelistic services, David Augsburger, speaker.

Pacific

Jan. 22 — Phoenix, Ariz., First Church, homecoming, Peter Ediger and Frank Ward, speakers.

Western

Jan. 22-25 — Moundridge, Kan., West Zion Church, special meetings, Gerald Stucky, speaker.

Jan. 31-Feb. 2 — North Newton, Kan., Bethel College, Bible lectures, Jack Finegan, speaker.

Feb. 5—Turpin (Okla.) Church, program presented by Calvary Church, Liberal, Kan.

Feb. 7-10 — Hesston and North Newton, Kan., school for ministers.

Marriages

Kenneth Barckman, E.M.B. Church, Steinbach, Man., and *Karen Harder,* First Church, Mountain Lake, Minn., on Dec. 30.

James DeLong and *Sandra Leister,* Grace Church, Lansdale, Pa., Nov. 12.

Lee Delp and *Ruth Hersh,* at Grace Church, Lansdale, Pa., on Dec. 26.

Larry Devine and *Bonnie Jean DeLong,* at Grace Church, Lansdale, Pa., on Nov. 6.

Mark Dick and *Beverly Jones,* both of Buhler (Kan.) Church, on Nov. 18.

Allen Gaeddert, West Zion Church, Moundridge, Kan., and *Donna Lankton,* E.U.B. Church, Newton, Kan., on Oct. 8.

Ronald Keck and *Kathleen Hunter,* Grace Church, Lansdale, Pa., Oct. 8.

Richard Klassen, Tabor Church, Newton, Kan., and *Leanne Jackson,* Bethel College Church, North Newton, Kan., on Nov. 12.

David Klink and *Eva Marie Hiebert,* Bethel College Church, North Newton, Kan., in Arvada (Colo.) Baptist Church, on Oct. 29.

Stanley Liechty, First Church, Berne, Ind., and *Jean Carter,* Grace Missionary Church, Mooresville, Ind., on Dec. 17.

Roger Eugene Moler, Christian Church, and *Evelyn Grace Schnell,* Apostolic Church, Trenton, Ohio, on Dec. 18.

Ronald Peters, Bethesda Church, Henderson, Neb., and *Carol Ediger,* Bethel College Church, North Newton, Kan., on Dec. 17.

Clark Pool and *Diana Romani,* on Dec. 23. Reported by Calvary Church, Washington, Ill.

Walter J. Royer, Jr., Church of the Brethren, and *Susan Hiebert,* First Church, Newton, Kan., on Nov. 11.

J. Steven Sprunger, First Church, Berne, Ind., and *Donna Marie Clark,* Christian and Missionary Alliance Church, Brian, Ohio, on Nov. 26.

George Toews, West Zion Church, Moundridge, Kan., and *Diane Hett,* Methodist Church, Canton, Kan., on Dec. 1.

Rodney Troyer and *Wannita Gleason,* Flushing, Mich., on Jan. 7. Reported by Comins (Mich.) Church.

Wayne Unruh, West Zion Church, Moundridge, Kan., and *Helen Graber,* First Church, Pretty Prairie, Kan., on Dec. 23.

Charles Watkins, Baptist Church, Scott City, Kan., and *Joyce Dick,* Buhler (Kan.) Church, on Oct. 9.

Dana Weaver and *Mabel Roszhart,* on Dec. 17. Reported by Calvary Church, Washington, Ill.

Lewis Duane Wiebe, and *Geraldine Ratzloff,* both of First Church, Newton, Kan., on Nov. 26.

Ministers

Arthur D. Dick, pastor of Grace Church, St. Catharines, Ont., has resigned to be effective next summer. Future plans are uncertain.

Deaths

Jacob J. Becker, Buhler (Kan.) Church, was born Dec. 8, 1888, and died Dec. 12.

Michael Milton Froese, son of Mr. and Mrs. Robert Froese, Buhler (Kan.) Church, was born March 6, 1955, and died in an automobile accident on Nov. 12.

Mrs. Cathern Galbraith, Comins (Mich.) Church, was born June 9, 1903, and died Dec. 19.

Lydia Hendricks Gehman, Grace Church, Lansdale, Pa., was born Apr. 11, 1897, and died Jan. 2.

Abram A. Harder, United Church, Vineland, Ont., was born Dec. 9, 1906, and died Jan. 1.

Kevin Murray Hochman, son of Mr. and Mrs. Laverne Hochman, Grace Church, Lansdale, Pa., was born Apr. 11, 1966, and died Jan. 2.

Mrs. John K. Hofer, Bethany Church, Freeman, S.D., was born June 10, 1887, and died Dec. 17.

Karl Alvin Koehn, Glendale Church, Lynden, Wash., was born Dec. 4, 1959, and died in Bellingham, Wash.

Mrs. Henry W. Nickel, First Church, Mountain Lake, Minn., died on Dec. 20.

Mrs. Marvel Quinn, Gospel Church, Peoria, Ill., was born Oct. 5, 1892, in Le Mars, Iowa, and died Jan. 6.

Jacob P. Schierling, Inman (Kan.) Church, was born Mar. 20, 1891, and died Dec. 30. He was a charter member of the congregation.

Peter Siemens, United Church, Vineland, Ont., was born June 16, 1889, in Russia and died Dec. 29.

Lonnie Glenn Slover, Lorraine Ave. Church, Wichita, Kan., was born June 18, 1902, in Modena, Mo., and died Dec. 27.

Rachel Unruh (Mrs. David), West Zion Church, Moundridge, Kan., was born Feb. 2, 1886, and died Dec. 23.

Baptisms

Glendale Church, Lynden, Wash., on Jan. 1: Keith Koehn.

West Zion Church, Moundridge, Kan., on Dec. 18: Eldon Becker, Vickie Becker, Bruce Dirks, Brent Galle, Brian Galle, Mary Sue Jantz, Susan Wedel, David Schmidt.

LETTERS

Another year

The following contribution comes from Ralph W. Berky, Bally, Pa. 19503

So dawns down here
 Another year
By God's sure grace deep pearled,
We need ne'er fear
 That He's not near,
Because 'tis still His world.

So come what will or may, dear Lord,
 The stars above still shine.
No nook so dark but that Thy Word
 Can light all down the line.

Hope for alcoholics

To the Editor: In past issues of *The Mennonite* you have published articles on Alcoholics Anonymous. And I want to thank you, for those of us who are members feel that educating the public about the wonderful program God has given to the alcoholic and some of the problems that face them and how they can be of help is a step toward the recovery of some.

I am an alcoholic and God has blessed me so through this program. He has taught me to start the day with Him and give Him praise for it each evening, living only one day at a time. That is what the Lord would have for each of us to do. It is such a wonderful privilege to walk with Him. But my life was not always this happy. I would turn to the bottle in time of trials and temptations and sink as low as any alcoholic or other person has. But by His grace He has led me to Alcoholics Anonymous. Today I have been sober for over three years. Also I am a Christian, and recently God called me to dedicate my life to Him through Jesus our Lord and Saviour and through the power of the Holy Spirit. I also am a member of a General Conference Mennonite Church.

Since I have led a sober life I have had many opportunities to testify what God has done for me in churches in our area, to individuals, to the peace and social concerns committee, and also to a ministers' conference. I have had the privilege of helping other alcoholics achieve sobriety through A.A., and salvation through Christ.

How good God has been to me. He has restored me to respect in my home, my church, and my community. I am not writing this to show what I have done but what can be done when we rely on God regardless of how far we have fallen. For if I were relying on myself this evening, instead of God, I would be drunk in some bar. But by His grace and His grace only, am I able to write this and I feel that there is a job for each and every one of us today in God's program for the alcoholic. We can show our love and respect.

I believe one of the things that helped me as much as anything at first was the respect and concern shown me by four members and the pastor of our church. I felt that in them I had true friends and they showed it in many ways. I pray God will bless them, for I know He will use them again in many ways.

Let us remember the words of Dwight L. Moody the next time we see a person who is under the influence of alcohol. "Except for the grace of God there go I." And let's not be proud to think of him as a sorry person. Remember God created him in his own image and sent Jesus His Son to die for him, so let us treat him with love and respect and try to guide him to God's program, Alcoholics Anonymous.

Remember me in your prayers that I may continue to let God have control of my life and to let me continue to have the faith to ask Him each morning to keep me sober and to praise Him at night for it. God bless you for your wonderful work. *Oklahoma.* (Name withheld by request, though the writer says he would welcome letters from persons interested in alcoholics or Alcoholics Anonymous. We will be glad to forward any such letters.)

Fraternal travel fund

DEAR EDITOR: I am writing to express appreciation for publishing Vincent Harding's letter about World Conference attendance in your Dec. 20 issue. Your readers will be interested in the information I shared earlier with Harding — that the Presidium of the Eighth MWC spent considerable time on this issue last summer in Paraguay and came to the conclusion that the entire Mennonite brotherhood needs to be challenged on the question of how we can finance the travel of non-Westerns to World Conference sessions. A major proposal to this end will be brought before the delegate assembly in Amsterdam next July. It seemed unwise to the Presidium to solicit funds over the heads of MWC participating conferences—who support MWC with one cent per member annually, without getting full delegate, i.e., supporting group approval in Amsterdam.

The number of those who will attend the Amsterdam sessions from non-Western countries is uncertain at this point, but will likely be larger than ever before due to special efforts of the MWC Presidium and cooperation of the supporting groups and agencies. The program participation will likewise be less American than ever before, since almost all of the non-Western participants are on the program, and space will be provided for others as they are able to come. One answer to the travel cost problem of non-Westerns is to have more conferences in Asia, Africa, and South America, the possibility of which is being actively explored already.

It would be wonderful if all those traveling to Amsterdam next summer could set aside an additional sum—say $25.00, for the travel fund which we hope the delegates will see fit to establish. *Cornelius J. Dyck, Exec. Sec., MWC, 3003 Benham Ave., Elkhart, Ind. 46517.*

About writing letters

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

Korea program clarified

TO THE EDITOR: *The Mennonite* of Dec. 20 carried a news item entitled "Two New Mission Fields." It said in part, "Korea and Bolivia have been added to the mission fields of the General Conference Mennonite Church . . . . The planned mission programs which will each be staffed with a missionary couple will be related to relief programs established by the Mennonite Central Committee. . . . Mission work is seen as a natural outgrowth of these services."

As the member of the mission board who drafted the motion on Korea, I am writing to report that the above news item was not entirely accurate.

The motion began by specifying clearly that we do not intend to open a new mission field in the traditional sense. Korea has entirely too many "mission fields" from western denominations already. What a militarized Korea needs is a prophetic witness to the whole gospel of love and nonresistance presented in a sensitive and nontraditional way. If we do not have the will and personnel resources to provide such a witness in an attitude of suffering love, there is no legitimate excuse for adding just another mission field to our list, particularly at a time when we ought to increase missionary salaries before we open new fields.

The motion proceeded to say that if a couple could be found to go to Korea with the type of prophetic witness that is needed, we wanted to be open to provide this spiritual ministry. The mission board is not committed to send just any couple, may in fact decide to send no one rather than to multiply missionaries in that country, and in any case has postponed final decision until the question of whether or not a suitable couple can be found has been answered. If a person or couple can be found who seem to have the particular gifts required for the witness that is needed, we would take this as a leading of the Holy Spirit to commission them for ministry in Korea, but not to open a new mission field with all that this connotes. *Leland Harder, 3003 Benham Ave., Elkhart, Ind. 46517.*

With words like a sounding gong

Ron Rempel

After picking up my room key at the main office, I started up the stairs in the red-brick, four-story dormitory. At each landing I read the number on the end room, hoping each time to see a three digit number beginning with four.

On the last few steps an anxious pang reminded me that I would be meeting a new roommate. But I had prayed for the right roommate after my request for a single room was not accepted. Just thinking about God made me feel better. For a brief moment all the warnings and advice of my pastor and friends came to me; I knew what to expect and was ready for all that I would encounter.

Breathing deeply, I dropped my suitcases in front of room 411 and opened the unlocked door.

I liked Paul almost right away; as I unpacked we talked about our trip and shared expectations for the coming year. When he left the room later I noticed a Catholic prayer book on his shelf. Without further hesitation, I placed my Bible in full view.

The next evening, Paul along with several of his friends, went to the first frosh orientation dance. Ashamed and uncertain of my Christian reasons for not dancing, I used the argument of a recognized author who traced the origin of the dance and explained the useful social function of early group dances. Modern ballroom dancing was obviously a degeneration of the original high purposes, so I deduced.

A senior student pinned a tract on the door across from mine: "Ten Reasons Why I Don't Dance." Derisive laughter echoed through the hall for weeks, so it seemed. Although not directly confronted, I felt attacked on all sides. But I left my black Bible with the red-edge trim on the corner of my desk.

I started a prayer list, and, feeling the need for a private closet, I obtained the key to an empty storeroom in the basement. With furtive backward glances I would slip into my room each morning to meet my God—behind locked doors.

Gradually the fellows on my floor became aware of my religious bent. Calling me to his room, one student asked, "Does your religion permit you to drink?"

I tried to explain that I was not tied to a rigid, legalistic religion. Quoting the motto of a Christian club I had joined, I summarized the essence of my Christian life: "To know Christ and to make Him known."

From then on we never talked to each other except to say "Hi" in passing.

After several months in residence, I became more outspoken. I knew a lot of Bible verses and was reading some popularized theology. In the laundry room one day I asked Willy what he thought the central message of the Bible was. Since he didn't know, I told him about Christ's identification with man, about God becoming man. Another time I sat in a student's room for several hours and talked about the need for the God-dimension and God-perspective for our finite existence. I talked and he listened.

"That sounds great!" he exclaimed after I had finished.

Although the compliment made me happy, I puzzled at the response after later reflection.

During the spring term a new student moved in. I learned his name from the card on his door and resolved to speak with him.

One day after supper I saw George sitting alone in the cafeteria and knew my chance had come. We talked about our courses, about dorm life, past education, future plans, and eventually religion. Recalling a number of especially good faith formulations from my readings, I contributed from my side of the table while George, on his side, probed into some of the uncertainties of religion, referring often to science and logic, of which I knew very little.

We left the cafeteria and continued in the men's lounge. I silently prayed for God to open George's mind.

George readily questioned everything I said and I answered all his questions. But he was not convinced; neither was he impressed. I felt his perplexed eyes and his deep, searching questions, and my words began to sound like a gong, distant and hollow.

Before going to our separate rooms I suggested that we meet once a week for a half hour to study the Gospel of John. I gave George a Phillips translation. Suprised at my suggestion, he hesitantly agreed.

Later in the evening, he returned with the booklet. "It won't work," he began once more to pour out his misgivings about the authenticity of the Scriptures, about church, God, faith.

As far as I was concerned, all his questions had been answered during our earlier conversation and repetition seemed not only unnecessary but also strangely irrelevant. So instead of speaking I leaned back and gazed out the window into the night to conceal my growing bewilderment.

George continued. I started to speak but couldn't. Blankly staring into the abysmal darkness, I suppressed an anguished sob as my Christian defense crumbled. I turned to him, but had nothing to say. Vulnerable, I listened. It hurt.

Around midnight, George left my room. As we stooped together by the sinks in the washroom a few minutes later, I was surprised to hear him say, "I like talking with you."

In the remaining weeks of the term, we talked together often.

I am bowed down

Irene Neff

Photo by Pamela Neff

O Lord, forgive.
  What should have nourished me
  Was fanned by frigid blasts of hate.
My supple limbs encased with bands of sin
  Cold wars—hot wars—horrors!
  Intolerance—indifference—indulgence
  Satiation—submission—starvation.

Warm me, Lord
  By Thy Son.
Melt this heart of stone
  And forgive.
  Lest I forever die!

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*Supplemental reading for the Sunday school lesson of Jan. 29, "Christ's Mission and Ours."

COVER

An African prepares his food in a refugee camp. "Congo's chaotic events from 1960 on provided its Christians with a cram course on the subject of faith." See "Lessons in Faith from Africa."

CONTRIBUTORS

Levi Keidel, Flanagan, Ill., is a missionary-journalist serving with the Congo Inland Mission, an inter-Mennonite agency of which the General Conference Mennonite Church is a member.

Estelle Griffin, 422 South 5 St., Minneapolis 55415, is director of preschool education for the American Lutheran Church. Her article is one of a series planned by the Commission on Children's Education of the National Council of Churches of Christ. It is being used by several cooperating denominations.

Ron Rempel wrote his story for a short story contest at Canadian Mennonite Bible College and received the first award.

Pamela Neff, Donnellson, Iowa 52625, took the photo for which her mother wrote a meditation.

Donald R. Jacobs is chairman of the Tanganyika Mennonite Church which is related to the Eastern Mennonite Board of Missions and Charities, Salunga, Pa. His editorial appeared first in that board's publication, "Missionary Messenger."

CREDITS

Cover 50, John Gaeddert from MCC; 52, 54, Gary Franz; 63, Pamela Neff.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029, J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Woldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

Donald R. Jacobs

WHERE SHOULD THE Mennonite church stand with regard to the evangelical movement in the form in which it appeared at the World Congress on Evangelism in Berlin? Some will see in the Congress too much ecumenism, a criticism which is often leveled at Billy Graham. Others will no doubt caution us upon getting too closely allied to the evangelical movement because the mainstream of the movement is not sympathetic to the Mennonite position on several crucial matters. Then there are others who feel that it is not only possible to "go it alone," but actually preferable.

If the Congress would have produced an organization which people could join, then we would have been pressed into making a decision one way or another. But one of the most significant aspects of the Congress was the fact that the delegates felt no need to organize. The issue to organize or not to organize did not come up for serious discussion at any time. I certainly feel that if the Congress had spawned yet another ecumenical organization to either compete with or complement the many other organizations, it would have sabotaged its own spirit. Whether the evangelicals will feel compelled to organize in the future is still an open question, but this Congress did not appear to be the time or place for a new organization.

Inasmuch as there is no new organization to join, we need not be scared off by this factor, anyway. As you know, we Mennonites are great nonjoiners in the world, yet we are well known for our cooperative spirit, our good neighborliness. And we need not change our stance in light of the Berlin Congress. In fact, the Berlin Congress had the effect of bringing many people into the mainstream of evangelical thought and activity who are just as evangelical as the "evangelicals" but for some reason or another would have been frightened by an organization.

As far as I know, no Mennonites attended the first evangelical convention which was held in Edinburgh, Scotland, in 1910. What is the significance of the fact that about thirty Mennonites attended the Berlin Congress in 1966? I think it indicates that we are experiencing an evangelical awakening, a very heartening and encouraging thing. Our evangelical fervor has not always been as well directed as we may have wished nor has the awakening taken place without some disturbing trauma, to be sure, but the fact remains that we are considered to be evangelical.

It is significant to note that we are thought of as evangelicals, not because of our doctrinal position, but because we are actually involved in the work of evangelism both at home and abroad. I say that this is significant because I assume that we had as clear a doctrinal position in 1910 as we have now, yet we could certainly not have claimed a place in the evangelical mainstream then. There is no doubt about it that evangelicals, no matter where one finds them, almost all agree on the basic doctrinal points regarding such matters as sin, faith, and the finished work of Christ for salvation. So there is significant agreement on doctrinal points. But what sets the true evangelicals apart is the fact that they are winning men and women for Christ, they are evangelizing men. We can never presume to be truly evangelical in any other way.

In every church which wakens to the glorious day of evangelism there are bound to be tensions between those who insist on evangelism and those who insist equally hard on retaining the "purity" of the church. These two positions are not mutually exclusive and often are simply different emphases. A church which insists on pure doctrine should be growing and a growing church should insist on pure doctrine.

So there is probably no need to answer our question, where do we stand in relation to the Berlin Congress? We are an evangelical church in our time and as such we will recognize evangelical Christians wherever we meet them in our world. If Berlin says anything to the Mennonite Church, it is that we should increase our dedication to the Lord of the harvest in the great task of evangelism in our time. By so doing we will indeed be living in the spirit of Berlin as we live in the spirit of Pentecost, filled by the Holy Spirit himself, the producer of continual Pentecost.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Vern Preheim

too many people

FROM THE BEGINNING of human history man has felt the need for more people. He has feared the extinction of his family, his tribe, his society.

The pendulum has now swung to the other extreme. Though some exceptions can be found, particularly in Africa, most people today believe there are too many of their kind. They fear overpopulation will cause widespread starvation.

This threat of world hunger, more than any other factor, has brought planned parenthood into general acceptance.

When the concept of family planning first was born it was an unwanted child. Opposition was fierce when Margaret Sanger began her crusade in 1913 to introduce the first birth-control clinic in Brooklyn, New York. In the intervening half century the ethical, moral, and emotional arguments raised against contraception have been overcome; at least, they have subsided.

Moral concerns still deserve both recognition and expression. Fortunately, we now have a climate which will permit a free airing of issues.

Some point with alarm to the great acceleration of population growth since the turn of the twentieth century. When the path which we have traveled during the past one hundred years is plotted on a graph and projected into the future, an alarming population growth is indicated.

We can predict, for example, that the world's population will reach seven billion in thirty years and sixteen billion within seventy-five years unless the direction of the path is checked or changed in some way. The average increase of the world population now stands at 2 percent a year. In some areas it is as high as 3 percent. Even if the percentage of increase could be sliced in half—to 1 percent—during the next few decades, we would still have a phenomenal population expansion between now and 2000 A. D.

Birthrates have not increased in the past century. The marked increase in population has been due entirely to a decline of more than 50 percent in the death rate. This has been achieved largely by the advances in medicine. In spite of this accomplishment, however, 50 percent of India's and China's population is eighteen years of age or younger.

Suppose every family in India had access to birth-control devices—which they don't—and would use them to limit their families to an average of two children—which they probably wouldn't—the population of India would still increase substantially during the next twenty years before it would level off at a figure which would be impossible to project.

Optimists claim that food production can keep up with population. But we live in a world with limited space. It cannot tolerate an infinite multiplication of mankind.

The only logical conclusion is that if death is postponed, birth must be controlled.

"I was hungry and you formed a study group," is Eugene Carson Blake's way of casting into modern setting Jesus accusation (Matt. 25: 42). Many studies have been made, and additional information is still needed. But study must be accompanied by action. Someone has observed that if all of the land in the world were utilized as effectively as Japan uses its land, we could nourish twenty-five billion people. Research will make it possible to do better.

Paradoxically, we have the technical know-how and the resources in the world to feed every man, woman, and child, but within the last twenty years the annual average increase of food production has been less than 1 percent a year.

B. R. Sen, director of the Food and Agriculture Organization of the United Nations, claims the world food situation is more precarious today than it has been at any time since World War II. Food production is increasing only half as fast as the world population.

The United States surplus-food commodities which for the last several years have come to the rescue in many desperate situations are now nearly depleted. It is not feasible to expect the United States and Canada to feed the whole world.

The developing countries, although they are not feeding themselves at this point, do have unexploited potential which must be harnessed. Sources of energy are available all over the world which can be used in food production.

When the food which one horse eats could feed twelve people, why use horses in food production? Horsepower which can feed on petroleum is available

In many parts of the world the average per acre tilled could be more than doubled through the use of fertilizers, irrigation, insecticides, pesticides, weed killers, and general soil-conservation practices. The big challenge of the twentieth century is to apply the technical knowledge about these resources in developing countries.

Other sources of food are being explored. The ocean covers 71 percent of the globe's surface but at the present time it provides only 1.5 percent of man's food, measured in calories.

Chemists are experimenting with synthetic foods. One day it should be possible to have mass production of proteins by growing these and other microorganisms on hydrocarbons which are produced from petroleum. These items are only in the research stage at the present time and do not help us for today's food needs.

New climate for family planning

Once it was necessary to give birth to six children in order that two might survive to become adults. Now only two are needed, but how can parents keep the other four away? Though various terms, such as planned parenthood or family planning, are used, what most people are really after is conception control.

An astounding change of attitude on this subject has taken place in the past fifty years. Not only has the concern for food and space forced us to reconsider our attitudes toward contraception, but people have also come to the realization that no one should have more children than he wants.

More than twenty countries now have national family-planning programs. Most religious groups no longer voice opposition. They are either permissive or increasingly active in support of birth control. Within the Roman Catholic Church, too, new winds are blowing. "There is no longer any doubt that birth control will soon come in Latin America," says Roger Vekemans, S.J., director of the Center for the Economic and Social Development.

Planned Parenthood Federation and many other organizations are launching a massive educational effort on the why and how of birth control. One of the leading contributors toward this effort is the Ford Foundation, which over the past years has given $72 million in the form of grants. Over the next three years it will make an additional $400, 000 available to operate community family-planning projects and to generate government funds for the purpose of promoting family planning.

Sociologists and philosophers point out that the massive efforts at family planning have two additional benefits to society in addition to maintaining a balance between the availability of food and the population. These have to do with the role of the woman and the marriage relationship.

Throughout history woman's chief role has been to give birth to children and to take care of them. Now that it is no longer necessary to bear a child each year, the woman has been freed to become a creative person in another sense. This has resulted in a changing status for woman. Surely, in our culture, the woman has much to offer to the welfare of society, beyond the production of children.

A second by-product of the new acceptance of birth control is that for the first time many women can give themselves freely to sexual communion within the marriage relationship, which earlier was not possible because of the constant fear of pregnancy. The elimination of fear, coupled with the changing attitude toward sex, should permit a healthier marital relationship.

We are in a changing world. Regardless of what we think of it, birth control is part of this changing world. It will be demanded and used increasingly. Certainly those families who want to restrict the number of children should have the information and means to do so.

There must also be greater efforts to increase food production. Only time will tell if our efforts to increase food production and to control population will be successful enough to prevent widespread hunger.

What the church is doing

Church relief agencies today emphasize food production and not only food distribution. They have made a significant contribution in this area.

Since agricultural development first became a part of the MCC program overseas in the early 1950s, we have been giving higher priority to this phase of our program.

Should family planning be as natural a part of this service program as food production? One would think so. For MCC workers overseas the importance of family planning takes an urgency in proportion to the degree of poverty which exists in the area where these workers serve. When our medical volunteers encounter poverty and overpopulation, they come under deep conviction about the need for family planning.

Mary Willms, a nurse in Bolivia, wrote, "When one sees the many malnourished and ragged children whose parents cannot or will not provide them with food, clothing, and medicine; babies dying for lack of milk or care; and tired mothers in poor health having a new baby almost every year; it makes one want to do something to help ease the situation for them."

Attitudes vary greatly from one country to the next. In the Congo more women seek help in order to conceive and give birth to children than those who seek help to prevent conception.

Dr. C. G. Voth recently observed, "One gets the impression that it is much more important to bear children than to look after them. I feel it is at this level that education is most needed."

Birth control is accepted more readily in Asian countries. Mennonite Central Committee's experience in Indonesia, Hong Kong, Vietnam, and India reveals an increasing demand for assistance in this area. Some positive results are seen. In Hong Kong the number of births per 1000 population decreased 12 percent between 1963 and 1965.

In 1965 the Mennonite Church of Indonesia appointed a special commission to explore ways and means of limiting the family size. Dr. Martha Rupp, a Mennonite doctor, serves on this commission. One of the struggles for Indonesian Christians is that as a minority group it is always a temptation to increase their membership through a high birthrate. Some also fear that contraception might be a contradiction of God's plan.

One additional factor which causes some people to hesitate is that children traditionally take care of their parents in old age. The logic seems clear: The more children one has, the greater the chance that one will be well taken care of in his last years.

Many Bolivians, including Mennonites, are opposed to the idea of family planning. However, Mary Willms states, "There are plenty of poor people who eagerly accept any help offered them along these lines, and more are showing interest."

Dr. John Bertsche feels that more women in Haiti do not avail themselves of birth control opportunities because of lack of information and lethargy.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

The two phases of MCC's overseas program which relate most naturally to family planning are medical work and family-social casework. The latter usually is related to the Family-Child Assistance sponsorship programs. Only doctors may distribute contraceptive devices. Others, however, may disseminate information on where help is available, thus promoting the general concept of family planning.

All doctors serving under the MCC's overseas program have access to family-planning information and contraceptives through the family-planning department of Church World Service. This enables the doctors to respond to the demands for assistance with the family planning. The MCC's greatest involvement with family planning is in Haiti. Our doctor there has been providing about twenty women with intrauterine loops each month since the beginning of last year.

During the past five years, family planning has also been included in the Mennonite Community Service Project in Korea. The social caseworkers urge families to cooperate with the government program. In the future these workers plan to arrange for health officials or doctors to make regular visits to the villages in their area to give counsel on birth control and to provide services as requested.

In Hong Kong, likewise, as a part of the Family-Child Assistance program, families have been urged to make use of the clinics administered by the Family Planning Association. The MCC also has evening programs at which films are shown.

The Mennonite Central Committee is fortunate to have at its disposal personnel with the kind of professional skills which enable it to work at both food production and family planning. It has neither the financial resources nor the personnel for a large program, yet every little bit is significant in the race to increase food production, and decrease the birthrate fast enough so that a reasonable balance can be maintained between the food which is set on the table and the people.

Winter Night

Psalm 1

Here from the depths of winter
This freezing winter night,
When all the stars cease shining
And moon has lost its light;
I cry to You,
O God.

This soul is whited winter,
Its heaven-darkened snow,
A well-worn path means nothing,
And nowhere seems to go.
Where can one go
Except to You,
O God?

Like weary wind of winter
That weathers with the world
And breaks and blows the
Icy snows.
So drive away the winter
This empty winter night
Your Sun and Shield and Shepherd
And lead me to the Light.
O move with might and
Lead me to the Light.

You guide through wind and weather
With outstretched arm and mighty hand
That reaches from above
Into the soul of man.
Reach down, I pray,
Your Rod,
And shepherd me
Through darkened snow, into a
Greening earth,
For You alone are
God.

Anne Neufeld Rupp

NEWS

Church membership lags

Church Membership Increases in the United States are lagging slightly behind the growth in population for the first time since 1961.

The *1967 Yearbook of American Churches* notes that members of religious bodies have increased by more than a million and a quarter—from 123,307,449 in 1965 to 124,682,422. But this growth of 1.1 percent has not kept pace with the population increase estimated at 1.3 percent between April 1964 and April 1965.

The present church membership represents 64.3 percent of the estimated population of the United States compared with 64.4 percent a year earlier and 64 percent two years ago.

Membership moved ahead of the population increase in 1963 to a new growth record of 2.6 percent, having run neck and neck in 1962 and lagged behind in 1961.

Compilers of the NCC Yearbook point out that statistics gathered in the *Yearbook of American Churches* should be used with care and interpreted judiciously. An effort is made to publish data from all known and recognized religious groups. Only a few groups decline to furnish information, but in these instances the name and address of the organization are given.

Church statistics are not gathered by uniform methods, however. Likewise, the definition of "church membership" always made by the religious bodies themselves—differs from group to group. For example, Eastern Orthodox churches include persons in the cultural or nationality group served. Roman Catholics and a few Protestant bodies number all baptized persons, including children, in the membership. But most Protestant bodies include only adults or persons more than thirteen years of age. Therefore, comparisons between denominational bodies may not be meaningful.

The Yearbook also contains up-to-date directories of interdenominational and denominational agencies, theological seminaries, religious periodicals, and other data. One new section added this year shows that enrollment of 127 theological schools affiliated with the American Association of Theological Schools in the United States and Canada reached an all-time high of 21,529 students during 1965.

This is an increase of 504 in enrollments as compared with 1964. Total enrollment in graduate-professional theological education has been edging upward since the 1960 dip when some persons feared a decline in the number of students entering the ministry had begun.

Of all church bodies reporting this year, 222 are Protestant, with a total membership of 69,088,183 as against 221 reports of 68,299,478 a year ago —a gain of 778,705 or 1.1 percent.

The total Roman Catholic figure is 46,246,175, compared with 45,640,619 a year earlier, reflecting a gain of 605,446 persons or 1.3 percent.

A separate table prepared by the American Institute of Public Opinion and included in the Yearbook shows that church attendance has been steadily, if slowly, declining since 1958. These annual figures, based on a national sample of adults, remained at 47 perceent from 1959 to 1961, dropped to 46 percent in 1962 and 1963, then to 45 percent in 1964 and 44 percent in 1965. The all-time highs were 49 percent in 1955 and in 1958.

Another table traces church membership of population since 1850 when it was 16 percent. This rose to 23 percent in 1860, but fell to 18 in 1870, recovering only in the last decade of that century. In 1890 the figure was 22 percent and for, 1900, 36 percent.

Church membership rose steadily from 1900 and the largest increase in any decade of the present century was chalked up during the war-dominated 40s, when church membership grew from 49 percent in 1940 to 57 percent in 1950. The percentage for 1965 is 64.3.

Some 233 religious bodies report 294,618 Sunday or Sabbath schools in 1965, with 3,799,765 teachers and officers and a total enrollment of 46,856,391.

The Protestant churches, which have traditionally emphasized Sunday school, report 90 percent of the total enrollment for all faiths—the same as in recent previous years. The total Protestant enrollment is 41,539,495, compared with 41,653,130 in 1964 and 40,983,036 for 1963. The Roman Catholic figure of 4,856,653 is for public school children receiving religious instruction, compared with 4,590,227 a year earlier.

A Yearbook table shows that Protestants were 27 percent of the U. S. population in 1926; 33.8 percent in 1950; 35.4 percent in 1960; and 35.6 percent in 1965. The Roman Catholic population rose from 16 percent in 1926 to 18.9 percent in 1950, to 23.3 percent in 1960, and to 23.8 percent in 1965.

A decrease of 50 million dollars in the estimated annual value of new religious building construction—from $1,035,000,000 in 1962 to $985,000,000 in 1965—recorded in a table from the U. S. Department of Commerce. The year 1962 marked the peak of annual construction value, the figure having soared steadily from $736 million in 1955.

The *Yearbook of American Churches* is published by the Nationa Council of Churches of Christ.

RELIGIOUS AFFILIATION OF AMERICANS BY MAJOR GROUPS

From Yearbook of American Churches
1967 Edition

Buddhists	92,000
Old Catholics, Polish National Catholics, and Armenian Church, Diocese of America	483,901
Eastern Churches	3,172,163
Jews	5,600,000
Roman Catholics	46,246,175
Protestants	69,088,183
TOTAL MEMBERSHIP	124,682,422

Lord's Supper in Russia
Delegates complete tour

This is the last in a series of reports on the November visit of Mennonites to Russia. Frank C. Peters, Kitchener, Ont., is the reporter.

The schedule called for a visit to the embassies of the United States and Canada to report on our visit in Russia.

It was the day when the Honorable Paul Martin was in Moscow. A direct flight between Montreal and Moscow has been established and the Minister of External Affairs had arrived to help cement relationships. The press and the radio made much of this visit and lauded Canadian-Soviet relationships.

In the Canadian Embassy, we met a Mennonite, Frank Wiebe from Aberdeen, Sask., who is the third secretary to the ambassador.

We also visited the Council of Religious Affairs which handles all church relations in the U.S.S.R.

The Secretary was not available but his first deputy, who is in charge of foreign affairs, was on hand to meet us and to answer our questions. He invited us into his office and two of his staff also attended the meeting. One was a young lady in her thirties.

The tone of the meeting was cordial and the hope of the deputy was that these visits would help foster better relationships between the United States and the Soviet Union. Before the meeting was adjourned, I spoke as a Canadian and the deputy immediately gave enthusiastic response. He mentioned the presence of the Canadian Minister of External Affairs in Moscow and also commented on the excellent relationships between the two countries.

The afternoon was reserved for a farewell banquet in the hotel. About thirty people were present, including the two staff people from the Council on Religious Affairs. Each group was asked to report on the tour of the Soviet Union and William T. Snyder spoke for the Mennonites.

Brother Karev, the secretary of the Baptist Union in Russia, then gave his farewell address. After expressing his delight that we had been able to come to the U.S.S.R. he touched on the subject of Vietnam. He expressed the hope of the Baptist churches in Russia that we would use our influence in America to work toward an early settlement of this war. The president of the Baptist Union, Brother Ivanov, echoed the same concern.

Sunday morning we participated in a communion service. Observing the crowded conditions, it seemed to us that it would be utterly impossible to serve communion. But they did it. Twenty-three deacons raised the bread above their heads and pushed through the crowd to their assigned positions. The wine came in a common cup accompanied by a special napkin used for wiping the cup after drinking. Throughout the communion service the congregation sang hymns or listened to the choir members.

At the airport, passport and custom formalities were taken care of without our involvement. However, a heavy fog gave us four extra hours in the waiting room. These were excellent hours for discussion. Finally, the call to board the plane came. Our homeward journey had begun. There was a final farewell, and we were off. In the plane we meditated on an excellent visit. It was an experience which we will long remember.

Conference self-study

The self-study of the General Conference Mennonite Church has been in progress for over a year. It is a project of the constitution and polity committee of the Conference. The objective of the study is to guide the committee in the preparation of a new constitution of the Conference.

During the first week of January, a self-study questionnaire was mailed to five thousand addresses selected from the address lists of the General Conference, including *The Mennonite*, *Der Bote*, youth, and student mailing lists.

Through this announcement those who received a questionnaire are again encouraged to complete and return it. A sincere thank you is also expressed to the respondents who studied, completed, and returned it.

Church dedicated in India

Dedication of its own church building was a great event for the Bhilai Community Church in Bhilai, India. The General Conference Mennonite Church, along with other missions, helped in forming this church which is now about ten years old.

In just a few years this church has become a monument to Christian dedication. Mr. Pannalal, the pastor of the church from its beginning, has been active in establishing the work. When it was impossible for the Christians in Bhilai to build their own church, they established two outposts, so that even before their own church was built, daughter churches already existed. Now, several years later, there are another two daughter churches in existence.

The four branch churches are at Nandini, where the limestone mines are located; at Dhalli Rajhara, where there are iron ore mines; at Charoda, the railway marshalling yard; and at Khursipara. These churches are located in strategic areas. The church at Bhilai subsidizes the work of these four branch congregations. They assist in paying their pastors' salaries and other expenses. An attempt is being made this year to have a central fund for all their income.

The members of these churches come from many parts of India, representing many cultural backgrounds and speaking many different languages. Yet, they are one in Christ.

Blankets ward off chills

John H. Blosser, a United Missionary Society worker, writes the following report from India.

Shortly before the Christmas season was to begin, the India Industrial Mission boys here in Calcutta came to me as a group to ask if they could somehow be given some warm clothing or blankets. December nights are cool. Without any heating facilities or warm clothing, the boys were dreading the shivering-it-out experiences of another winter.

When they asked me for warm apparel, I was unprepared to give them an answer. Where could I get eighteen blankets and warm clothing for this group of shivering boys?

We had no such provision since the boys are supposed to provide their own bedding and clothing. But most of the parents are so poor they can scarcely provide enough clothing to cover their bodies.

"Wait and see what the Lord will provide by Christmastime," I said. This was a challenge for prayer and an opportunity to see God provide.

The day before Christmas arrived. Still I had no answer to their problem. I somehow had the assurance that the Lord would provide, but I didn't know when or how this would be. The telephone rang. Vernon Reimer, director of the Mennonite Central Committee program in India, gave a few words of greeting and then asked, "Could you use some gift packets of clothing and blankets for your boys there at HIM?"

"Could we? I should say we could!" Without delay, we journeyed over to the MCC headquarters and were soon the recipients of eighteen newly-wrapped gift parcels.

Each parcel contained a nice warm blanket, a new shirt, a pair of pants, a large towel, washcloth, soap, and a belt. This was far above that which the boys had requested. Yes, it was God's provision, and just in time!

Pax program has 123 men 635 have served since 1951

The Pax program of the Mennonite Central Committee for 1967 should be the largest in its sixteen-year history. Volunteers are currently needed for this enlarged witness.

Persons with college training and experience in agriculture are always needed for MCC's expanding agricultural projects. They are generally assigned to farm extension work where the emphasis is on rehabilitation and self-help programs.

Experimental farms are often established for the purpose of demonstrating efficient methods of agriculture, livestock management, and poultry care, and for discovering what kinds of crops are best suited for planting in the area where MCC has been invited to serve. Some of the agricultural projects currently in operation are located in Crete, Algeria, Congo, Vietnam, India, Brazil, Paraguay, Mexico, and Appalachia.

Other countries where MCC places Paxmen include Morocco, Nigeria, Indonesia, Pakistan, Israel, Bolivia, Dominican Republic, and Haiti.

Paxmen are regularly needed for construction, mechanical, relief, maintenance, administrative, and youth work.

Two agriculturists, two mechanics, and one experienced well driller, for example, are being sought for India. This is limited to Canadians.

One new development in Pax is the education program in the Congo. It is sponsored by the Council of Mennonite Colleges and the MCC. Following one or two years of college, students will enter a twenty-six-month program where they will receive an orientation and then be assigned to a work project in the Congo. Through study during orientation and while on the field they will be able to earn up to a year of college credit. This could fulfill Selective Service requirements.

Over a dozen Paxmen and women are being solicited to work under this program as agriculturists, construction workers, mechanics, youth workers, relief workers, and administrators.

Pax applicants should ask what contribution they can make in an overseas assignment, instead of being concerned primarily about fulfilling their two years of alternative service and getting a break from college studies.

Approximately 635 young Paxmen have gone abroad for two- or three-year terms under MCC since the first Pax unit of twenty men went to Europe in 1951. Currently, 123 Paxmen are active in two dozen countries.

They are provided with full maintenance during their term of service plus a personal allowance of $22.50.

Although there is a greater need for Paxmen with specific skills and training, others are also urged to apply. Persons interested in probing for peace and understanding overseas should write to the Mennonite Central Committee, Akron, Pa. 17501.

Seminar held in Ohio

The General Conference Board of Missions and the Board of Christian Service were cosponsors of the Community Organization Seminar held at Bluffton (Ohio) College, January 16 to 19.

In attendance were forty people engaged in work in the Mississippi area, among the American Indians, or in the inner city, in addition to the representatives from the sponsoring boards. In preparation each of the forty people was to read the book "Community Organization: Conflict and Reconciliation" by Lyle E. Schaller.

The seminar reexamined the basic approach of working with deprived people. The philosophy behind such a program is outlined in Stephen C. Rose's essay "A Layman's Guide to Community Organization" (*Christian Advocate,* Jan. 13, 1966). Rose points out the dilemma of community organization work by asking the question:

"Is the function of welfare to bandage the wounds of the poor or to perform drastic surgery to enable the poor to walk right into the mainstream of society, if not in Horatio Alger style at least with a certain dignity?" Secretary for peace and social concerns, E. Stanley Bohn, puts the question this way: "Are we going to continue to decide a certain area needs a kindergarten and, after we have started it, ask the people to take it over? Or are we going to let the people with whom we work decide for themselves what programs they need?"

Four resource leaders were present. L. Garcia, rural community organizer from Guadalupe, Ariz., is affiliated with the Industrial Areas Foundation. Arthur Brazier is a Chicago pastor and president of the Woodlawn Organization which was organized by Saul Alinsky. William Robinson, Illinois state legislator for ten years and active in Chicago politics, is now with the Church Federation of Greater Chicago. Tom Gaudette is active in community organization for the Catholic church on the west side of Chicago and affiliated with the Industrial Areas Foundation.

CHURCH RECORD

Words and deeds

Two scholarships for students of the Pacific District preparing for Christian service are being offered by the Mennonite Men of the Pacific District Conference to members of its churches. Frank J. Schmidt, Route 1, Box 594, Dallas, Ore. 97338, is chairman of the scholarship committee.

Clinical pastoral education is available in six- and twelve-week courses in sixty-five different hospitals and institutions. The list is published by the Institute of Pastoral Care, Box 57, Worcester, Mass. 01601.

The National Amish Defense Fund has been established at the Farmer's State Bank, Yoder, Kan., to raise funds to appeal to the Supreme Court the conviction of an Amish father charged with violation of Kansas school laws. The newly-formed National Committee for Amish Religious Freedom will appeal the case in behalf of the Amish who will not defend themselves in court because of their religious convictions.

Eight Amish families are leaving the Arkansas Ozarks for British Honduras. "People here spend so much money on themselves—always wanting more—a newer house, a second car, finer clothes. Yet in other lands people are suffering," was what one Amish leader told one reporter.

Mennonite Mutual Aid Association held its first fraternal delegate meeting on Nov. 11 in Chicago. Organized in 1950 as Mennonite Aid, Inc., under a nonprofit Pennsylvania charter it was recently restructured as a fraternal beneficiary association. With its main offices in Goshen, Ind., it provides health services, burial aid, survivors' aid, auto aid, and retirement benefits for 33,000 adults and 22,000 children. Five Mennonite groups share in its operation including the General Conference Mennonite Church. A. P. Hallman, Akron, Pa., is the president of the board of directors.

El Salvador will be the scene of the fourth summer seminar sponsored by the Council of Mennonite Colleges. Led by John Koppenhaver, Hesston College, the six-week seminar begins on June 14. Applications must be made by Mar. 15.

Calendar

General

Jan. 29-Feb. 5—Youth Week.

Feb. 10—World Day of Prayer.

Feb. 19—Universal Day of Prayer for Students.

Apr. 20-23—Elkhart, Ind., Central District Conference.

May 4-7—Quakertown, Pa., Eastern District Conference, West Swamp.

May 18-21—Paso Robles, Calif., Pacific District Conference.

July 23-30—Amsterdam, Mennonite World Conference.

Aug. 10-16, 1968, Henderson, Neb., General Conference.

Canadian

Feb. 5-9—Altona, Man., Bergthaler Church, evangelism workshop, David Wiebe, leader.

Feb. 10-12—Erie View, Port Rowan, Ont., evangelism workshop, David Wiebe, leader.

Feb. 13-20—Vineland (Ont.) United Church, evangelism workshop, David Wiebe, leader.

Central

Feb. 5-12—Berne, Ind., First Church, union evangelistic services, David Augsburger, speaker.

Northern

Feb. 7-10—Freeman, S. D., New Hutterthal Church, Lester Janzen, leader.

Pacific

Feb. 12-15—Dallas, Ore., Grace Church, missionary conference, Andrew Shelly and Tina Quiring, speakers.

Western

Jan. 31-Feb. 2—North Newton, Kan., Bethel College, Bible lectures, Jack Finegan, speaker.

Feb. 5—Turpin (Okla.) Church, program presented by Calvary Church, Liberal, Kan.

Feb. 7-10 — Hesston and North Newton, Kan., school for ministers.

Deaths

Heinrich Bartel, First Church, Hillsboro, Kan., was born June 23, 1878, and died Dec. 23.

John Bartel, First Church, Hillsboro, Kan., was born Mar. 6, 1887, and died Nov. 17. He had been a member of the congregation since 1905.

Mrs. Lena Biederman, First Church, Bluffton, Ohio, was born Feb. 16, 1881, and died Jan. 2.

Edmon Penner, Bethesda Church, Henderson, Neb., died Dec. 28. He was sixty-eight.

Baptisms

Bethesda Church, Henderson, Neb., on Dec. 25: Stuart Boehr, Ruth Ann Buller, LaVerne Epp, Susan Kliewer, Cora Peters, Glenyce Friesen, Doris Goertzen, Sheryl Huebert, Connie Ratzlaff, and Sandra Siebert.

First Church, Burns, Kan., on Jan. 29: Marilyn Stucky, Catherine Stucky, Larry Friesen, Robert Swanson, Rachel Schmidt, Calvin Schmidt, Carol Schmidt, Gary Langenniger, Marlis Stucky, Myron Thiesen.

Marriages

Elmiran Boehr, Bethesda Church, Henderson, Neb., and *Jo Ellen Hume,* Methodist Church, Sidney, Iowa, on Dec. 10.

Ronald Conrad, Arlington Heights, Ill., and Mary Smucker, First Church, Bluffton, Ohio, on Dec. 23.

Larry Cox, Cedar Rapids, Neb., and *Eloise Doell,* at Bethesda Church, Henderson, Neb., on Dec. 23.

Alan Funk, First Church, Aberdeen, Idaho, and *Connie Cox,* Rockland, Idaho, on Dec. 27.

Richard Hefire, Aurora, Neb., and *Arlyce Kliewer,* at Bethesda Church, Henderson, Neb., on Dec. 23.

Kenneth Hoot and *Andrea Louise Yost* were married in Grace Church, Lansdale, Pa., on Nov. 19.

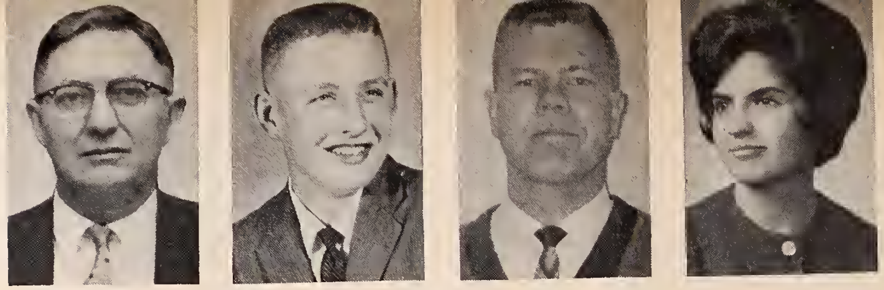
Philip Kingsley, Berne, Ind., and *Judith Hilty,* First Church, Bluffton, Ohio, on Dec. 27.

Wayne Knepp and *Joanne Springer,* in Calvary Church, Washington, Ill., on Dec. 30.

Burton Kroeker, Bethesda Church, Henderson, Neb., and *Karen Madsen,* at Hastings (Neb.) College Chapel, on Nov. 25.

Albert Langenwalter and *Mrs. Esther Schritter,* both of First Church, Aberdeen, Idaho, on Dec. 26.

Ronald Peters, Bethesda Church,



Suderman (Ministers); Braun, J. Zerger, S. Zerger (Workers).

Henderson, Neb., and *Carol Ediger,* Bethel College Church, North Newton, Kan., on Dec. 17.

Walter Rentsch and *Edith Fauber,* in Calvary Church, Washington, Ill., on Jan. 14.

Herb Schroeder and *Elaine Kroeker* at Bethesda Church, Henderson, Neb., on Nov. 25.

Alan Waltner, First Church, Pretty Prairie, Kan., and *Lila Greenwood,* Church of the Brethren, Wichita, Kan., on Dec. 30.

Gerhard Zacharias, Nordheimer Church, Dundurn, Sask., and *Mrs. Elizabeth Epp,* Eigenheim Church, Laird, Sask., on Jan. 7.

David Zeiset and *Diana Atkinson,* Grace Church, Lansdale, Pa., Dec. 17.

Ministers

Herbert Miller, Newton, Kan., was installed as pastor of Zion Church, Kingman, Kan., on Jan. 22. He has held pastorates in Oklahoma, Kansas, and Illinois.

Dick Rempel, Chilliwack, B.C., has accepted the pastorate of the Hoffnungsau Church, Inman, Kan., a church he formerly served as interim pastor. He has completed his work at Mennonite Biblical Seminary, Elkhart, Ind.

Roger Siebert, pastor of the Inman (Kan.) Church, has submitted his resignation to be effective Apr. 3. He has received the call to be pastor of the Deep Run Church, Bedminster, Pa.

John P. Suderman has retired from the pastorate of the Glendale Church, Lynden, Wash. He and his wife now reside in Winona Lake, Ind.

Workers

Duane Adrian, First Church, Mountain Lake, Minn., is in 1-W service at Bethel College, North Newton, Kan. He is on the maintenance staff.

Warren Braun, Bethel Church, Mountain Lake, Minn., is doing voluntary service work at MCC headquarters, Akron, Pa.

Lee Delp, Grace Church, Lansdale, Pa., is in 1-W service in Akron, Ohio.

Ardell Kliewer, Bethesda Church, Henderson, Neb., is in 1-W service at Presbyterian Hospital, Denver.

Marlin Pankratz, First Church, Mountain Lake, Minn., is serving his third term in voluntary service in Haiti.

Alvin T. Tostlebe, retired chairman of the department of economics of the College of Wooster (Ohio) is teaching business and economics courses at Bluffton during the second semester in the absence of Howard Raid who is serving with Mennonite Central Committee until Sept. 1.

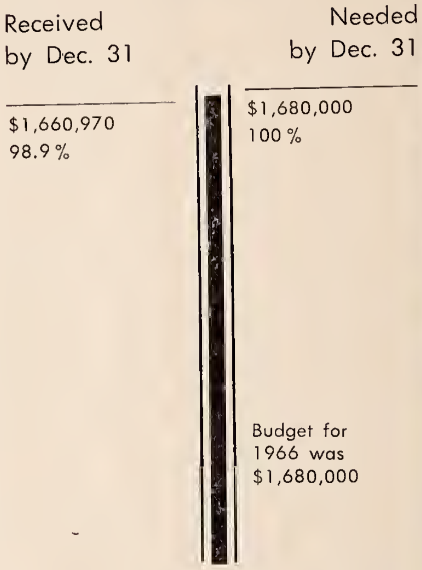
David Zeiset, Grace Church, Lansdale, Pa., is in 1-W service in Ann Arbor, Mich.

John and Sandra Zerger left Jan. 7, for a voluntary service assignment in Colombia, S. A. He is the son of Mr. and Mrs. Ralph Zerger and a member of Zion Church, Kingman, Kan. He will be administrative assistant for development and service programs. She is the daughter of Dr. and Mrs. John O. Schrag and a member of First Church, McPherson, Kan. She will teach English at the Colegio Americano de Bogota, a Presbyterian school.

Conference nets 99 percent

Total receipts supporting the work of the General Conference in 1966 exceeded the 1965 total by about $50,000. (The 1965 increase over 1964 was $175,000.) Percentagewise we exceeded 1965 by 6 percent. 98.9 percent of the budget for 1966 was received.

As in past years, receipts were heaviest in December. Again percentagewise 21.6 percent of the total was received in December. This compares with 23.6 percent in 1965 and 19.6 percent in 1964. While we know that we must at times live with uncertainties, we would again urge all church treasurers, and others as well, to send us your contributions as soon as possible.



In behalf of the boards and the staff here, I want to express a sincere thank you for your support of the program, which is in reality the program of the individual churches banded together. We covet your prayer as well as financial support during the coming year. *Wm. L. Friesen, Conference Treasurer.*

Boards	Budget	Dec. Receipts	Year Receipts 1965	Year Receipts 1966
Missions	$1,137,650	$262,277	$1,117,832	$1,134,095 (99.7%)
Christian Service	269,500	41,932	252,035	270,876 (100.5%)
Educ. and Publ.	108,500	16,192	92,277	101,800*(93.8%)
Seminary	164,350	33,012	146,390	154,199*(93.8%)
Where most needed gifts		8,796		
	$1,680,000	$362,209	$1,608,534	$1,660,970 (98.9%)

*Includes share of where most needed funds: $31,887.29 for the Board of Education and Publication and $6,540.79 for Mennonite Biblical Seminary for a total of $38,428.08.

LETTERS

Good thing in Vietnam

DEAR EDITOR: We have heard a lot of ideas about our being in Vietnam. Admitting that the NBC-TV report on the "Battle for Asia, Laos" on Jan. 5, might have been tinted or censored, it revealed that the war that was technically ended by the Geneva Agreement in 1962 lasted only until the communists found that they could not control it, and they started the war all over and nobody has done anything, except the United States in an indirect method. Nobody did anything to help the South Vietnamese until they asked the United States to help them. Where is the negotiated peace in these two countries? The Vietcong, with help from North Vietnam, China, and the like, ravaged the people of the South. Why do we criticize the United States for its intervention and say nothing about the Geneva commission that was supposed to keep the peace?

Now I know a lot of people believe with us that war is wrong and think we should act against it. I agree. But how? Negotiate, surely. But we have agreements and unless we surrender more it will do no good. If we surrender more where will it stop? Should the United States pull out, leave Asia to the mercy of North Vietnam, Red China, and other communists?

Now the question is not whether the war there is wrong, but what can we do? We have heard the U. S. should get out, but I have never heard anyone suggest how to settle the aggression. Some suggest peace marches and demonstrations. Unless we are sure who sponsors them, I disagree. If the persons sponsoring many of the marches are interviewed, they will not admit that they are communists but neither will they say they are not. Why identify ourselves with persons who are not willing to state their convictions? We, as Mennonites, surely don't have communistic leanings. I think if we demonstrate we should suggest something positive. We can write letters to our Congressman and Senator which will have a lot of influence if we are for something.

Perhaps we should bend our efforts toward preventing future trouble by helping people in distressed nations with ways and means for self-support, and improvement in education and farming. We have some relief in South Vietnam which helps these people help themselves. This is where we should expand to the fullest, as it is a positive demonstration for peace.

What I am really trying to say is: 1) Let's be careful with what and whom we associate. 2) If we criticize, let's make it positive. 3) If we cannot suggest a way to help settle this question or conflict, let's find a way to save other nations from a similar fate. 4) We have a good thing going for the natives of South Vietnam, let's capitalize on it. *Samuel Baergen, 121 S. Charles, Wichita, Kan. 67213*

To where can we escape?

TO THE EDITOR: A couple of generations ago, my forefathers left Germany because the economy was all founded on militarism—war, and the preparation for war. Youth were shanghaied into military involuntary servitude—people were taxed and regmented to maintain this type of economy. Today, this type of economy is duplicated and perpetuated in the United States—they call this progress —while it seems retrogression to me. The freedom promised my forefathers has been reduced to the same form that my forefathers did not like when they emigrated. United States is the world's policeman—is the main cog in the United Nations which outfit seems to do a rotten job of choosing my enemies. My forefathers did not have to contend with this monstrosity. The United Nations was formed for keeping the peace but it has just been the opposite.

It seems to me that in order to find freedom or any tranquility in this present evil world situation—it can not be in any major nation. The major nations are all regimenting and are all afraid of each other—the people in all the major nations are suffering from this fear. Freedom is defined as "absence of restraint." If this be so, we can not have freedom when there are restraints on every facet of our lives. Looking further, is there any alleviation in sight? To me it seems impossible for any alleviation to be possible in any country that is founded on this absolute militarism. Russia needs every possible person they can regiment to maintain their economic basis. This is also so in the United States and I see in the future that they will put on the same restrictions.

The Mennonites have left countries when military oppression has inserted itself into the high prominence as it is evident today. What do the Mennonites think of the future in the United States? Do they think that there will be alleviation of this regimentation or a fuller measure of regimentation in all facets of life in the United States? Are there any of the smaller countries that offer greater freedom and less regimentation in which they have established communities—for instance in South America? I look out on the street and hardly ever see a smiling face—every face reflects an apprehension. I used to see those faces smiling and little groups of people enjoying each other. Today each one is in a rush and occupied with his own problems which are perhaps monumental to himself. He has no time for the other fellow. His life is intricate and compounded by the necessity of the heavy load forced on him as he leads his life of coercion. The more progress the politician makes — the more regimentation forces the individual into higher taxes, a bigger war, more regimentation. Inflation is a constant as our society becomes more intolerable. My ancestors tolerated the savage and hardships to escape this coercive existence. Are there other climes that offer greater freedom—it has to be in a small country some place. But where is there such a place? Is there any? I am interested to make such a change as I see no possibility of any alleviation in this complicated existence we are presently leading and if your religious organization which has made moves in the past for maintaining militaristic societies has any advice, I would like to hear of it. Like my forefathers, I am ready to leave *E. Strobel, 320 Center, Brownwood, Tex.*

The Thrust of Mennonite Men

In changing times, men need to examine and evaluate their work, habits, and even motivations from a perspective point of view to see whether they are accomplishing the things that are relevant and worthwhile. Vigilance is always necessary, and particularly at the beginning of a new year it is wise to look at ourselves with a critical eye to see signs of danger or irrelevance. This is equally true of individuals, organizations, or other facets of life.

What should be the thrust of Mennonite Men in 1967? This question needs to be asked on several levels: personal, congregational, and conference. Concerns and motivations of individual men are very important to the success of the plans that may be accomplished by the larger group. Only as individuals and local groups are willing to discipline and dedicate themselves can the impact of Christian witness be made in the broader aspect.

Men of the church must make their thrust to a higher spiritual level first in their personal lives. The beginning point is probably in personal and family devotions. Taking time for personal Bible study and reading of other uplifting literature, meditation, and prayer is the first requisite for spiritual growth.

Living godly lives in the home, on the job, or in all social relationships is the initial step of Christian witness. Men need to be sensitive to the image they create in every facet of life. Conduct and attitudes on and off the job determine to a great extent the layman's potential to witness and to be influential for spiritual uplift.

Too often, the greatest factors deterring men from becoming involved in programs of Christian endeavor are selfishness and self-centeredness. The thrust of Mennonite Men should be to cultivate concerns for those who are lost, downtrodden, underprivileged, and evil-minded; and become involved in a program of Christian service and spiritual uplift.

A number of projects are being sponsored by Mennonite Men's groups in various district conferences to bring about some of these areas of service. Perhaps the area in which most laymen have become involved is in Mennonite Disaster Service. This service has grown from a small beginning until today it is an international organization. Dedicated laymen with various skills, and particularly those with construction skills, have volunteered in disasters throughout the world. The destructive force of tornadoes, hurricanes, earthquakes, floodwaters, and man-made bombs give opportunity for this type of service. Mennonite Men need to undergird the thrust of MDS, and perhaps, to encourage service where need is apparent even though it has not been caused by natural disaster.

The dilemma of the offender has been studied by some men's groups during the past several years. Penal reform is one of the great needs of this time of crowded prisons and increasing crime waves. Most offenders can, and should, be redeemed to normal life. Perhaps Mennonite Men could become the channel by which many offenders could be brought back to a useful and creative life. The least that churchmen can do is to become informed about the dilemma of the prisoner and prison life, and to use their influence in effecting penal reform.

The thrust of Mennonite Men also needs to be continued in building the fellowship of the church. The Kingdom Builders' project of the Central District could well be practiced in other areas or districts. This plan consists of enlisting a large number of men who would pledge a specified contribution each year to help small fellowships to become organized and developed into a new church.

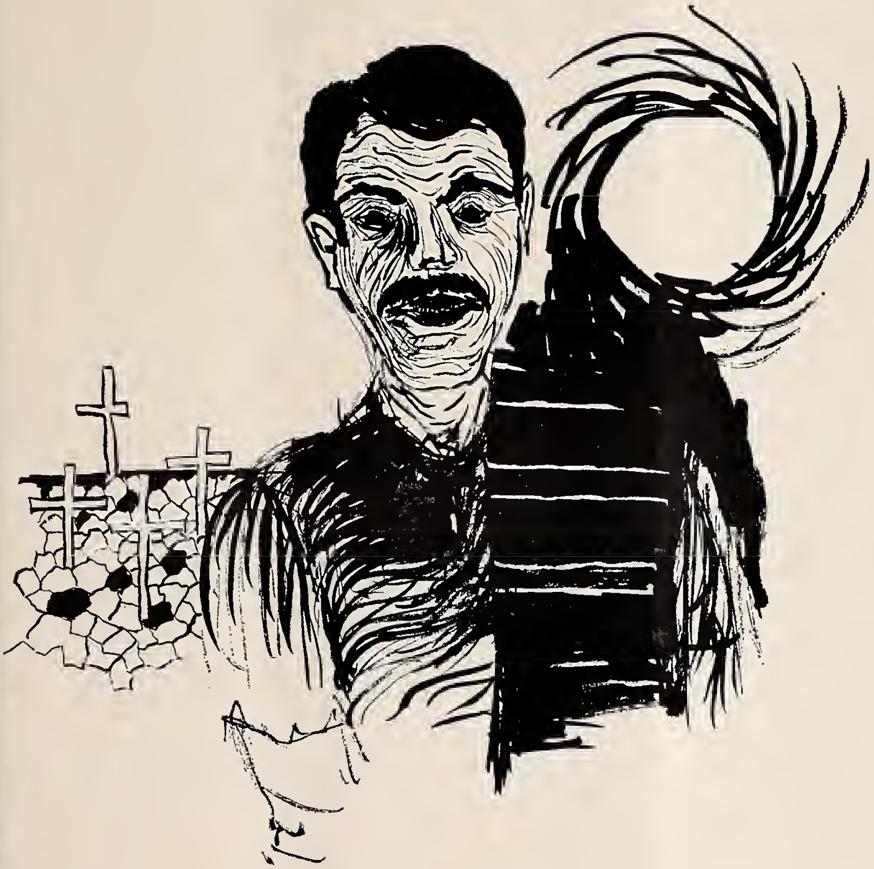
Another area for thrust is that of recruiting young people into Christian-service professions. The Pacific District men have recently announced their sixth annual Christian service scholarship program. This is a means by which candidates for the ministry or mission service are awarded a scholarship to help in completing their college or seminary training. The Western District men, and perhaps other districts, have made funds available for service scholarships. In this day of increasing educational costs, more could be done in this area.

The thrust of Mennonite Men has in the past been aimed at developing retreat grounds for young people's summer retreat programs. The Northern and Western District men, in particular, have been helping to build retreat-ground facilities for their districts. Many men's groups have sponsored Boys Clubs to help instill the Christian faith in the oncoming generation.

What other thrusts can Mennonite Men make in 1967? The needs of the world are great and the opportunities to serve are myriad.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN



The Man Who Wanted Equality

Luke 11:42—"But woe to you Pharisees! for you tithe the mint and rue and every herb, and neglect justice and the love of God."

Dan Ramsby

Rafeale was a Mexican farmer who was very poor. He was a slim, drawn, old man and the wrinkles on the sagging flesh of his face were not from laughter—but hunger.

Rita was his wife. Somehow, in spite of the poverty she had managed to grow fat. Over the last thirty years, she had borne fifteen children. Two of them had been miscarriages; one had died when it was three months old; seven others had died before they were twelve.

Now, only one lived with Rafealé: José, who was married and had three children of his own. The other children of Rafealé had either left for the city or crossed into America.

Rafealé's farm was five miles from the mouth of the Colorado River where it empties into the Gulf of California. His land was very poor and salt caked the earth. There was no fresh water — except when it rained.

Rafealé and his family could not read, could not write, and lived in a tumbledown adobe shack with a wooden front porch. The floor of their home was rock-hard dirt. There was a village, seven miles away, which was not on any map.

One day, a stranger in a white suit, complete with a broad-brimmed Panama hat, drove up to Rafealé's house. He had felt no pinch of hunger. His dark skin was sleek and glistened with sweat. The stranger met Rafealé and told him that there was to be a meeting in the village.

Afterward, when the stranger had driven away, Rafealé was smiling. He called to his wife and to his son and to his son's family and assembled them on the front porch. Rafealé said that, far away, there was a country where the peasants owned everything; where soon, there would be prosperity and all the peasants would be rich—equal to the others—and there would be no man to tell another what to do. The candles flickered joyously in Rafealé's house that night. Their glow illuminated the spirits of everyone—

except José. José was a tall, gangling man with chocolate-brown skin. Long ago, he had gone to the city to find a wife and, accomplishing his journey, had returned to the farm. But he had come back with more than a wife. He had acquired some of the wisdom of the city.

José took his father's arm and led him into a corner of the one-room shack. He told Rafealé that there was famine and regimentation in the stranger's paradise and that the government was more ruthless than Maximilian's.

Rafealé looked at José and tears boiled into his eyes. He pointed to the house and moved his arm in a wide arc to include the entire farm. And then, he crouched down and scraped some crusty dirt from the floor and let it sift through his fingers. He grasped José's arm and led him outside and watched his face as Rafealé pointed to each of the twenty crosses in back of the house.

Only after all that, only then did Rafealé speak. He spoke of centuries —not just decades or years, but centuries of poverty. He spoke of unmarked graves, thousands of them which crumbled to dust. He spoke of burying his mutilated children — purged by drought and disease. And then he looked down the rutted path where the stranger had driven away and a single tear streaked the dust on his face.

That night, Rafealé prayed before a ceramic of the Virgin Mary which was surrounded by candles. And, after pleading with his Lord to make José a liar, he cried himself to sleep.

Rafealé put on his whitest cotton pants and shirt and proudly flung a faded serape over his shoulder. Usually he wore these clothes for the mission on Sunday and confession. Rafealé allowed the stranger to help him into the front seat of the car where he sat as on a throne before the proud eyes of his wife.

On the trip down the dusty road, Rafealé talked to the man beside him and found that the stranger's name was Jesús Aradanté.

Jesús had been raised on a poor, dirt farm, just like Rafealé. He talked to Rafealé kindly and understood his poor speech and did not use big words, like José.

Rafealé thought that God had answered his prayer and had made the stranger true to his words. The old man's smile split his face.

In the town there was a fountain. But there was no water. When Rafealé and Jesús drove into the cluster of deserted, clay buildings, a crowd was milling around the fountain. Rafealé saw friends whom he had not seen in ten and twenty years.

He got out of the car and there was much handshaking and back-patting and bottle-passing. Everyone was at the village. Never had Rafealé seen so many people at once—except at the big city, many years ago. Someone passed a bottle to him and mentioned that the strangers had bought a whole case of tequila. Rafealé could hardly stop smiling to swallow the bitter liquid. It had been a long time since he had had money for tequila—money for anything.

Then Jesús and two other men stood on the fountain and held their arms up for silence. Jesús talked slowly but fervently, like the priest when he was disappointed with his people. But, like the priest, Jesús offered hope in his speech. Once again he talked about glories of the faraway land and how they could shape Mexico like this paradise if they wished.

Some of the men were drunk and started shouting and praising the strangers. Soon all the men were in a fervor, rebelling against their poor soil and the rich men from the city who cheated and robbed them. Rafealé had never seen a finer thing in all of his life. He took another drink and shouted with the men. It was a fine thing—a good thing—these men were from God.

But there were other men present, too. Some were old—some young—and their faces were sad. They quieted the crowd and spoke of other things: of totalitarianism and extortion, of fear and hunger, and of greed and atheism.

Rafealé looked toward Jesús. His eyes pleaded for an explanation.

Jesús was silent for a moment. His friends were uneasy. They squinted into the crowd to search out the dissenters. But Jesús turned to the throng of questioning faces. His voice was leaden as he told them that his country was, truly, not a paradise. That the people in his country were poorer than in America. But, he explained, that it was because of America that his people were poor. He spoke of the terrible things which were happening. He talked of bombs and gas and poison with which his people were threatened every moment. He explained that the Americans surrounded his country with missiles and kept her from growing as she should. He said that the government, now, was just a shell, which was needed in order to stop the imperialists from taking over and exploiting the world.

And Rafealé nodded. The dissenters were quiet except for one who raised his hand to speak. Rafealé watched as the crowd converged on the man and winced at the scream.

Then the people dispersed and Jesús came over and put his hand on Rafealé's shoulder and told him that his people were good. The matter was settled. Jesús called Rafealé "comrade." So, the two drove off, leaving a crumpled body by the fountain.

Now, there was a new meaning to each day. For the future, there was hope and the past seemed lost. Rafealé worked among his stunted crops, on soil where weeds could not grow, and he dreamed of rebellion and an army that would free him.

José's wife was pregnant with her fourth child. For no reason at all, she would break out in tears. The family was sad and Rafealé prayed every night that the baby would live. Neighbors dropped by, bringing soiled linens and precious water.

One night, Rafealé was sitting under the stars, thinking about José and Jesús and the man who had been killed. Absently, his fingers stroked a rosary and he remembered what one man had said about atheism in the paradise. He pressed his palms into his temples and prayed for wisdom.

Then he heard Rita calling him. José's wife was early. Panic shot through Rafealé's body as he remembered two of his own children. Miscarriage: it was an ugly word. He ran back to the house.

José was kneeling beside his wife. He was shaking with tears. The girl was in heavy labor; her body convulsed with pain, her face twisted and bathed in sweat. Rafealé's head echoed with her screams. Rita worked quickly, deftly, bathing the girl's face.

Rafealé asked where the children were. Rita told him that Manuel, the eldest, had taken them for a walk several hours before. Six hours: it was a long time to be in labor. The baby was not ready to come.

Rafealé mopped the girl's brow while Rita went to the foot of the bed. He could not look where Rita was. He knew what the baby would be. The girl screamed louder, loudest of all, then moaned a horrible, deathly-sick moan. José collapsed in tears.

Rafealé dug the baby's grave with his hands, clawing at the dirt. Rita brought the child, wrapped in a blood-soaked blanket. Rafealé clenched his eyes fiercely and pushed dirt into the hole. Then they knelt beside the tiny mound of earth and prayed.

They turned back to the house and saw José stumble off the porch and writhe in the dust. He screamed with a pain deep inside him and Rafealé knew that he would have to dig another, larger grave for the girl.

After that, José went to the meetings and Jesús sympathized with him and told him of great, new hospitals where there would be no charge for admittance and where there would be the finest doctors who could save mothers and their children. José cried on Jesús' shoulder and Jesús called him "comrade."

Rafealé asked the priest to come and bless the graves of the mother and her child that Sunday. It was Thursday before the priest drove up to the house in his scarred jeep. Rafealé greeted him and led him around to the back of the house where the family was assembled. The priest kissed his vestment and spoke a prayer over the graves.

Then he was invited into the house. His face lined with worry, he asked Rafealé if he knew about the communists who were infesting the village. And Rafealé, not understanding, pointed to himself and to José.

The priest could not believe it. He told them they were foolish—communism hates God, that it is bad.

But Rafealé smiled and said he knew, but that no one would make him give up his God. And Rafealé told the priest about Jesús.

And the priest spat Jesús name on the floor and said that it was blasphemy. But Rafealé insisted that it was proof communists believe in God. And they argued back and forth.

The priest told Rafealé that he would be surrendering his freedom. Rafealé lowered his head and softly pointed out that there was no freedom here.

The priest shook his head. Rafealé followed him to the door. The priest and Rafealé fell to their knees and prayed for the household and the children and the women and wisdom.

Then the priest climbed into his jeep, waved good-bye, and drove away. Rita walked up beside Rafealé and put her arm around his waist. And Rafealé mused about the future and the paradise where, soon, they would live happily ever after.

Will These Two Years Ever Pass?

Arnie Neufeld

As A YOUNG fellow heads off toward his voluntary service assignment, a multitude of mixed emotions ride along within him.

The two questions that seem to bother him the most, however, are: "Am I going to be able to adapt myself to my work when I get there? Will these two years ever pass?

These questions bothered me, also, as I came to the Rosthern Youth Farm, but they were soon forgotten in the wonderful new experiences of helping people who were handicapped. As an orderly in the nursing home, I have worked with retarded, bed and wheelchair patients, as well as with senile men from several different nationalities. My charges vary in ages from twenty-one to ninety-six. Taking care of these people, watching some respond to therapy while others continue to deteriorate, learning to recognize their various needs and trying to meet them, as well as the tremendous opportunity to witness is an inspiring and challenging task voluntary service offers.

My advice to a new volunteer is: "Do not face the future with a mask of fear; instead, enter with anticipation. Wherever your assignment might be, locally or overseas, you will discover definite demands for your services. And in trying to meet these responsibilities you will automatically adapt yourself to your work in a very short time. As far as the time element is concerned, I have been in voluntary service thirteen months now and time just cannot seem to go slowly enough for me."

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*Supplemental reading for the Sunday school lesson of Jan. 31, "The Danger of Hypocrisy."

COVER

Birthrates have not increased in the past century. The marked increase in population has been due entirely to a decline of more than 50 percent in the death rate. This has been achieved largely by the advances in medicine.

CONTRIBUTORS

Vern Preheim is associate director of overseas service for the Mennonite Central Committee, Akron, Pa.

Anne Neufeld Rupp, Route 2, Turpin, Okla., is a pastor's wife.

Dan Ramsby, Skyview Village, Route 5, Goshen, Ind., is a student at Goshen College. His story was published in "Foolscap," the college literary journal in 1964.

Arnie Neufeld, Inman, Kan., is a volunteer at Rosthern (Sask.) Youth Farm and editor of the voluntary service unit's newsletter.

Howard Raid is professor of economics at Bluffton College currently on leave to assist Menno Travel Service, Akron, Pa., in plans related to the Mennonite World Conference.

CREDITS

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722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029, J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

Howard Raid

We need to change our inheritance practices if we expect some of our young people to continue on our farms. As parents, we attempt to enable each child to earn a living. This is what was attempted when a father in earlier days would give to each son a farm.

We do the same thing today when we give to each child an education of special training so that he can go out and earn his way. Basically, that is all that the one who farms is doing. What each child will finally achieve depends upon his own skills and ability, but we give him an equality of opportunity. So long as the child who wants to farm stays on the farm, he has a means of making a livelihood. The child who goes off the farm has an education which he can use.

Among early tribes primogeniture was the accepted thing. This meant that the oldest son was the one to receive the property. It was his responsibility then to look after the other members of the family. In a sense, he became the head of the clan. This was a workable system in a society with limited resources.

This system seems to have broken down during the period following the breakup of the Holy Roman Empire. For in central Europe, a pattern developed in which each child received a portion of the land. Land was the major economic resource, but the result was complete confusion. A farm could very easily consist of two-to-three dozen strips of ground scattered over an area of some four or five miles, each of them perhaps not more than one-half-to two acres.

So many Europeans migrated to North America. The possibility of securing land was the great attraction. As they settled in this country, the practice came to be that the farmer who was really capable would be one who would provide a farm for each of his children.

But now we are in danger of following the method once practiced in central Europe. We are dividing up the land so that no one has a real economic unit. But we go about it differently. We now put the land up for sale so that it is sold to the highest bidder, who is oftentimes a speculator, and the money divided among the children so none can maintain a farm.

Of course, it would not make much sense for the older son to take over the farming operation and then be responsible for the economic welfare of the other members of the family. In a society of abundance this is not necessary; in fact, it would be rather harmful to the development of the personalities of the others.

On the other hand, it is not necessary that one have land in order to make a living. In fact, agriculture is playing a very minor role in the total creation of goods and services and income in our economy. The child with an education today has a capital good that is oftentimes much more valuable than the home farm. This capital good is just exactly like the home farm. It must be used, if it is going to produce income. And so the child with the education sells his services in the marketplace to the highest bidder and receives income with which he buys his home and cares for his family. The child on the farm cultivates the land, sells the produce, and also creates a home for his family.

So, being fair to all of our children does not mean giving them the same amount of dollars from the final assets that are left over when we pass away. We are living in an economy in which income is the key factor, and not the amount of property one owns. Therefore, parents should seriously evaluate present inheritance practices and consider their responsibility in terms of the income-producing ability which they provide.

Thus, the child that is either aided to secure an education or freed from home duties and obligations so that he may even earn his own education has received a portion of the inheritance. He is then in a position to provide the income necessary for his own family's needs. Likewise, the one who receives the farm is also able to provide for his family's needs. In fact, he may be in a more difficult economic position with the rapidly-changing agricultural picture. He may find that the farm which was adequate to provide the necessary income when he began its operation is no longer so. And, thus, in middle age he may be forced to find off-the-farm employment.

We often feel that the child who stays home to look after the farm has a much larger responsibility in caring for the parents. Oftentimes, also, he improves the farming operation, and then when the parents pass away, has to buy back the farm, which he has improved, from children who are very well situated in income-producing vocations.

Changing economic conditions require that we evaluate our methods of handling economic resources. Especially is this important within the context of the Christian family, for here we have a concern to deal with one another not only in justice, but also in love.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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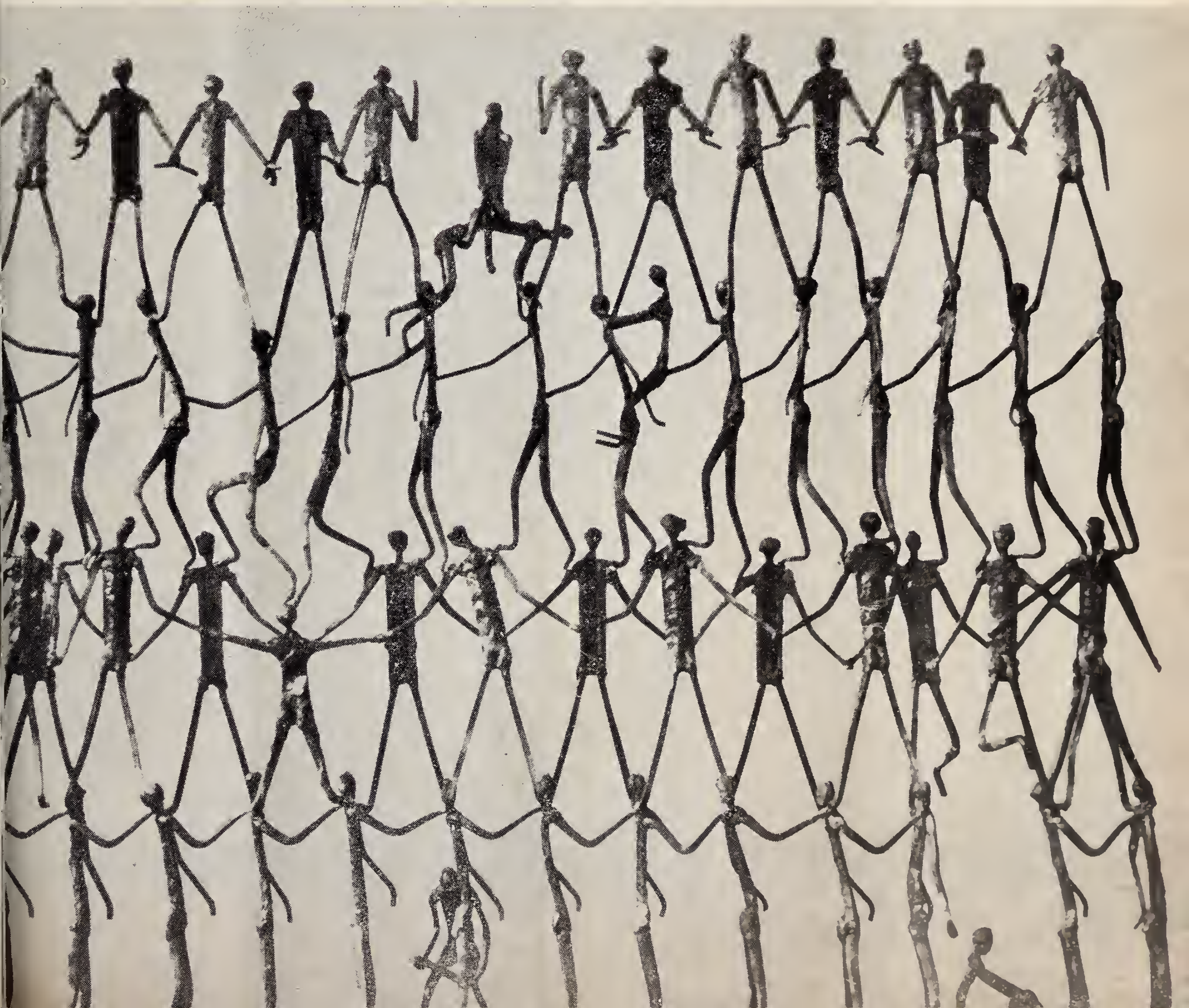
"Fabric of Human Involvement," sculpture by Clark B. Fitz-Gerald.



Do we have an answer for black power?

Vincent Harding

I HAVE FRIENDS who are a part of the Black Power movement and I love them deeply. I have many friends who are convinced that revolution is necessary in America because of the tremendous inequalities.

These friends point to the world around us. They point to the nonwhite world, and they point to the fact that the gap between them and the white, northern European-American is actually growing. The white European-American world is getting wealthier and wealthier all the time. The nonwhite world is getting poorer.

These friends ask, "How can this go on?"

They say, "Don't look at the middle-class Negroes, but look at the Negroes of the ghettoes and the slums of Los Angeles, San Francisco, Chicago, Denver, Omaha, New York, Atlanta, and Birmingham. Look at the Negroes in those ghettos and you will see that their condition is worsening rather than getting better."

The poor are getting poorer in relation to the rest of America and their segregation is getting worse. Their schools are becoming more deteriorated and they ask me, "Vincent, what do you think about that?"

They ask me in light of the knowledge that I am a Christian of the Anabaptist heritage, who for want of a better name is called Mennonite.

And they ask me, "Vincent, why do you go in that direction when you see the condition of the world around you: the poor in our cities, the poor and underprivileged of the world who have been stepped on by the white, middle-class Christian world?

"You grew up in Harlem, Vincent, without a father. You know what's happening. You grew up on public welfare. You know what it's like. The Mennonites, many of them, would have called your family lazy, shiftless, and without initiative. Why do you associate with them?

"They are proud people, those Mennonites. They are proud of their background, proud of their status, proud of their reputation for humility, proud of their independence, proud that they don't need anybody to help them. They are proud, Vincent, and because they are proud they can't feel. Pride is like a great iron shell around them. It is like a great wall between us and them. They can't understand why somebody else might need help all his life, because they never needed any. Why do you go in their direction? Why don't you come with us?"

And they say to me and to my wife, who graduated from Goshen College, "You need to work with us. You need to work among the dispossessed. This is where you came from and this is where you belong. You belong among the poor because you know what it means to be poor. You know what it's like to be hungry. You know what it's like to live in tenements. You've seen what the police do to black people simply because they are black. And you need to help change that, Vincent. You need to join the revolutionary forces of this nation.

"You need to change this situation, not as the Mennonites say, 'one of these days,' not as they say 'with patience.' You need to change it now, very soon and with impatience. You need to bring justice to the people who have been stepped on. You need to bring justice to the people who have been used by the white, middle-class world of which your Mennonites are the foremost members, Vincent.

"How can you stay with them when they have participated by their silence and complacency in the exploitation of your people? Yes, your people.

"You go to the Mennonites, and they say, 'brothers.' And they say, 'We're all one in Christ.' But they still say, 'your people,' Vincent, because they know that you and they are not really brothers. They still say, 'Your people—how do your people feel, Brother Harding?'

"Do they really consider you 'brother' if they are still talking about 'your people'? You need to break, Vincent. You need to break with them because they are not for real."

Then I try to talk to them about the Anabaptist vision. And I try to tell them what caught me when I first read about the Anabaptists and about the tremendous heroism of this persecuted and suffering people. And I tell them the story that came out of Basel and Zurich and the Netherlands. And I tell them that these were the things that drew me to the church. They drew me to seek some way of encompassing and living out the Anabaptist vision in the midst of a suffering and hopeless world.

And they say, "We understand that, but if these Mennonites really believe in discipleship, aren't they supposed to follow Christ wherever He leads, whatever the cost? Aren't they supposed to be ready to give up all they have to follow Christ? Show us a few who are ready to follow Christ among us, among the poor, the dispossessed, the weak, and exploited. Show us a few of your Mennonite friends who are Anabaptists."

And they say, "Sure, Vince, we've heard about them. We've heard about the brotherhood of the Anabaptist believers, about how they share all that they had with one another, how they were ready to bear each other's burdens even to the end. Are these Anabaptist brothers of yours ready to bear your burdens? Are they ready to bear the burdens of your black people? Are they ready to follow you with your burdens into the halls o this society in this world? What abou that brotherhood of the Anabaptists Vince? Have you tasted any of it?"

And then they say, "We understand the Anabaptists loved their enemies so much that when an enem was chasing one of them and fell into the water, he went back to rescue his enemy and then his enemy took him to the stake and killed him. Do you say the Anabaptists lived like that?

"What about your Mennonites? We hate them, Vince. We hate their money, we hate their color, we hate their status, we hate their opulence, and we hate their pride. We want to get what they have. Do you think they love us? Do you think they love us so they will give up what they have?

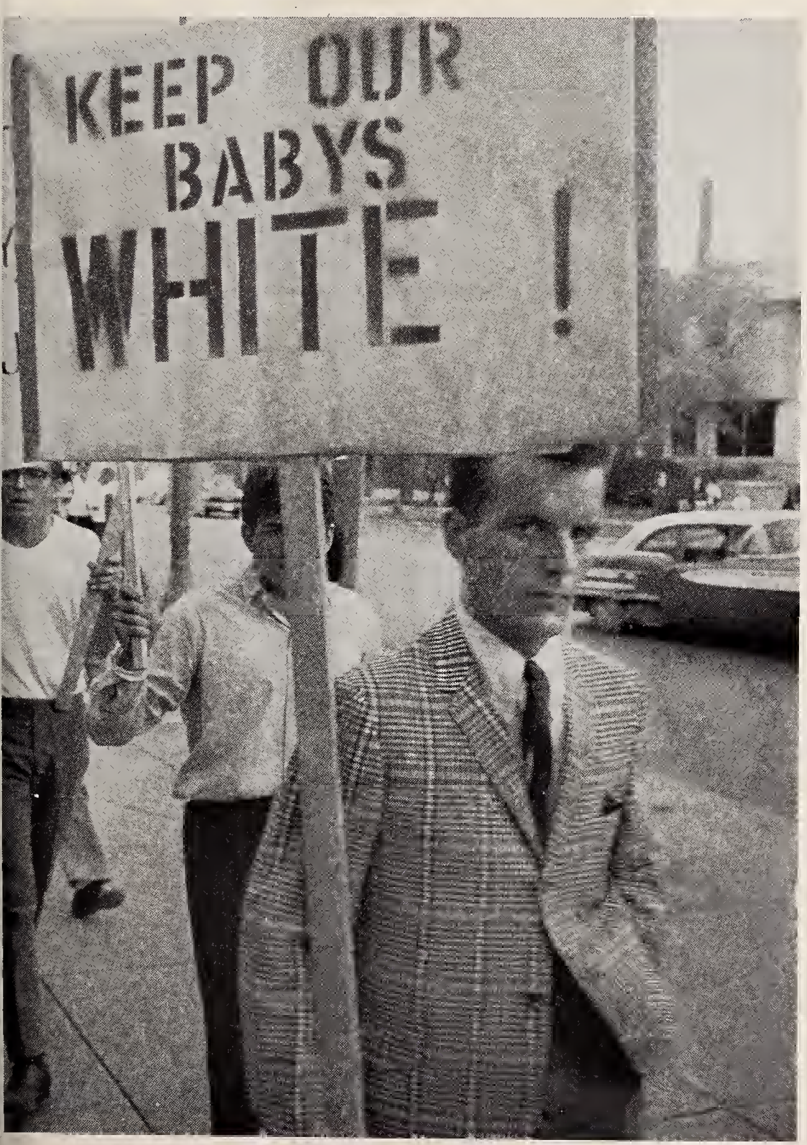
"We're their enemies, Vince. Do they love us or are they going to call the police and shout, 'Kill the niggers'? Where are the Anabaptists, Vince? Are they just in your books? Why don't you join your books?"

And the last thing they say about the Anabaptists is this: "I thought those Anabaptists were ready to break with the past. I thought that the thing that really struck the world about these Anabaptists was that they were ready to say no to everything in the past, including the church, so that they could say yes to Jesus Christ and to the suffering people of the world. Are there any around like that, Vince? Are any of the Mennonites ready to say no even to their own church in order that they can say yes to Jesus?

"Or are they tied to all of their buildings and all of their churches and all of their songs and all of their liturgies? Is that what they are tied to? If they are tied to them, Vince, they can't possibly be Anabaptists anymore. If they are tied to their money, houses, families, or color, they can't be Anabaptists, because Anabaptists are ready to cut everything in order to follow Jesus. Do you have any Anabaptists around?"

And they say, "Come with us, for we at least care for the poor and we at least are ready to fight for the poor to the very end. And Vince, didn't Jesus say, 'Inasmuch as you have done it unto the least of these, you've done it to me'? We've given up everything we have, Vince: our college education, our middle-class black prestige, our reputation, our comfortable homes. We've given up everything we have to come and fight for the poor. What about you? Are you going to stay with those nice white Mennonites, Anabaptists, Christians? Are any of them going to join the fight, Vince? Where do they stand, Vince? Where do they stand?"

More prejudice or more justice?


KEEP OUR BABYS WHITE !

Evelyn Wohlgemuth

My friends in the ghetto

Luke 13:2—"Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered thus?"

DAY AFTER DAY, I live in a Negro ghetto. Streets lined with trash are playgrounds for many children. Unpainted walls, bare floors, plastic windows, wooden crates are the ingredients of a home.

With no closet for the linens, why put them away? With no cupboards for the dishes, why not leave them on the kitchen table?

A party will be held next door tonight. Drinks will flow freely. A neighbor will start a brawl. In a flare of temper, someone will shoot him in the back. Call the police? That would do no good and might only create a lot of fuss. Besides, tomorrow the tempers will have cooled.

The school in the next block is shabby and run-down. Children are poorly taught. College is an unreal dream for them. Not only does an education involve handing out money, it also postpones the first paycheck for four years. And besides, a college degree doesn't guarantee any black man a better job.

Over the ghetto hangs a dark cloud of prejudice and hate. Eyes have grown dim with constant searching. Ambitions have been dulled by repeated failure. Desire to do good has been replaced by a desire to satisfy an urgent need. Standards of right and wrong no longer exist.

Or is it wrong to want to survive? Is it wrong to take automobile parts from the wrecking yard when that is the only way to keep a car running to drive to work thirty miles away? After all, no car means no work, which means no money, which means no food.

Is it wrong to fight when a life and a home depend on it?

Is it wrong to drink when this is the only relief in a world without hope?

Is sex wrong when it fills the desperate need to be loved and wanted which is not filled anywhere else? Can we deny anyone the fulfillment of these basic drives which every human being has, even though the means of fulfillment may be crude, if it is the only means available?

Too much effort is involved in beating at the barriers of the white world, so minds turn to immediate successes —a party, a love affair, a baby—as the future is conveniently pushed back into oblivion.

Surely, the ghetto is a happy place, or there would be more movement out and away. Surely, that seventeen-year-old mother with her three tiny babies could have gotten away. Surely, that high school boy working double shifts at the slop shop to support his mother could have gotten away. Surely, that father of twelve who spends his days searching for an hour's employment could have gotten away. Surely, their not getting out signifies a lack of desire or initiative to get out.

That is what I thought and believed before I found friends among the people who live in the ghetto. Let me tell you their stories.

The Mennonite Church Center of Oklahoma City began an adult education program in which we prepare students over twenty-one for a high-school-equivalency diploma. I spent two weeks visiting homes to tell the mothers and fathers about our program and to try to interest them in their high school education.

In one of the poorest homes that I visited lived Phyllis. She is twenty-five, has been married twice, has two children, and lives on welfare. Her home is fairly large, but she has no furniture to make it homey. The children run naked most of the time, and the home is filthy. Why should she have cared what things looked like? No one else cared about her.

When I explained our program to her, her eyes sparkled and she said that most certainly she would be there on the first night. The first night arrived and Phyllis was there. She had walked nine blocks in the dark and taken her children to a friend's house. We found out that her reading ability is approximately at the seventh-grade level, but we also learned that she is determined to learn so that she can help her children in school.

A week later I was teaching her reading. We started talking, and she cried as she told me that the welfare threatened to take her two children away from her.

She said, "They are all that I have. If they are taken away from me I have nothing left." That was the end of our reading lesson, for more important things needed attention. Checking her situation during the next few days, I discovered that she had been paying a dollar an hour for a baby-sitter, just so she could come to our evening classes. Do you call that a lack of ambition?

Another story is somewhat different. One sunshiny morning I walked into a home much different from the first one. It had more furniture, and was much more tidy as well. Although I talked to five people here, only two women appeared even mildly interested in the education program. One was a mother who has a four-year-old in our preschool class, and the other is pregnant.

Being rather naive and conditions being what they were, I naturally assumed that they both were probably twenty-one or more.

It was a week before either of them showed up at our classes and I had begun to wonder if they would be coming at all. I was in for a shock that night. The pregnant girl was only seventeen, and had two children at home. The other girl was nineteen.

I didn't tell them that night that they were too young for our classes. Instead, I checked into other possibilities for them. I found that the district high school has a regular class for mothers and married women, which is free of charge. The next night when they came back to our classes I explained to them why they couldn't continue in our classes but that they could enroll in high school.

Both appeared disappointed, and neither of them expressed interest in the day school. The next evening neither one arrived for class and I was disturbed, thinking that we had lost them completely.

Anxiously, I went back to their home the next day. Again I explained the importance of finishing high school and offered to make all the arrangements for them, should they be interested. The pregnant girl flatly refused, but the other one seemed interested. Her name was Celestine. Her only problem was knowing what to do with her child.

As I pulled up in front of her house, a car with three men in it pulled up behind me. I paid no attention to them and went in. When I came out, the car was still there and the driver beckoned for me to come over. He questioned me as to my connection with this household and what I was doing there and why. He also wanted to know why I was in this area.

The following day, I stopped for Celestine at nine in the morning to take her to the school to see about the procedure for enrolling. The man we were to see at the school was out and wouldn't be in until eleven, so we went to a restaurant and had coffee together. During the hour and a half that we spent at the restaurant, I found out many things about her.

Her husband is in the county jail on a charge of possession of stolen goods. He will stand trial in a few weeks. Since it is her husband's second offense it will be practically impossible to prove that he is innocent. This will probably get him a five-year sentence, during which time Celestine will need to earn money to support the family.

I suggested that we go to the legal advisor at the local neighborhood center to see what could be done to help her husband. But she refused. She seemed rather confused as to why I would be doing this for her and spending my time with her.

We went back to the school at eleven o'clock. She enrolled, planned her courses, and set up her schedule. Tomorrow she begins classes. She is taking six hours a day, knowing that she will probably have to work in the evenings if her husband is found guilty. Not only that, she herself settled the problem of her child's care by making arrangements with her mother-in-law to look after him.

As I took her home that morning she shook her finger at me and said, "Honey, you've done so much for me, and I'm going to work real hard to prove that it was worth it." It was with tears in my eyes that I left her.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Christ on the Mount of Olives, German woodcut, Fifteenth Century.

No Prayers in a Barrel for Me!

Blanche T. Richardson

IT HAS BEEN wisely said that: "Prayer is the key of the morning and the bolt of the night."

Certainly the history of the church's progress is the history of prayer. Think how many millions of voices have repeated the Lord's Prayer!

It is dear to every Christian, old and young alike, as the prayer which Christ taught His disciples in answer to their humble request: "Lord, teach us to pray."

But I cannot recall an incident in connection with this beautiful prayer more touching and significant:

A ship filled with passengers left the harbor on a beautiful day, when the sea was calm and the blue sky cloudless. There were many days of sunshine; then suddenly, thick, black clouds shut out the sunlight, a storm arose, and the waves dashed.

One of the passengers was a minister, who placed his confidence in the Great Ruler who watches over all on land and sea. It was an hour of distress and danger; a time when death seemed very near, and almost certain. In the midst of it all the good man arose, and in a calm, steady tone, said: "Let us pray." Instantly there was a hush as, slowly and reverently, he uttered the words of the Lord's Prayer, "Our Father which art in heaven. . . ." The words were simple, almost everyone present was familiar with them.

As the minister finished, a young man grasped his hand, saying: "Sir, for years I have been an infidel, an unbeliever in God, and no word of prayer has fallen from my lips since my mother taught me when a child to say, 'Our Father.' Thank you for praying that prayer; it has saved me!"

This, then, is a prayer that can mean so much; and yet how many of us repeat it in a careless or formal manner, as a part of our devotions?

In this way, we are not unlike the Buddhists who make prayer barrels to facilitate their devotional exercises. A thick board is made by the pasting of innumerable sheets of paper together, upon which are written in Tibetan characters their many prayers. The board is placed in a barrel and turned on an axle. Those devotees who have not the zeal or the taste to pray vocally have recourse to the simple medium of the prayer barrel. All they have to do is to set the barrel in motion; it then turns of itself for a long time; the devotees eat, sleep, and work while this complacent mechanism grinds out prayers for them.

What a far cry that seems from the comfort of voicing our own prayer, and especially the Lord's Prayer!

What confidence it can give us on land or sea, but especially when the storm rages or dangers threaten or trouble surrounds us, to be able to say, "Our Father!" For He loves us more tenderly than any other; He watches over us more jealously; He blesses us more richly.

It is the father's house that tempts the prodigal to return from his far-off country. It is the word "father" that begins his sorrowful and sincere confession, and it is the father's love that heals the wounded heart.

Yet did you ever think, short though the prayer is, how much there is in it? It is like the diamond in the crown of a queen. It unites a thousand sparkling gems into one.

It teaches all of us, everyone of us, to look to God as our parent—*"Our Father"*

It prompts us to raise our thoughts and desires above the earth—*"Which art in heaven"*

It tells us we must reverence our heavenly Father—*"Hallowed be thy name"*

It breathes a missionary spirit—*"Thy kingdom come"*

And a submissive, obedient spirit—*"Thy will be done on earth as it is in heaven"*

And a dependent, trusting spirit—*"Give us this day our daily bread"*

And a forgiving spirit—*"Forgive us our debts, as we forgive our debtors"*

And an imploring spirit—*"Lead us not into temptation"*

And a cautious spirit—*"But deliver us from evil"*

And, last of all, an adoring spirit—*"For thine is the kingdom, and the power, and the glory, for ever and ever. Amen."*

Let us not make it a prayer in a barrel, but always repeat it thoughtfully, giving to each word the meaning in which the Master used it, and making the prayer our own.

NEWS

Acts of God in history can be seen

What makes the Christian historian or Christian sociologist different from the historian or sociologist who sees no relation between his faith and his science? Does Christian faith have anything to contribute to science?

Roy Just, Hillsboro, Kan., a sociologist and president of Tabor College feels that a Christian contribution can be made. "A Christian view of sociology has something to say concerning God's action in history because of broader assumptions," he says. "It begins by believing that God is and that He is knowable through His actions."

But can the historian, using the tools of his scholarship, see what God is doing in history? He seldom does. Even when he is a Christian, he finds it difficult to prove through the history he writes that God is at work.

"The only God who makes sense to me is a God who is involved in this world's affairs," says Mary E. Janzen, a graduate student of modern European history at the University of Chicago. "Professional training in history, however, has not prepared me to discern this activity."

Modern history does not spend much time speculating about God. In the past, history was more concerned about God. "At one time there were the greats who wrote history to discover the hand of God in the affairs of men," says John Lapp, an instructor at Eastern Mennonite College, Harrisonburg, Va. "There were those who purposed to prove the righteousness of the Protestant cause or to admire the triumph of the bourgeoisie."

If history as a science cannot find God, neither can most other branches of scholarship. Political theory, for example, does not deal with the actions of God. "The idea of God has fared poorly" in western political thought, says Marvin Harder, professor of political science at Wichita (Kan.) State University. In fact, this "idea of God constitutes a kind of embarrassment to the contemporary political theorist who is immersed in the problem of defining the conditions necessary to the full realization of political freedom."

"If the idea of God reemerges in political thought, it will be because theologians have defined the concept in ways which it will be viewed as relevant to the theorist's mission," concludes Harder. "In the interim, it will not be inaccurate to say that with respect to western political thought, God is dead."

Finding a living God in history and signs of His activity in the world was the task of the Mennonite Graduate Fellowship in its annual meeting at year's end at Junction City, Kan. About fifty persons attended the inter-Mennonite two-day study.

History may fail to see the acts of God because it is most often concerned with small portions of human experience. An act of God may be larger than the slices in which history is treated.

Gordon Kaufman, professor of theology at Harvard Divinity School, addressed himself to the question, "What is an act of God?" While acts of God were central to biblical thought, modern man has come to regard the universe as an impersonal structure. He sees everything as a natural event, natural causes lead to natural effects. This is the basis on which man comes to understand his world and gain knowledge. Modern man does not refer to God to explain the events of his world. And since God can only be understood by the work that He does, and if man cannot see His works any longer, then God has faded away.

But Kaufman felt that God does act, and He acts in such a way that the modern man can see Him.

An enlargement of the biblical view of God's action is what is needed. In the Bible, an act of God is a deed performed by God, who acts as a man would act. He enters into covenants. He causes the rain to fall. He acts on His own initiative or He responds to a request.

These actions are but individual atoms of a real act of God. They are only small parts of a larger web. The acts of God are "overarching master acts." The supreme act of God is "the whole course of history." The coming of Jesus Christ was part of this master act of God.

Among other acts of God identified by Kaufman was the Hellenization of Christianity. "This made the parochial faith of Christianity available to the world."

The activity of God implies purpose. "The movement of history is not a mere succession of acts," said Kaufman. "From the beginning it is given shape by the ultimate objective that God is bringing to pass."

God works through the natural order. "An act of God is not a new event that rips into the fabric of experience," said Kaufman. "That God is moving is not in contradiction with the way science understands nature."

Because God acts in such a large and all-encompassing manner makes it even more difficult to discover what God is doing. "If God is acting through the process of nature, this would hardly be evident to lowly man. This would only be known if God should choose to reveal himself, which is what Christians claim."

But not everything in history is an act of God, but "only those acts which move creation forward to the purpose of God." Kaufman defined the goals of God as the kingdom of God.

Problems of science and religion such as the one above have been the steady diet of the Mennonite Graduate Fellowship during the last decade. The gathering of young intellectuals has been characterized as the Mennonite free speech movement.

But the group can also be viewed differently. "MGF is really a conservative thing," says one member. "The real radicals don't come."

Proof of the conservative nature of the group was attested by the fact that of all those who attended the Kansas meeting, only three had done their undergraduate work in non-Mennonite institutions.

The committee elected to plan next year's program is Mary Janzen; Dwight King, Goshen (Ind.) College; and Jay Spaulding, Columbia University student.

New volunteer site in Ohio Cincinnati depressed area

The inner-city, with its peculiar problems and frustrations has provided a new area of work for volunteers. Cincinnati, located in the Ohio River basin, is to be the newest site for an MCC unit.

The Southern Appalachian migrant and a substantial number of Negroes populate the depressed area of this city.

Various types of skills will be needed. Social caseworkers, casework aides, recreational leaders, orderlies, qualified elementary teachers, substitute teachers, and teachers' assistants.

Persons with at least two years of college, preferably with a sociology or social work background, could be considered for social work positions.

Substitute teachers do not need college degrees. A substitute teacher for the elementary school level would need 56 credit hours from an accredited institution and at least 110 credit hours for substitute teachers on the secondary level.

The Residential Center for Homeless Young Men and the Education Center could also use personnel. The Residential Center houses homeless young men between the ages of sixteen and twenty-one. This institution would like young men to act as counselors in residence.

The Education Center works mainly with young girls who dropped out of school and now realize the need for more education. Instructors are needed in the areas of basic mathematics, English, reading, spelling, and commercial subjects.

The Boy Scouts of America has assigned twelve top executives to help relate its program to the poverty pockets of America. One of these executives was assigned to Cincinnati. He could use a volunteer to help him organize the Scout program in Cincinnati's depressed area. This volunteer need not be a Scout himself.

Persons wanting more information on assignments in Cincinnati should write to Personnel Services, Mennonite Central Committee, Akron, Pa. 17501.

Prayers for peace for February 26

The following statement was developed as the result of a concern felt by persons from several Mennonite churches in Pennsylvania. Leaders of the General Conference have endorsed this plan and are suggesting it as a pattern for congregations in the United States and Canada.

A dreadful war is being waged in Vietnam. The hearts of many Christians in America are deeply moved with feelings of compassion for the awful suffering which has resulted. What can we do? Can we sit idly by and do nothing? Can we continue to enjoy our quiet life and prosperity and do nothing?

Many Christians object to the writing of letters to the President or to congressional leaders which represent a voice against the war in Vietnam. So many persons are very vocal in opposing any form of demonstration such as a march or a vigil of protest. But what can we do in this hour? An idea has arisen from the grass roots of the church, which resulted from a conversation between David Whitermore, pastor of the Grace Mennonite Church, and Henry Yoder, pastor of the Plains Mennonite Church, both of Lansdale, Pennsylvania. The idea first suggested was for a 24-hour prayer vigil, and this idea has been tossed back and forth by interested persons. But the executive committee of the Franconia Conference and the executive committee of the Eastern District Conference of the General Conference Mennonite Church have approved this idea. Plans were being made for the observance of this day by the Mennonite churches of Eastern Pennsylvania. But now the idea has snowballed!

After consulting with the leaders of other Mennonite conferences of Pennsylvania and leaders of the Brethren-in-Christ Church, plans are now being made for the observance of a *Day of Prayer for Peace* by the churches of Pennsylvania. The date chosen is Feb. 26.

Plans for the observance of this day are to have a morning worship service in the usual manner, with a sermon on peace and praying for peace. In the afternoon central meetings will be held for ministers of areas to meet together to be briefed on what is happening in Vietnam by persons who know because they have been there. In the evening each congregation will be meeting for its own prayer service at which time prayers will be especially offered to Almighty God for His overruling providence to bring peace again in Vietnam. These evening prayer services should involve many thousands of Christians who will be uniting their voices and petitions in prayer for this occasion.

Local churches are encouraged to plan with the ministers of other denominations surrounding our Mennonite communities, suggesting to them that they might also want to engage in a *Day of Prayer for Peace.*

After wider consultation with the General Conference Mennonite Church, it has been agreed to announce to the whole church what we are doing in Pennsylvania, and invite the total brotherhood in the United States and Canada to join with us in this *Day of Prayer for Peace.*

While many of us cannot conscientiously engage in some other forms of activity which are a protest against the war in Vietnam, and all of us want to maintain the proper respect for our government officials, we can all pray! When we pray together, we believe that our God who is sovereign in all of this world can so overrule to bring peace again in this troubled world. HOWARD J. ZEHR, *Executive Secretary, Mennonite General Conference;* JOHN E. LAPP, *Chairman, Committee on Peace and Social Concerns of the Mennonite General Conference;* ORLANDO WALTNER, *Executive Secretary, General Conference;* ESKO LOEWEN, *Chairman, Peace and Social Concerns Committee of the General Conference Mennonite Church;* NICHOLAS DICK, *Executive Secretary, Canadian Board of Christian Service.*

Congo must train medics Protestants have big role

Dr. William L. Nute, Jr., associate director of the Christian Medical Council wrote the following report.

A key position in the Congo medical services is occupied by the Protestant churches through their contributions to the training of Congolese.

This was the basic finding of a recent six-week visit which I made to that country for the purpose of surveying Christian medical work there in the context of the country's needs, and of the plans and projects of the government.

When independence came to the Congo in 1960, among the fifteen millions of the Congolese population were only about a dozen persons with a college education. Even today, the most optimistic estimates indicate only some six hundred physicians in the entire country, the vast majority of whom are foreigners. And most of these are inaccessible to the people in the remote jungle areas where transportation is most primitive.

Given this situation, and the still-developing state of the secondary school system which must produce candidates for admission to full medical training, the practical alternative for the actual treatment of sick persons lies in the hands of auxiliary personnel, known by the French term *infirmiers*. These have the equivalent of a high school education in the technical field of nursing and simple medical diagnosis and treatment. Theoretically they act only under the supervision of a physician; practically, and not ideally, they are the ones who actually care for a great many of the sick in the Congo. It is not ideal, but it is what is possible.

Here is where the contribution of the churches is absolutely crucial. A man or woman who carries the responsibility of life or death must, above all, be a person of integrity, as well as possessing the soundest technical training which it is possible to provide.

No church, no group of churches can conceivably take over the health care of a whole nation. The temptation to try to do so, at least in patches, is heartrendingly strong when one faces the destitution and despair of the suffering. But the man at the tiller of the lifeboat does not jump overboard to rescue one drowning person, leaving the lifeboat to drift away or capsize. He may have to see a few perish now in the faith that, under God, he may in future prepare a rescue for many. It is in education, and not alone in the direct care of a limitless stream of patients, that the key responsibility of the churches lies today.

In the whole of the Congo there are some thirteen schools which train medical workers on the high school level. Of these, three are in Protestant hands. On the next lower level of training are just under fifty training institutions, of which a dozen are Protestant.

Even these figures do not fully represent the extent of Protestant responsibility, for most of the training of boys in this profession is done by the Protestants. The government and Roman Catholic schools concentrate rather on the training of girls. It is the boys who are destined to take charge of rural dispensaries and small hospitals in the remote areas. It is impossible to overestimate the importance of the training given to these two types of workers, and the government itself rightly looks to the work of the Protestant churches as of crucial significance in the desperate struggle to provide a minimum of health care in a badly disrupted country.

Smallpox—to fight this disease, vaccination campaigns with trained personnel are needed.

All of these institutions are in need of funds for supplies and building, but above all, they need trained and dedicated people, doctors and nurses and administrators to make possible the soundest training of the Congolese shock troops in the battle against disease and death.

The Congo Inland Mission, an inter-Mennonite mission agency, participates in the support of the Institute Medical Evangelique, Kimpese.

Teachers visit Congo village

Anthony and Dianne Epp, North Newton, Kan., are part of the Teachers Abroad Program in Congo (Brazzaville). Tony reports on one of their experiences.

On Nov. 23, after the last hour of classes before Mobutu's four-day vacation, Nlandu Simon, Lulundadio Victor, and we set out for the Congolese village of Nsonso. In the Landrover with us were other students whom we were to leave off along the way. Night had fallen when we finally arrived at Kimfutu where we had to leave the vehicle and continue on foot. After nearly an hour of good walking, in the light of a half moon, over slippery ground, a precarious bridge suspended by three cables, a two-log bridge, a sunken one-log bridge, up and down hills, we reached Nsonso.

Nlandu had notified his parents that he was bringing some friends home with him, but since it was dark, they had given us up for that day. To describe the welcome we received is not easy. Literally the whole village made the trip to Tata Nseke's house (the house of Nlandu's father) in order to shake hands with us. Never before had a white person slept in their village and we were the first white persons for years to visit the village. It was especially moving to witness the extreme politeness of the old women who went down on their knees as they came to shake hands.

People were wondering just how we were going to get along, but Nlandu informed them that we should eat what they eat and sleep as they sleep, which surprised them, for most white people refused even to touch the staple food of the region, chikwanga. We had come fully expecting to sleep on mats on the bare ground, but we and our two students were given a room with two beds, complete with linens. The meal that night consisted of fresh fish, chikwanga, and bananas. As every meal that we ate there, it was prepared by Tata Nseke, for, according to the local custom, when the family entertains guests, the husband does the cooking—and he does a good job.

That evening Nlandu and I sat up late talking to the unmarried girls. First we just filled them in on the news at our school, Sundi-Lutete, but eventually the girls began asking the many questions that they were just popping to ask: How old are you? How old is your wife? Do you have any children? Why not? I went to bed that night with the good feeling of having made some people happy and of having been made happy by them.

Thursday we went to the Congo River to have a ride on this mighty river in a dugout. One of the students who was with us refused to go along, for he was afraid. As for us, we feared only the crocodiles, of which, alas, we saw not one. Our student Bokena took us for a ride of several kilometers; it was thrilling and peaceful, though in the blazing sun. All of us were tired but happy as we headed for Kimfutu and then for Nsonso.

That evening, we were again served a good meal: chicken, chikwanga, and pineapple. Later, the boys and I lay outside in the bright moonlight on straw mats. After a bit, we started writing letters. Lulundadio and I were left alone, as Nlandu had more friends to visit. Nlandu's family, seated some distance away, began asking questions of me, via, Lulundadio. I left my letter and began answering. Little by little, the family moved closer, and, though an interpreter was necessary, I felt a kinship growing between us. They invited me to ask them questions, I asked about the father's recent trip to the other Congolese republic and about the crops that the mother cultivated. They were happy that I was interested in them and in their work. This exchange lasted until nearly midnight.

The next morning, before leaving Nsonso for the last time, Nlandu and I hiked to the falls on the Lufu River where we swam and bathed. We enjoyed ourselves thoroughly, for we knew that we should soon be on the road towards Sundi-Lutete. After another hearty breakfast—eggs, chikwanga, and always pili-pili—we began packing up the few things that we had brought with us.

Leaving was more difficult than coming, for we had accumulated many gifts. Everyone came to say goodbye, with the same friendliness, the same extreme politeness.

We were overwhelmed by the gifts and the warmth with which they were given—eggs (47), a coconut, pineapples, a hen, a rooster, an earthenware pot, and a small sculptured piece. We had known of this custom of offering gifts, so we had come prepared with our own gifts to offer to Nlandu's family. The villagers wanted us to stay until Saturday, and we would have liked to have done so, but lessons were waiting to be prepared at Sundi, and so we walked one last time from Nsonso to Kimfutu. Nlandu said, "This evening, Nsonso will be only a dream for you."

After having been stalled by a breakdown and having pushed the car up a slippery hill, we arrived at Kimbanza where we were to pick up our students. Luwowo Marie surprised us by having prepared a huge meal for all eight of us: chicken, rice, palm oil and chicken gravy, boiled manioc, and avocadoes. Our two students from Mdembo were there, having preferred to walk for several hours in the rain than to risk having to return to Sundi-Lutete on foot. We were happy to return to Sundi-Lutete, for home is always a welcome sight, but that evening we said nostalgically, "Nlandu was right. Nsonso is only a dream, a beautiful dream."

As we have written this story, it sounds like a great adventure. It was that, but for us it was much more. Since coming to the Congo, we have wrestled with the problem of how to be missionaries. We think that in some small way we were missionaries during this trip.

Words and Deeds

Bethel College will offer a summer study plan for high school graduates who hope to start college but feel the need of more adequate preparation. The program will run from June 5 through July 14 and will offer work in English, math, physical education, and reading.

Bluffton College has received a grant of $1000 from the American Association of Colleges to establish an affiliation with the Presbyterian Normal School, Ibaque, Colombia. Headed by Hector Valencia, a former Bluffton College faculty member, the school is an interdenominational teacher-training center.

The Markham Mennonite Players presented Philip C. Lewis' peace play, "Which Way the Wind?" at a recent Sunday morning service at the Mennonite Church in Markham, Ill. "This is our way of witnessing about the atrocities of the Vietnam war," says Gerry Epp, a volunteer service worker and member of the cast which included other volunteers and members of the church.

CHURCH RECORD

Calendar

General

Feb. 10—World Day of Prayer

Apr. 20-23—Elkhart, Ind., Central District Conference.

May 4-7—Quakertown, Pa., Eastern District Conference, West Swamp.

May 18-21—Paso Robles, Calif., Pacific District Conference.

July 23-30—Amsterdam, Mennonite World Conference.

Aug. 10-16, 1968, Henderson, Neb., General Conference.

Canadian

Feb. 5-9—Altona, Man., Bergthaler Church, evangelism workshop, David Wiebe, leader.

Feb. 10-12—Erie View, Port Rowan, Ont., evangelistic workshop, David Wiebe, leader.

Feb. 21-22 — Leamington (Ont.) United Church, evangelism workshop.

Central

Feb. 5-10—Berne, Ind., First Church, union evangelistic services, David Augsburger, speaker.

Feb. 21—Bluffton (Ohio) College, the Netherlands Chamber Choir.

Northern

Feb, 7-10—Freeman, S. D., New Hutterthal Church, Lester Janzen, leader.

Pacific

Feb. 12-15—Dallas, Ore., Grace Church, missionary conference, Andrew Shelly and Tina Quiring.

Western

Feb 5—Turpin (Okla.) Church, program presented by Calvary Church, Liberal, Kan.

Feb. 7-10—Hesston and North Newton, Kan., school for ministers.

Apr. 1 — Newton, Kan., First Church, Bible school workshop.

Baptisms

Calvary Church, Barlow, Ore., on Dec. 18: Larry Landis, Francis Harris, Dennis Trussell, Don Morris, Darrel Camp, Cynthia Lingel, Sylvia Fisher, Virginia Howard, Susan Hostetler, Julia Camp, Jane Graham, Audrey Egli, Cathy Rabe, Delene Bond, Debra Kraxberger, Douglas McMahon.

Glendale Church, Lynden, Wash., on Jan. 1: Keith Koehn.

Deaths

Otto Augspurger, eighty-nine years of age, Apostolic Church, Trenton, Ohio, was born in Warren County, Ohio, and died Jan. 10.

Elam Gerber, Salem Church, Kidron, Ohio, was born Oct. 17, 1898, and died Jan. 13.

Neil Anthony Klassen, son of the Anthony Klassens, Eden Church, Moundridge, Kan., was born and died on Dec. 30.

Karl Alvin Koehn, son of Mr. and Mrs. Alvin Koehn, Glendale Church, Lynden, Wash., was born Dec. 4, 1959, and died Dec. 7.

Elizabeth Miller, Butterfield (Minn.) Church, was born Dec. 26, 1882, and died Jan. 4.

Henry J. Reimer, Alexanderwohl Church, Goessel, Kan., was born June 7, 1887, and died Jan. 13. He had served as a deacon for thirty-nine years.

Mrs. Jacob J. Richert, Bethany Church, Freeman, S. D., was born Sept. 20, 1883, and died Jan. 6.

Elizabeth Warkentin Schmidt (Mrs. Tobias), First Church, Medford, Okla., was born Mar. 3, 1877, and died Dec. 20.

Barbara Steiner, Grace Church, Pandora, Ohio, was born Mar. 23, 1873, and died Jan. 11. She was a charter member of the congregation.

Mrs. Ellis Waltner Surber, Salem-Zion Church, Freeman S. D., was born Feb. 25, 1888, and died Jan. 18.

Anna Waltner (Mrs. John A.), Eden Church, Moundridge, Kan., was born Mar. 2, 1884, and died Jan. 9.

John Waltner, Jr., Salem Church, Freeman, S. D., was born May 29, 1894, and died Jan. 20.

John Zerger, First Church, Moundridge, Kan., was born May 24, 1890, and died Jan. 2.

Marriages

Duane C. Graber, First Church, Pretty Prairie, Kan., and *Edith Joan Enns,* Hebron Church, Buhler, Kan., on Nov. 19.

Roger Pauls, First Church, Moundridge, Kan., and *Judy Koehn,* First Church, Halstead, Kan., on Dec. 23.

Ministers

Elmer Ensz recently submitted his resignation as pastor of Grace Church, Enid, Okla., to be effective July 1. His future plans are indefinite. He is a graduate of Tabor College and Grace Bible Institute. He has held pastorates at Fayetteville, Ark., and Enid, Okla.

Duane Flaming, a preministerial student at Bethel College, was licensed as a minister in Alexanderwohl Church, Jan. 29. The licensing was upon recommendation of the ministerial committee since Flaming is serving one Sunday a month each at the Hebron Church, Buhler, Kan., and the First Church, Geary, Okla.

Wendell Rempel has resigned as pastor of First Church, Hutchinson, Kan., effective in July. His future plans are indefinite. He is a graduate of Bethel College and Mennonite Biblical Seminary.

H. P. Wedel, Clearbrook, B. C., is serving as interim pastor of Glendale Church, Lynden, Wash.

Workers

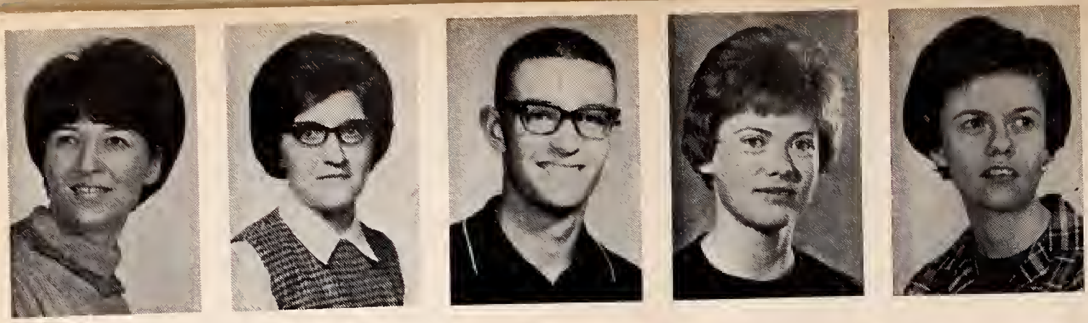
Janet Claassen, Beatrice (Neb.) Church, will serve a one-year MCC voluntary service assignment at Junior Village, Washington, D. C. Her parents are Mr. and Mrs. J. Carl Claassen.

Tina Dyck, R.N., Bergthaler Church Plum Coulee, Man., will serve for one year at the Appalachian Regional Hospitals, Inc., McDowell, Ky., on an MCC assignment. She received her training at Grace Hospital School of Nursing, Winnipeg.

Gordon Fast, Grace Church, Dallas, Ore., is in 1-W service in Good Samaritan Hospital, Portland, Ore.

Gary Hoefel, Menno Church, Ritzville, Wash., will go to Brussels for language study before engaging in two years of agricultural work for Pax in Madagascar. His parents are Mr. and Mrs. Paul Hoefel, Odessa, Wash.

Larry Kehler, Akron, Pa., director of MCC Information Services, will become editor and general manager of the Canadian Mennonite on Sept. 1. He will succeed Frank H. Epp who has been editor since the weekly news-



Claassen,
Dyck,
Hoefel,
Reimer,
Wiens (Workers).

paper was founded in 1953 and who has resigned saying, "I feel that after fourteen years my best contribution to this cause will have been made, and that I would like to pursue another calling." Kehler is a native of Altona, Man.

The Glendon Klaassen family left Colombia in December for a one-year furlough. Their second term was spent as the directors of the Colegio in Cachipay. Klaassen was named director of the mission in 1965. During their extended furlough they will study at Mennonite Biblical Seminary, Elkhart, Ind.

Melva Lehman, First Church, Berne, Ind., came home on furlough in January. A graduate of Goshen College, she first went to India in 1947 where she has been engaged in children's and women's work in the Champa area.

Tina Quiring, Gospel Church, Mountain Lake, Minn., missionary to the Congo presently on furlough, will visit Oregon and California churches prior to her return to the Congo in March 7. She has been active in the literature program of the Congo Inland Mission, the agency through whom the General Conference Mennonite Church is working in the Congo.

Fremont and Sara Regier have returned to Kansas from the Congo on an emergency furlough for medical reasons. Regier is engaged in agricultural work in the Congo. They plan to go back to the field in six to nine months.

Marianne Reimer, Vineland (Ont.) United Church, has accepted a two-year assignment with Menno Travel Service in Newton, Kan.

Don Schrag, Grace Church, Dallas, Ore., is in 1-W service in Good Samaritan Hospital, Portland, Ore.

Martha Wiens, Emmanuel Church, Reinholds, Pa., has accepted a two-year voluntary service secretarial assignment in the Congo. Her parents are Mr. and Mrs. Henry Wiens, Wernersville, Pa.

Vernelle Yoder, former director of Colegio Menno, will be the director of the Colegio Americano in Cachipay during this year. Julia Schutz has been assigned as director of the Colegio in La Mesa for the new year. Both schools are expected to have an excellent staff of national teachers for the new school year. Janet Soldner, missionary-nurse, will also be stationed in La Mesa doing church and visitation work.

Published

The Witness of the Holy Spirit, a group-study guide with eight lessons designed to stimulate and aid congregations in exploring the theme of the forthcoming Mennonite World Conference, was published in December. The booklet, the title of which is identical with the conference theme, was written by William Klassen and John C. Wenger and edited by Cornelius J. Dyck. All three are professors at the Associated Mennonite Seminaries in Elkhart and Goshen, Ind. The booklet is available at Faith and Life Bookstores in Newton, Kan.; Rosthern, Sask.; and Berne, Ind. Copies are 30 cents each (25 cents each with orders of ten or more).

A Manual of Style has been prepared by five Mennonite publishing houses representing the following brotherhoods: Brethren in Christ Church, Nappanee, Ind.; General Conference Mennonite Church, Newton, Kan.; Mennonite Brethren Church, Hillsboro, Kan. and Winnipeg, Man.; and the Mennonite Church, Scottdale, Pa. It attempts "to devolop a style that is necessary for the publications issued by the sponsoring groups and that is in keeping with the spirit of Christian editing and publishing."

Visual aids

They Are People, is a new filmstrip developed to be helpful in a worship service. This forty-four-minute filmstrip is the result of many years of work by Norman and Eunice Wingert, veteran relief workers under the Mennonite Central Committee. Pictures and script describe some of the people with whom the Wingerts have worked during their twenty-year period of service in Christian relief. A copy of the filmstrip is available through the Audio-Visual Library, 724 Main Street, Newton, Kan. 67114, or it may be secured from the offices of the Mennonite Central Committee in the United States or Canada.

Stewardship for Boys and Girls is a new four-part color filmstrip kit with 33 rpm record suitable for use with upper primaries through lower junior highs. The leader's guide lists discussion questions for each part. There are two filmstrips, each with two parts. Each part runs seven minutes.

Filmstrip 1 (part 1) is entitled "Stewards of Our Bodies." Wayne foolishly gets wet in the rain a week before a crucial junior football league game. Consequently he gets sick and has to miss the championship. His father helps him see that he is responsible for helping God take care of his body.

Filmstrip 1 (part 2) is entitled "Stewards of Time and Money." Through Baxter's example Wayne gives some money he wanted badly to spend on himself to a church project. Wayne discovers the satisfaction of spending his money—and himself—for a worthy cause.

Filmstrip 2 (part 1) treats the subject, "Stewards of God's World." The Barnes family discovers that their favorite camping spot at a nearby state park has been littered with trash and garbage. By helping clean up the area Patsy and Jim learn how to help take care of God's beautiful world.

Filmstrip 2 (part 2) invites boys and girls to be "Stewards of Persons." When Anne has to give up running and playing after a long illness, her friend Phyllis is tempted to find a new friend. Learning to know a handicapped boy convinces Phyllis that in God's plan every person has something valuable about him, and no one should be wasted. The set may be rented for $2.00 from the following places: Audio-visual Library, Box 347, Newton, Kan. 67114; and Faith and Life Film Library, Box 430, Rosthern, Sask.

LETTERS

Does dissent prolong war?

To the Editor: It is evident that peace marches, draft card burners, resolutions condemning our government for protecting the people of South Vietnam, and resolutions distributed by religious bodies are very powerful factors for which the leaders of the North Vietnamese Government and Hanoi are still killing and torturing South Vietnam civilians.

Obviously, when the communists of North Vietnam read of all the protest marches and dissension among our people, they believe we are losing the war or a revolution is in sight in our country. Therefore why not continue to fight when victory is so near. Consequently if we continue these acts, aren't we, as good Christians, guilty of prolonging the war?

Prior to my leaving for service during World War II, my pastor visited with me, presented me with a Testament, and prayed for my safe return. Never did I feel rejected by my home church or community. Perhaps it was because we were not playing "Follow the Leader," as we are now. *Dwight Geiger, Pandora, Ohio.*

Attitudes on the ministry

To the Editor: Having read and reread the article by LaVernae J. Dick on what she expects of her minister [Jan. 17] I would make the following comments.

1. She feels ministers are overpaid. (Do you know any rich ministers?)
2. She feels ministers need to come back to serving rather than being served. (Not sure what this means, probably is disappointed that doctors don't make house calls, ministers do not minister, policemen don't police, plumbers don't plumb, etc.)
3. She implies that ministers don't use their time wisely. (This implication is easy to make, hardly fair.)
4. She feels that ministers should get their hands dirty occasionally. (There is something in our Mennonite heritage that equates Christianity with grubbing in the soil with our hands.)
5. She expects the minister's wife to be active in the money-changing, excuse me, money-making schemes of the church (church suppers).
6. She wonders what good the minister can do for her. (How selfish can we get?)
7. She wants the minister to visit her (often enough so she gets her money's worth).
8. She wants the minister to preach a comfortable religion. (Please, no reference to problems "out there" in the world. Let me alone; I want to feel religious. Don't you dare talk about involvement and dirty things like that.)
9. She wants the minister to preach "right" so that her life will automatically be changed just by listening (in other words, if my kite is not as it should be, it's all the minister's fault.)
10. She does not want to hear about faith missions. (Shut up, preacher, I will make up my own mind.)
11. She wants the preacher to be sure to communicate who's sick and who's in the hospital (sort of a modern town crier).
12. She expects the minister not to take sides on any issue in the church. (Why not buy tape-recorded sermons and use them and do away with the minister completely?)
13. She wants the minister to have a "happy and satisfied" congregation (happy and satisfied with our structures, organization, beautiful buildings, but oblivious to the needs of people).
14. She expects the minister to bear unjust criticism. (Play it cool, don't upset any applecarts, we've got to have a smooth Christianity.)
15. She does not want the minister to point a finger at any of her actions. (In other words, make me feel good and holy, Mr. Minister, or I won't like you or your sermons.)
16. She would bluntly remind the minister that she works forty-four hours a week, has a family to take care of, home repairs to make, etc.

If this is indicative of some of our attitudes toward the ministry, then it is small wonder that we are having trouble getting persons to get a "call." *Ronad V. Woelk, 30 Wheatland Dr., Hutchinson, Kan. 67501.*

Help for the alcoholic

Editor, The Mennonite: I noted the item about helping alcoholics in the recent issue [Jan. 24, Letters]. I have worked with Alcoholics Anonymous. It is tops in helping those who seek help. One problem is the fact that many fellows will not seek help. That is often part of the problem. The National Council on Alcoholism which has a local office in Kansas City (2 W. 40 St., Room 210, Kansas City, Mo. 64111) which works on this aspect.

Wives (or husbands), employers, and others often "front" for the alcoholic. That's exactly the last thing he needs. The Council seeks to help the people close to the alcoholic to bring the fellow to the place where he faces the reality that he needs help. (Until that happens, Alcoholics Anonymous will not touch the case.) The ministerial alliance in our section of Kansas City, Kan., has been having a series of most fruitful discussions with two men from the Council on Alcoholism, which we feel, together with AA, provides the best help in this area. The national office of the council is 2 East 103 St., New York, N.Y. 10029.

Since alcoholism is usually not an isolated situation, our mental hospitals will be able to counsel with cases and the people most closely involved. The above council uses group-therapy sessions—which the staff of any of our hospitals could do just as well, I'm sure. The important thing is the awareness of the need to help the alcoholic to come to the place of surrender. That's coming pretty close to the Christian stress, isn't it? *George S. Stoneback, 170 Ruby Ave., Kansas City, Kan. 66103.*

About writing letters

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

Seven-day bike Trip

Daniel Gingerich

THE BICYCLE IS an important and efficient mode of transportation in Latin America. Hartwig Neufeld and I decided that it might well be employed to make the 590 mile hop from the Mennonite colonies in Bolivia to the Mennonite colonies in Paraguay.

Hartwig had just graduated from high school; I had just finished a Pax assignment. Both of us wanted to visit the colonies in the Paraguayan Chaco.

The road between Bolivia and Paraguay is little more than a primitive trail. With luck and patience, the trip can be made by a combination of train and truck, but the risks are great. It couldn't be too much slower or less comfortable by bicycle, we reasoned, and think of the adventure we could have.

We overhauled two Hercules lightweight bicycles, both equipped with hand brakes and powerful dynamo lights, but without three-speed transmissions. Each bike carried nearly thirty pounds of equipment—essential spare parts, tools, blankets, food, and water.

"What a couple of fools you guys are," friends said. "Why not ship yourselves and the bikes by train to Boyuibe, then look for a truck to take you within a few miles of the colony and make the trip from there by bike?"

Respectfully, we disregarded these frequently-spoken words of wisdom and set off on Nov. 15 at 5 A.M.

After seven days, and 590 miles of sand, mud, ruts, sharp stones, mountains, burning deserts, and thirteen flat tires and two broken pedals, we pulled into Filadelfia, center of Fernheim colony. We were badly in need of showers, shaves, and clean clothes, but, otherwise, none the worse for wear.

We carried bread, canned meat, and cookies to eat when the distance between villages was great. When possible, we ate at a *pensión*, something like a boarding house.

In Paraguay, we occasionally ate at military forts.

Carrying enough water was a constant problem, especially in the waterless Chaco. With my plastic bottle and Hartwig's canteen, we had a capacity of seven quarts. We usually drank the water as *tereré* by pouring it into a cup of *mate* leaves and drawing it out through a metal straw. This gave it a bitter tea-like taste and satisfied our thirst with less water. It also served to strain the water, which we often had to get from watering holes for cattle, and lagoons.

In Bolivia, we were fortunate enough to find inns to sleep in each night. At a typical inn, we could clean up, eat a big supper, and sleep till early dawn for a total cost of 20 pesos, about $1.60, for both of us.

In the Chaco, we just rolled up in our blankets on the ground or on the porch of a military fort. One night we slept on the Trans-Chaco road with neither fire nor firearm. The next morning as we started off, a beautiful large tiger crawled out from under a bridge to watch us pedal by.

We swam in a lagoon with cattle standing in the muddy shallows—then filled our canteens. Members of Parker Drilling Company's seismographing crew treated us to a large American breakfast.

We suffered the boredom of pedaling down the straight, level Trans-Chaco road and clocking each agonizing fifteen minutes by the 5 kilometer markers slipping by.

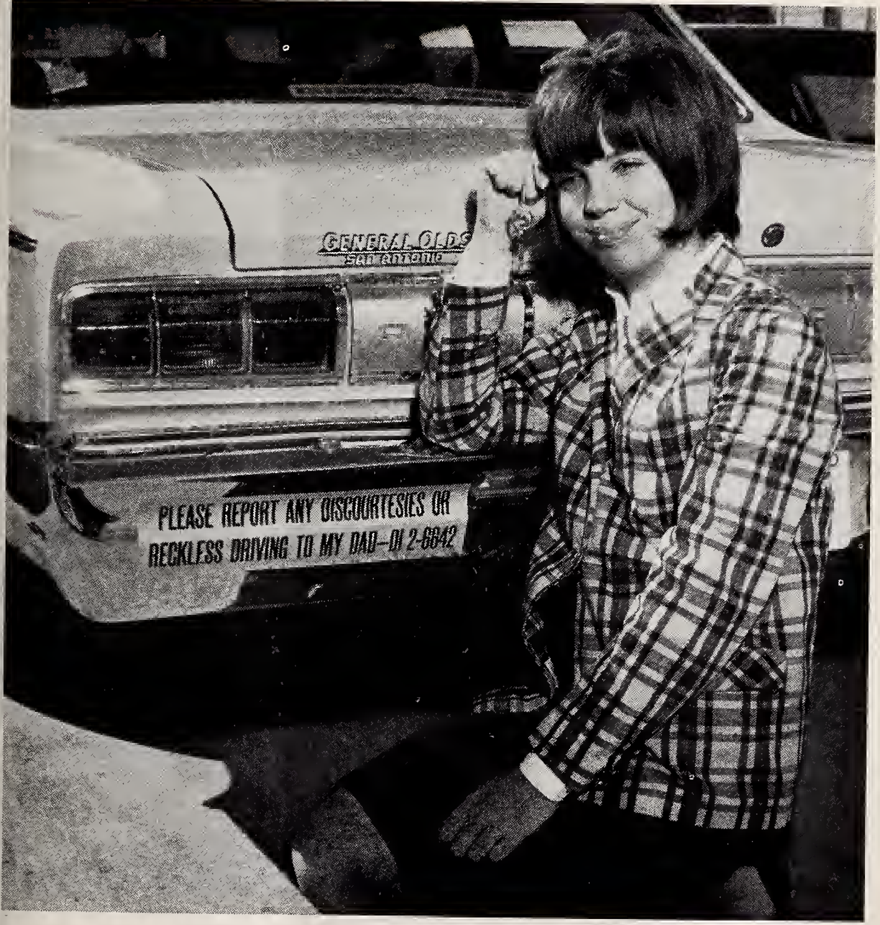
Scrumptious chocolate cake, all we could eat, was an unexpected delicacy from the Peter Doerksens, near the end of our journey.

No sight has ever been more welcome to us than the appearance of streetlights in quiet little Filadelfia that Monday evening, Nov. 22. Good food, enough cold water to drink, clean sheets, and enough time to sleep, these were necessities of life which to us had become luxuries.

Were we planning to ride back to Bolivia by bicycle? No thanks! Once was enough. But neither of us regrets the experience, the adventure, and the bridge of friendship built between us.

Hartwig and Dan set out from Bolivia for Paraguay.

ZAPPED BY A BUMPER STICKER


GENERAL OLDS
San Antonio
PLEASE REPORT ANY DISCOURTESIES OR
RECKLESS DRIVING TO MY DAD—DI 2-6642

When Lynda Jean Fletcher completed driver education and received her license, her father handed her a set of keys to the family car—and then hung that pout-provoking sticker on the bumper. Why? According to her dad, Harvey F. Fletcher of San Antonio, Texas, it's his way of keeping his seventeen-year-old daughter aware of her driving responsibilities. "Lynda isn't too happy with the idea," he admits. "But I have a different way of measuring her happiness." Meanwhile, Lynda has an unblemished traffic record and takes some comfort in knowing that she has a dad who cares. Phone calls? There have been dozens. None to complain about Lynda's driving, however. They're mostly from other parents and traffic authorities, offering Mr. Fletcher congratulations on his "courage."

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*Supplemental reading for the Sunday school lesson of Feb. 12, "The Call to Repentance."

COVER

Anabaptists were ready to say yes to Jesus Christ and to the suffering people of the world. Are there any around like that? See "Do We Have an Answer to Black Power?"

CONTRIBUTORS

Vincent Harding, 201 Ashby, Atlanta 30314, is chairman of the department of history and social science at Spelman College. Among his recent articles are "When Stokley Met the Presidents: Black Power and Negro Education" (motive, Jan.) and "Black Power and the American Christ" (Christian Century, Jan. 4). His article in this issue is adapted from a talk given in the Goshen College Mennonite Church in October.

Evelyn Wahlgemuth, Winnipeg, is a volunteer in our Oklahoma City ministry.

Blanche T. Richardson lives at 10 Woodside Lane, Arlington, Mass. 02174.

Daniel Gingerich, Alpha, Minn., has recently returned from a Pax assignment in Bolivia.

George C. Karnavas, the Light, Box 161, San Antonio, Tex. 78206.

CREDITS

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722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029, J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

We’ve built a wall of words around God—the words of sermons, and yea, verily, the words of articles and editorials. And while the Bible is a book of words, its words often paint pictures on the inside of your eyes. Psalm 23 does this best of all for most of us.

It starts with the picture of the shepherd: “The Lord is my shepherd.” Do any other five words in the Old Testament tell us as much about God? Here is a definition about God that a child can understand and no theologian can exhaust.

“The Lord is my shepherd.” He is not the modern shepherd, of course. He is not the cool and calculating modern businessman of the central North American plains or the Australian highlands. He is the oriental shepherd of the near east.

Though we may have never met an oriental shepherd, yet he is part of our culture and experience. This has happened because we have had to understand him to understand this psalm. He is a proverb, a symbol, a poem. He lived with the sheep entrusted to him. He did more than live with his sheep—he gave himself to his sheep in a way that modern man may no longer understand. The sheep followed him. They trusted him. And all this they did because the shepherd knew his sheep by name, and the sheep knew his voice.

Psalm 23 does not stand without its Christian exposition. We never read it without reading back into it the person and life of Christ.

And Jesus Christ himself placed himself into the Twenty-third Psalm. On two occasions He preached a sermon on this psalm and used himself as the text.

The first was in the parable of the lost sheep in Luke 15:3-7. Here He tells about the shepherd with one hundred sheep, but one was lost. But the shepherd is not content to be without even this one sheep, though his flock is large. He goes out to find and comes back rejoicing. Jesus says the shepherd’s rejoicing is like the rejoicing that takes place in heaven when one sinner repents.

Thus the shepherd is a picture of God’s concern for sinners. Sinners are like sheep. They get lost. That’s us.

Sheep are like sinners. Someone cares for them. Someone goes out to find them. This is God’s concern for us. We have a God who risks His life for lost sinners.

And the second sermon that Jesus preaches on the Shepherd Psalm is in John 10. After explaining the devotion of the shepherd for his sheep He identifies himself as the shepherd of Psalm 23. In John 10:14 and 15, He says, “I am the good shepherd . . . I lay down my life for the sheep.”

This is the Lord who is my shepherd. Do any of the creeds have an affirmation as strong as this one? The Lord is my shepherd. To take hold of this belief is an act of faith.

My shepherd—He belongs to me.

And if He belongs to me, certainly I belong to Him.

Here is a picture of faith.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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82:7 FEBRUARY 14, 1967

What New Testament Shall We Use?

David John Wieand

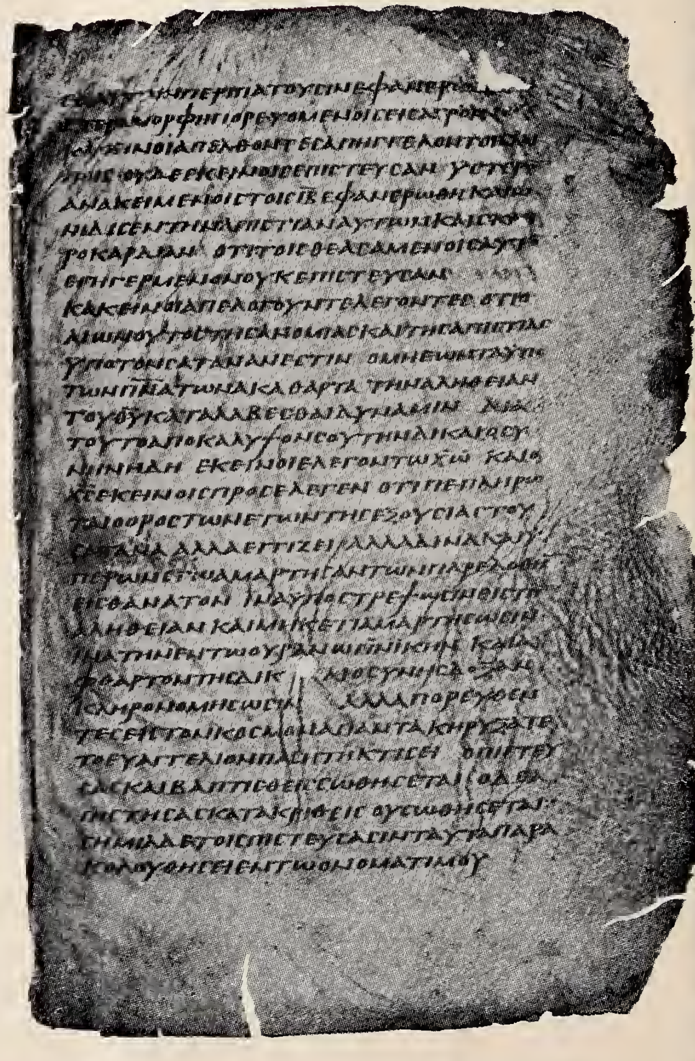
"What New Testament shall we use?" has become a burning issue for the Christian church.

A call, issued by a committee of professors from conservative seminaries and colleges in the United States, looking toward the production of a conservative translation of the Scriptures in American English highlights this same question.

Confusion reigns in the churches' use of translations. This is illustrated by a recent denominational convention, which exhibited no uniformity of use. In plenary sessions, the King James and the Revised Standard Version were used indiscriminately. In American churches, reading from lectern and pulpit ranges from using the Authorized, American Standard, or Revised Standard versions to Phillips, Goodspeed, and Knox—with the New English Bible, Moffatt, Beck, and Williams translations.

If the clergy is confused, what is the state of the congregation? It is safe to say that the majority of the laity is less informed, and more conservative and passionate in their defense of the King James Version than is the ministry, though the general situation has cooled off from the Bible-burning period which followed immediately upon the publication of the Revised Standard Version.

An equally sobering consideration



Mark 16:12-17 and a saying of Jesus from a Greek manuscript of the fourth or fifth century.

is the biblical illiteracy of our people. Many, for example, don't know that Hezekiah was a king of Israel and not an Old Testament book. Lack of biblical knowledge actually runs the gamut from the frequently heard, imprecise designation of the Apocalypse as the Book of Revelation to the illiterate terming of Acts as the Acts of the Epistles.

Among the wider public, biblical illiteracy is even more rampant. Gone are the days when the Bible molded the character of the English language. Gone are the days when literature was permeated by biblical allusions. The most that can be hoped for today is the occasional use of "the Christ figure" in current drama and fiction—a use which is regularly unsystematic and unbiblical, and an occasional editorial use of a biblical expression, the source of which is known only to the informed few. By and large, our people—even our church people—are not reading the New Testament. They are biblically illiterate.

The hour for straight thinking and serious discussion has struck. To the question, "What New Testament shall we use?" the obvious answer is "The *best* New Testament, of course." Yet this is a nonanswer until we define what is meant by "best."

In normative terms the best New Testament is the original New Testament — the autographs themselves written in Greek on papyrus by Paul or his amanuenses, Luke, John, and all the other New Testament writers. Unfortunately, we do not have any of the original manuscripts; it is highly unlikely that we shall ever discover a single one of them. They are long since worn out, or hopelessly lost.

The best we can hope for is the reconstruction by scholars of a text closely approximating the original. We now know that the title of Westcott and Hort's epoch-making work, *The New Testament in the Original Greek* claimed more than it or any subsequent New Testament could deliver, although scholars have now catalogued some 4800 Greek manuscripts of the New Testament.

The best Greek New Testament is as yet unborn. We need more early and extensive Greek texts—of the many Greek manuscripts only about fifty contain the entire New Testament; the majority of the rest are of the Gospels; and only some seven of the total are extensive in content and early in date. We need their textual evidence made available to scholars—while it is to be hoped that the textual evidence for the Gospel of Luke will soon be printed, only Matthew and Mark are now available.

We need to learn how to use the evidence the manuscripts will provide for constructing the best Greek New Testament—textual criticism today has largely been reduced to an eclectic procedure dealing with individual verses; no theory of the history of the development of the text has won the approval of scholars. Nevertheless, the International Greek New Testament project, which is seeking to make available in usable form the evidence from the manuscripts, and the "stopgap" Greek New Testament issued recently by the Bible societies are indispensable steps in the direction of providing us with the best available New Testament.

For most of us even the New Testament in the original Greek would be inadequate because we don't read Greek. For us the best New Testament would be the best translation of the New Testament into our native tongue.

"What is the best New Testament for me?" must be answered in terms of that New Testament which most adequately meets my purposes and my individual needs. If my vocabulary or my education is severely limited, then the New Testament for me could well be *The Bible in Basic English,* which is restricted to a vocabulary of one thousand words, or C. K. Williams' *The New Testament: A New Testament in Plain English,* which grew out of the translator's experience in teaching persons whose native tongue was not English. It is amazing how readable and understandable this translation is for children and adults in the family!

If I were a Bible student who did not know Greek, and yet wished to make a careful study of the great words of the New Testament, I would do well to use a version which makes a consistent practice of translating the same Greek word by the same English word. Otherwise I could not make a correct count of the usage of a particular word and correctly assess its precise meaning in the Scriptures. This is one of the reasons why the Revised Version is still a very valuable tool in the study. In this regard it is worth noting that when H. F. D. Sparks produced his recent harmony of the Gospels he chose the Revised Version as his text. Moreover, when the translators of the RSV authorized the issuance of a synopsis of the first three Gospels, they had to make, it is reported, some eighty changes.

If my purpose were private reading for edification, I might well choose one or more translations in current idiomatic English such as Phillips, Knox, Goodspeed, or Moffatt. While Phillips' rendition is held by some New Testament scholars to be a paraphrase, he has made the meaning clearer than it was in the original and often comes up with a turn of phrase which is apt for preaching. Knox has the defect of being based on the Latin Vulgate rather than on the Greek. Yet the style is superb. Moffatt, who exercised a basic influence on the trend toward private translations in the twentieth century, often comes up with a brilliant phrase, though the text he translated is inferior and he is sometimes too English for American tastes. Goodspeed is in the American idiom, is accurate, and is well done.

If my purpose is public reading in worship, I would do well to use a translation produced by the churches rather than by one individual; I should choose one characterized by lucidity, cadence, rhythm, and stateliness combined with contemporaneity and "timelessness."

The translation we use should also be put to the following tests:

1. A translation should be assessed in the light of the original: Is it accurate? With considerable justice, Francis R. Steele holds, "A translation should convey as much of the original text in as few words as possible, yet preserve the original atmosphere and emphasis. The translator should strive for the nearest approximation in words, concepts, and cadence. He should scrupulously avoid adding words or ideas not demanded by the text. His job is not to expand or to explain, but to translate and preserve the spirit and force of the original—even, if need be, at the expense of modern colloquialisms."

2. A translation should be assessed in the light of its clarity: Is it understandable? Does it get its meaning across? If it doesn't, by all means get another translation.

3. A translation should be assessed in the light of its literary qualities: Is it readable? Does it sound well when read aloud? Is it suitable for public worship? Is it stately or racy?

Note that a general relationship exists between the needs of the student and the criterion of accuracy, between the lay person's concerns and

Reaffirmation

This grime-enameled, smog-polluted city, God,
Is Yours.

Somewhere, sometimes beneath the grayish drab
Of squalid roofs and sagging stairways
Your voice is heard.

The wretched backyard chaos of bleak tenements
Whips unrelenting past the murky windows of the elevated train.
But suddenly—through poverty's bare gloom,
A spark of hope fanned bravely.
A hundred trash-strewn, weed-grown lots and then—
A neatly-plotted lawn, bright flowers spilling over gayly-painted fences.
O Living Water, Breath of Life, I sense that even here
Your glory shines.

The grisly gash of racial strife flames nakedly across the city.
Unhealed, its rawness lies exposed to all the world.
Its gaping breach with every painful stab of hatred
Widens, deepens, stings anew when lashed by scorn.
Yet, when two teen-age boys of different skin
Await a crowded bus in public view and talk as friends,
Then, Lord of Life and Prince of Peace, my surging heart affirms
Your love is known.

Karen Ewert

---

clarity, between public use in worship and literary quality.

This discussion leads to the larger and most crucial question, What shall be the standard translation for the church? The only translation which stands a chance of becoming *the* standard Bible for the churches is the Revised Standard Version. If the church is going to work intelligently at the tremendous task of getting the Bible once more into the hearts and lives of our people as a language-molding and culture-influencing force, the church will have to unite behind the Revised Standard Version. The public reading of the Scriptures should be from this version. It should be the Bible of the lectern and of the church school.

This is not to say that the minister in his sermon should make no reference to another rendering of his text of the morning. By all means, *in his sermon* he should take advantage of the brilliant turn of phrase which he has discovered in Phillips, Moffatt, Goodspeed, or others. But let the public reading of the Scriptures from the lectern and in the church school be from the RSV.

This is not to say that the RSV is without faults. It is not; it has them. But the RSV is understandable; most archaisms have been removed; it uses present-day meaning for words; it is clearer and simpler than the original; and it is sufficiently accurate for general use.

Moreover, the RSV is somewhat better in literary quality than the original; the translators have removed redundant expressions, printed poetry in the prophets as poetry, and have paid special attention to the way the sentences and paragraphs sound when read in public. It is thus eminently suited for public worship.

The RSV has the further advantage of being a channel for ecumenical dialogue with the Roman Catholic Church. The Revised Standard Version: Catholic Edition (New Testament) was prepared recently by the Catholic Biblical Association of Great Britain and has been published with the official *imprimatur*. Changes are minimal—usually but a few words. Brief, explanatory notes for Catholics are included in Appendix I. What is even more encouraging is the announcement that the Oxford Annotated Bible with the Apocrypha has received the *imprimatur* from the Archbishop of Boston and that it is being printed "without any alteration of the Scripture text" and with only fourteen editorial changes in the annotations.

In the interests of the unity of the body of Christ, the mission of the church to the world, and the nurture and worship of the congregations it is high time for the churches in the United States to unite behind the RSV to the end that the written Word of God may again become a powerful, sharp two-edged sword for the shaping of American life and society.

The Church in Great Britain has a more difficult choice to make, for it is on the one hand more closely tied to the Authorized Version and on the other hand more directly related to the New English Bible. The latter has rightly been called by Cecil Northcott "a sharp sword of the Lord" which is "stripped for action as an evangelizing weapon." Yet it is possible that it is too free, brilliant, and contemporary to meet the challenge of the centuries.

Whether the RSV or the NEB is the translation which should be adopted in Great Britain is for those in the Isles to determine. But the burning necessity for adopting *one* standard translation for public worship cries out for a definitive answer.

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

NEWS

Bluffton learns with interterm

JANUARY WAS AN educational carnival at Bluffton College. It was called interterm, "an interdisciplinary investigation" of the city. It was still education, but education in a county fair atmosphere.

Regular classes and courses were set aside. Only one subject was under study—the urban world of modern man. Faculty and students worked together to probe the city in depth.

It was different. And it was confusing.

As the interterm began, one bewildered and tardy student lamented, "I've got to get there and I don't even know where it is."

It was hard to follow the activity without a timetable. Ten different interest groups often meeting in ten or more sections led the schedule. Then came an array of panel discussions, conferences, film showings, field trips, and daily lectures. Two full-length dramas on city life were in rehearsal and were given during the last week of the three and one-half week session.

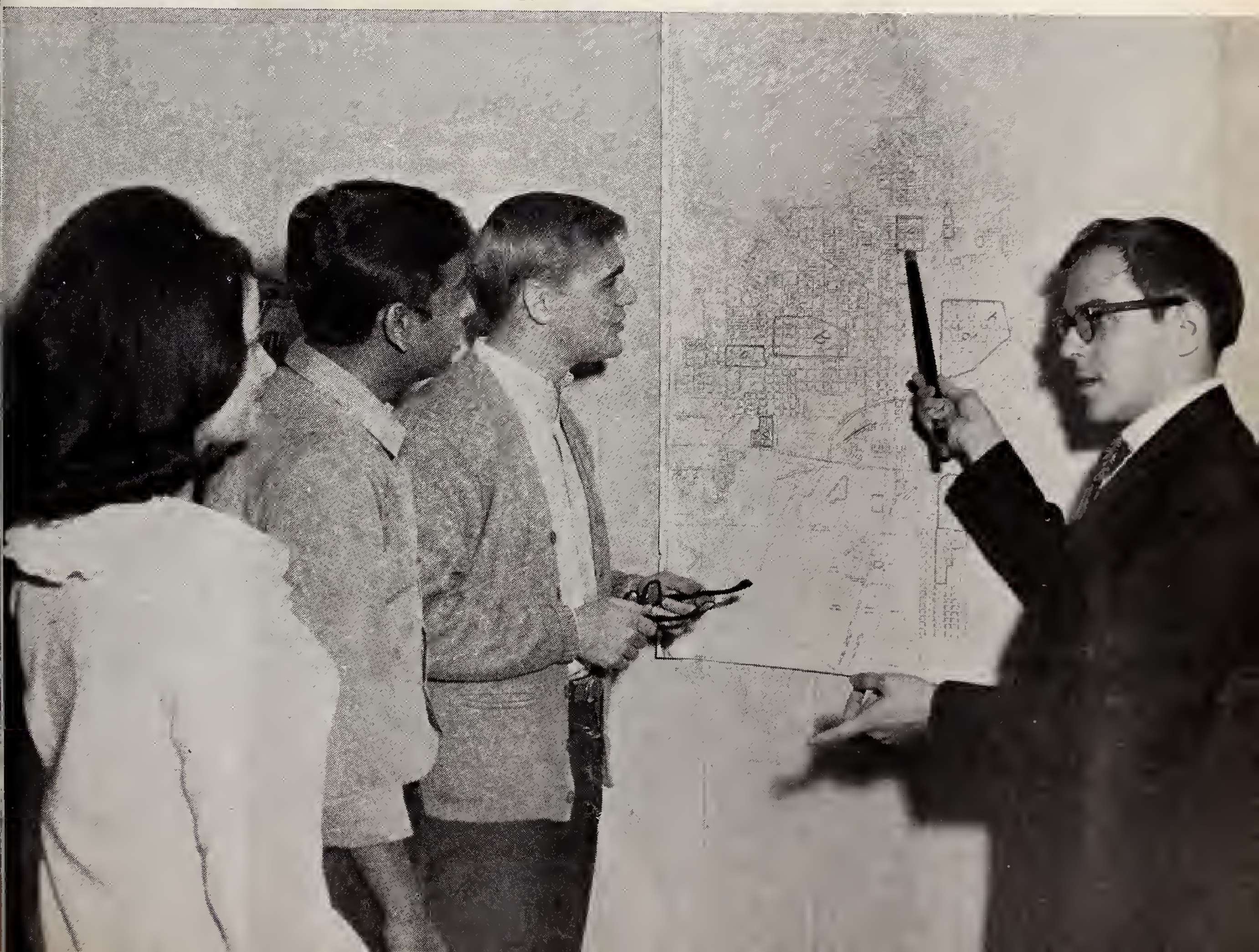
Keeping the campus crowd from going too far astray in the welter of events was a daily newssheet. Predictably, it was called *Intertermite*.

Heart of each day's study was a special lecture at an all-school meeting. Jerome P. Cavanaugh, the youthful mayor of Detroit, was the first in the series of sixteen speakers who went into detail on the problems of city life. Businessmen, city planners, schoolmen, judges, and many other specialists took turns at the speaker's desk.

Ank De Vlas, a student from Holland, found the lectures "helpful to get up-to-date with the facts." Many agreed, though others found some of the speakers "too much over our heads."

But the field trips brought more enthusiastic response from most students. Since Bluffton College is in a rural community in northwestern Ohio, students had to travel to see the city at firsthand. Each student was a member of two of ten interest groups or seminar areas: physical problems, the church, education, family, politics, culture, poverty, history, economics, and communication. So it was off to Cincinnati, Cleveland, Toledo, Fort Wayne, Chicago, and nearby Lima to see airports, schools, television sta-

Nearby Lima was the city studied most intensely by the students and faculty including Gretchen Gerber, Rajan Moses, Charles Bishop, and Professor David Prok.



tions, churches, waterworks, taxi companies, slums, museums, and all the many things the modern city offers.

"The field trips were great," said Myrna Gaede, a junior from Hillsboro, Kan. "They were interterm for me. When you get outside of the college community, you have to know that the world you live in is a world within a world."

The field trips to deprived communities brought the largest enrollment to the seminar on the deprived in the city—250 students. The life of the city's poor made a deep impression.

"We got to know a lot about the poverty bit," said Jean Dolyk, a sophomore from Amherst, Ohio. "Poverty wasn't real to me before; it really wasn't."

Pamela Gorham, Lima, sophomore, went with a group on a weekend trip to Cincinnati to visit people in a deprived community. To be able to make contacts with people across cultural and economic lines was a satisfying experience.

"We went to a dance on Saturday night that the people gave for us," she reported. "And we mixed in. I was really shocked at myself that I could enter in."

The field trip is not a new teaching device. It has had a wide application beginning in nursery school. But in the context of an intensive study on the city it seemed to take on new meaning. Not all students were aware of it however. When asked why he had not taken in any of the field trips, one junior replied, "I've been to Chicago seven or eight times already."

But even those who had lived in deprived areas discovered that they could learn from a supervised visit to their home community.

"Even though you were living in the midst of it," one girl said, "you didn't see what was going on. I had been too much involved in my own problems to look around."

"The things you see help to change your attitudes and prejudices when you see it and experience it," said Myrna. "So much is going on in the world that you don't get to know about by reading."

Each student did more than look. A paper was written for one of the two seminars in which he was enrolled.

As her project, Myrna did a door-to-door survey in Lima on adult literacy. Because people are unwilling to admit that they cannot read or write, she approached them with a survey on advertising. They proved their literacy by choosing between two ads and then writing out a slogan that they thought might improve the ads.

Jean wrote a paper on the mental health of deprived children. She visited two schools and interviewed teachers and principals. In Fort Wayne, people were not too anxious to talk to outsiders. But she found a volunteer community worker who was taking his shirts to a home for laundering so she went along as a friend. The mother wasn't home, but she engaged the children in conversation, which was the object of her visit. She discovered the children indifferent to school.

Other students wrote on juvenile delinquency, commercials on television, the history of the London blitz, the church in African cities, and high school dropouts.

Several groups used one of their weekend field trips for service projects in needy areas. Myrna reported that she helped to paint the apartment of a nineteen-year-old girl—"she had two children with a third on the way."

How to solve the problems they found was a continuing task. Two convocation speakers suggested an approach that went beyond the concept of good deeds.

Robert Bonthius, a mental health specialist from Western Reserve University, suggested that the urban world needs a new morality that makes use of power. Sacrificial love has been the country's answer to city problems. "But it is inadequate to be a key virtue in metropolis," he said.

Radical justice is the quality needed. "We need to substitute for charity, equality of opportunity," he said. "We need to move from handouts to takeovers. I didn't say handover because those with power don't hand it over. No one gives up power voluntarily."

And in order to apply power, groups have to organize to get power. "Only equality of opportunity which means the possession of power will be able to deal with gross injustice," he said.

He challenged the American tradition that says that "everything will be taken care of if everyone acts responsibly." Solving the problems of urban life depends not on individual initiative but on organizational responsibility.

The people who have power are the people who work through community organizations. "They change things by staying through all the boring routine and after everyone else has gone home they are still there to elect the program chairman who is really the important person," he counseled. "Let all the passive people fall away. You stick and you get control."

If the organization has power, which organization is the best example of power at work? Max Stackhouse, Andover Newton theologian, surprised those who could follow his academic analysis by suggesting that the church should serve as the model for the city's power structure.

He pointed out that the theocratic patterns of the ancient church shaped Western culture. When the church shifted its religious organization as it did in the Reformation to a more democratic structure it brought change in political institutions. "The structure of ecclesiology became the structure of society," he said.

As other examples, he claimed that the Sunday school movement developed the country's independent youth culture and church women's groups fed into the women's suffrage movement. The church was also the inspiration for both the labor and the social work movements. Requests to build low-income housing often came out of church groups.

The church needs to see itself as a pattern of political structure. There must be a new investigation of power in the church. The church must offer new symbols of power and engage in the training of new leaders.

"We cannot expect this type of activity from any other group in society," he said. "The church knows

Off on one of many field trips: Dave Enz, Janie Walton, Pamela Gorham, Larry Clapp, and Dale Hollen.

Quizzing the specialists: Dick Elwell, C. Seibert, Dr. Stackhouse, and M. Smith.

Challenging the experts: Carole Hilty, Professor James Bixel, John Hostetter, Sheila Quillen, Ron Lauck, Blaine Mitchell, Harvey Hiebert, (seated:) Clark Turner (Dayton City planner), and G. Phillip Dolan (director of Ohio Arts Council).

more about the world than the world knows about itself even in the matter of power."

Both Bonthius and Stackhouse commented on ethics in the urban society. With power as a key virtue, how can it be held in check?

Stackhouse saw the basis of ethics in five institutional structures. (He dropped the mention of these into the middle of a critique of ethical systems which he found inadequate and which his student audience found hard to follow. But then he asked, "How do we provide for dynamic change in institutions? I want to list five ways"; a quiet rustle like a soft spring rain rose in Founders Hall as six hundred students opened their notebooks. At last, something to write down!)

"Man must make constant provision for institutionalized change," he said. To do this is to make it possible for institutions to purify their power by allowing for institutionalized revolution. The law limiting the president of the United States to two terms is an illustration of a provision for built-in change.

Institutionalized prophecy provides "advocates for those who have no advocates." He did not see the prophets of the Old Testament as purely charismatic. As schools of the prophets, they could have been parts of the establishment. The support that U Thant has received from the United States though he is most critical of U.S. policy indicates that institutions can provide for their own correction.

Institutionalized individualism protects the individual from the power of the group. And institutionalized pluralism allows differences within a group as the symbol of the trinity is the symbol of pluralism within a unity. The final structure is a pattern of cooperation with other groups.

Bonthius defined his ethic more simply: a movement from "personal freedom as the criteria for right and wrong to the concept of social consequence as the criteria for right and wrong." The measure of conduct has often been sincerity.

"But," said Bonthius, "I want to knock sincerity. In its place we need to consider the social consequence of our acts regardless of whether we are sincere or not."

He illustrated the application of social consequence with a discussion of premarital sex, which proved to be more than a passing interest to his audience. "But we love each other so much" is not adequate justification. "This judgment of the sex act in terms of personal judgment has got to go," he said.

The social consequence of sexual intercourse is pregnancy which he felt could not be positively prevented even with modern contraceptives except under strict medical supervision. Bringing an unwanted child into the world is a social consequence that puts premarital sex outside the limits of ethical behavior. (While social consequences are primary, other considerations are also involved. The speaker also warned against the exploitive use of sex. "We were just using each other," is the comment of a character in a contemporary drama, "and it was awful.")

"The church has always said that you have to consider the social consequences, though it has not always said it clearly enough," he said.

Interterm brought a discussion of

other ideas to the campus, most of them equally involved. While it was a dramatic approach to education, it was still education which even at its best is still a painful experience calling for an act of the will and for work.

It brought freedom for students to try new fields of study without danger to their grade average. Students were required to take part in the interterm but were graded only pass or fail. It was hoped that some science majors might elect to study the esthetics of the city, the art major might study the problem of air pollution, and the history major might investigate social problems. Faculty members were also encouraged to work outside the field of their specialty.

Most students and professors were happy for the change. But one teacher was unimpressed by the programmed cross-fertilization. "The integration still has to take place inside your head," he said.

Interterm was a change of pace. Some students found themselves doing more reading. Larry Falb, manager of the college bookstore, reported that the student body had bought 150 copies of *The Secular City* by Harvey Cox, one hundred copies of MacLuhan's book, *Understanding Media* ("Yeah, but it's hard to understand," said a student-clerk dusting shelves in the back of the store. "I read one chapter six times and I still don't know what it says."), one hundred copies of *Poverty in Affluence* by Will and Vatter, and eighty copies of *The Junkie Priest*.

Most of these books were on a suggested reading list. But Falb reported that the sale of other paperbacks was also up. "I know I've had more time to do reading, too," he said.

Freedom could be frustrating. One student was asked to lead a group discussion on an assigned magazine article. He discovered that no one in his group had read the article.

Being expected to plan a course of study was frustrating to others. Others found procedures too heavily structured. One seminar required an outline of a proposed paper, and then an abstract. "I thought it was high schoolish," was one comment.

"In some ways I like this," said Tim Nemec, a freshman from Madison, Ohio. "But the regular semester is not so confusing."

Harriet Bontrager, Middlebury, Ind., agreed. "Everybody likes it for the variety—except for writing the paper," she said. "Most like it for a limited period of time." As a senior, she was sorry she would not be around for the second interterm experience next year.

"We see value in change for the sake of change," said Donald L. Pannabecker, the young professor of philosophy and religion, who guided the planning for the interterm. It was also an opportunity to "air out the curriculum."

If after two years of experimenting, the interterm becomes a standard part of the curriculum, other changes will be made in the school's academic requirements.

Other schools have experimented with intersession programs. But most of the schools have used the time for independent study and off-campus work which are only limited features of the Bluffton program. Four students did go to Mexico to study the church and social change. Two girls went to Amsterdam on a project related to the work of the Mennonite church in the city. Other students did independent study on campus.

But the Bluffton program claimed to be unique because of the scope of its program. "We think we are the first to do this for this length of time on one subject and give credit for it," says Pannabecker.

One of the first interterms was tried several years ago at Upland (Calif.) College under the leadership of its dean, Ernest Boyer. The school did a brief study on Latin American relations with its 150 students. It was "plasma given to a dying school" was one observation. The Brethren in Christ school closed last year and its campus was sold to the Salvation Army.

But Bluffton picked up Boyer's idea and expanded on it. Boyer is now vice-president of the University of New York, Albany. He was consulted in the planning of the interterm and will aid in its evaluation.

Prospects for a second year of interterm look good. As the first session neared its end, Jan Pifer, a Lima freshman said, "I'm getting more out of this than just working on the city. It gives you a wider view of the world."

Conversation everywhere: Judy Osborn, Dr. Don Smucker (guest lecturer from Lake Forest College), Rita Foster, and Professor Carl Smucker.

Mission school aids India Dalai Lama notes its work

Samuel R. Burgoyne, principal of Woodstock School, India, is visiting communities in the United States in the interest of the Twentieth Century Advance Program of the school. He reports that the school, planted in the foothills of the Himalayas, is an international school, "offering a high quality of secondary education to students from sixteen countries and forty denominations." Recently the Tibetan flag was hoisted, a sign that Tibetan students are now studying there.

The school, which entered its second century in 1954, has behind it a century "of solid achievement in educating hundreds of students from many countries. Since 1928, when Woodstock became an international coeducational school, 986 students have been graduated." Most of the graduates have been missionary children, many of whom have returned to India as missionaries, diplomats, and consultants. Presently the school has 483 students from ten nationalities. It has four Indians on the staff.

Graduates are found all over the world. They are "somewhat enthusiastic about Woodstock School," says Burgoyne.

Among the school's distinguished friends are the Dalai Lama and Madame Pandit, the sister of Nehru. The Dalai Lama's contact with the school is cordial partly as a result of the aid students have given Tibetan refugees in the area.

Madame Pandit, three of whose daughters have attended Woodstock School, says of it, "I am always thankful for Woodstock School because that school has made my daughters Indian." By making a contribution to India the school tries to be part of the church's outreach in that country.

Funds for expansion have come from different sources: $177,000 has been pledged by mission boards; $5000 has come from alumni and friends; $10,000 was contributed by the Kresge Foundation.

Those interested in the expansion of the school may send gifts for the Woodstock School account to the Board of Missions, Newton, Kan.

Hospital in India 35 years Emphasizes personal touch

Helen Kornelson, missionary to India, sent the following report.

A tree-planting ceremony opened the anniversary celebration of Sewa Bhawan Hospital at Jagdeeshpur on Jan. 1. Dr. Wendell Wiens, in referring to the royal poinciana he had just planted, said, "Just as the roots of this tree must grow deeper, stronger, and wider, so must our witness and service in Christ increase to embrace all."

This theme of growth and progress was expressed by the various speakers who followed. Ruth Ratzlaff traced the small but significant early beginnings of medical work in Jagdeeshpur to its present flourishing expansions. In 1932, Dr. H. E. Dester opened the hospital with three trained workers. Now there are twenty-five. After thirty-five years, Sewa Bhawan Hospital has three doctors, a business manager, a nursing superintendent, an assistant nursing superintendent, twelve nurses, three compounders (nonlicensed pharmacists), two laboratory technicians, two X-ray technicians, and a number of self-trained nurse's aides and helpers.

Since 1958 blood transfusions play an important role in the treatment of patients. "This," Mrs. Ratzlaff challenged her listeners, "is one way in which all can help the hospital—by donating blood."

Other evidences of growth are the weekly roadside clinics in the villages. Family planning, too, has become an integral part of the hospital program.

Patients have increased in number from 275 in 1932, to 2866 in 1966. Wards have been built, an annex added. Pushpalata Bai has served as Bible woman since 1954.

Dr. E. S. K. Arthur, the present acting medical superintendent, spoke words of appreciation and recognition to the eleven members of the staff who had served from fifteen to twenty-nine years. Special tribute was paid to the three staff members who have served for more than twenty-five years: Mrs. Ashin Tirkey, Mr. G. L. Singh, and Mr. E. Sidh.

When the hospital was dedicated on Jan. 1, 1932, Dr. Harvey R. Bauman was among those on the program. He spoke the benediction. Now retired and living in Pennsylvania, he returned to India to be the guest speaker for the anniversary celebration.

Bauman, too, stressed growth in his message—growth of the understanding heart (1 Kings 3:1-15). He pointed out how present-day industrialism and the accompanying growth of mechanization have had a profound effect upon people's thoughts and behavior, especially in interpersonal relationships. In the vast organization of society there has come about the loss of the meaning and value of the *person.* Man has become an "it" instead of a "thou." Fundamentally, however, he is looking for a "thou" relationship.

King Solomon realized his need for an understanding heart. We, too, need that understanding heart today, the turning away from "it-thinking" and "case-thinking" to accepting man as a whole person, a person whose physical ills and pains and anxieties affect his holiness, wholeness, and health. Man's goal is God. This recognition will bring to the relationship with others both a patience and a love that is vitally essential. It will bring about an understanding heart.

Words and deeds

The Bethel Community Church, Santa Fe Springs, Calif., invites the assistance of friends and sister congregations as it assumes payment of medical bills and hospital expenses for the surgery and illness of its pastor, Lyman Hofstetter. After the removal of a tumor from behind his eye, he faces a long convalescence. Hopefully, it will be possible to secure an interim pastor toward whose salary additional financial help will be necessary. Orlando Waltner, executive secretary of the General Conference and personnel of the conference office believes the larger brotherhood should have the opportunity to extend financial help to the Santa Fe Springs congregation in this unexpected need. Contributions may be sent to the General Conference Mennonite Church, 722 Main Street, Box 347, Newton, Kan. 67114.

A church leaders' tour of Europe is being planned by Menno Travel Service, Akron, Pa., following the Mennonite World Conference. The tour will bypass the usual tourist sites in favor of church renewal and mission centers in Holland, Germany, and Switzerland.

Seventeen members of the Hoffnungsau Church of Inman, Kan., all over fifty years old, went to Oklahoma City in December "to participate in a pilot weekend study seminar" directed by Don Schierling and O'Ray Graber. The program involved lectures, study papers, discussion sessions, and tours of the city.

One hundred students from one hundred colleges sent a letter to President Johnson in January to "report to you that significant and growing numbers of our contemporaries are deeply troubled about the posture of their government in Vietnam." The student body presidents and editors claimed to represent the opinion of the moderate students rather than left-wing students. Among the signers was Daniel Bower, Tabor College, Hillsboro, Kan.

The Wesleyan Church will be the name of a new church to be formed in 1968 from a merger of the Wesleyan Methodist and Pilgrim Holiness Churches. Both groups have approved the union. The new church will have a membership of 105,000.

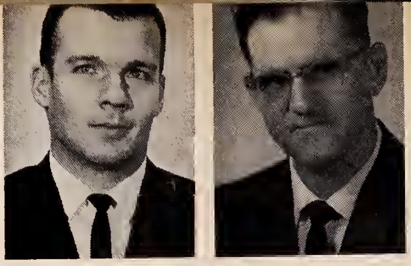
California church burns

The building of the Willow Creek Church, Paso Robes, Calif., burned on the morning of Jan. 26. The fire was believed to have been caused by a faulty heater.

The building was first erected on the San Marcos Ranch, northwest of Paso Robles, in 1898. In 1911 it was disassembled and taken piece by piece to the Willow Creek area, southwest of Paso Robles, and rebuilt. Several additions were made during the following years, the latest being an annex in 1950.

The church has 106 members.

CHURCH RECORD



Ministers

Marlin Kim will begin his service as pastor of Hebron Church, Buhler, Kan., on July 1. He is a graduate of Hesston (Kan.) Academy and Bethel College. He will receive his B. D. degree from Mennonite Biblical Seminary this spring.

Workers

Norman and Adeline Braun, Winkler, Man., began a short-term voluntary service assignment in Newton, Kan., on Jan. 1. They will spend two months at the Northview Opportunity Center for retarded children.

Howard D. Raid, Bluffton, Ohio, has accepted the position of president of Freeman (S.D.) Junior College. Presently on a sabbatical leave, he is professor of economics and business administration at Bluffton College. During his leave he has been assisting Menno Travel Service with travel arrangements for the Mennonite World Conference. He is a native of Iowa where he has been a high school teacher and administrator and later taught agricultural economics and rural sociology at the University of Iowa. He received his Ph.D. degree in economics from Ohio State University in 1953. For three years he was pastor of the Bethel Church, Fortuna, Mo. He is also a member of the Board of Business Administration of the General Conference. He and his wife will move to Freeman next summer following the Mennonite World Conference.

Don and Elnora Voth, Eden Church, Inola, Okla., will leave Feb. 27 for the College of Agriculture, Los Bonos, Philippines, where Don will work on his doctorate in rural sociology, particularly studying the Vietnamese people. Previously they spent three years in Vietnam, where he was in Pax service and she was in voluntary service as a nurse.

Mr. and Mrs. Leland Voth, Freeman, S.D., recently terminated their services with the Mennonite Central Committee in Korea. They had served at the Mennonite Vocational School near Taegu since 1957. Leland has accepted a position in Korea with the U.S. Agency for International Development.

Mr. and Mrs. Larry Waltner, Salem Church, Freeman, S.D., are serving at the Rosthern (Sask.) Youth Farm.

Deaths

John Jacob Enns, Grunthal, Man., was born Nov. 2, 1884, in the village of Schönbrunn, South Russia, and died Dec. 21. He was chosen as a minister at Grünthal, Man., in 1926, and ordained as an elder in 1943.

Otto Martin Funk, Eden Church, Inola, Okla., was born Sept. 29, 1900, at Canton, Kan., and died Jan. 23.

Carl Graber, Salem Church, Freeman, S.D., was born Mar. 25, 1872, in Russia, and died Jan. 27.

Julina Hinghaus, Apostolic Church, Trenton, Ohio, was born in 1880 and died Jan. 19.

Isaac Henry Janzen, Grace Church, Dallas, Ore., was born May 9, 1884, in Henderson, Neb., and died Jan. 27.

Rudolph Ernest Kaufman, Bethany Church, Kingman, Kan., was born July 21, 1883, in McPherson County and died Jan. 29.

Benjamin Spotted Wolf, a chief in the Arapaho tribe was born at Medicine Lodge, Kan., in 1884 and died in a nursing home in Okeene, Okla., on Jan. 17 at the age of eighty-two. He was baptized in 1900 by J. A. Funk and was a faithful member of the Arapaho Mennonite Church all his life.

New addresses

John E. Koop, 131 Ashley Rd., Sinking Spring, Pa. 19608 [194]
Dora Locher, 6 Fernwood Trail, Mountain Lakes, N.J. 07046 [35]
Calvin Preheim, 1820 S. Grove, Denver, Colo. 80219 [19]
Victor Sawatzky, 304 S. Main St., Hillsboro, Kan., 67063 [284]
Elmer Schmidt, 15200 Blackhawk, Mission Hills, Calif. 91340 [48]
Allen Ropp, Rt. 1, Garden Grove, Iowa 50103
John P. Suderman, 100 Third St., Winona Lake, Ind. 46590

Kim (Ministers);
Raid (Workers).

Marriages

Herbert Bartel, First Church, Aberdeen, Idaho, and *Erna Fast,* Willow Creek Church, Paso Robes, Calif., on Jan. 22.

Roger L. Garrod, Hamilton, Ohio, and *Sheryl A. Wineberg,* Apostolic Church, Trenton, Ohio, on Jan. 27.

Robert Mull, Christian Church, Newton, Kan., and *Bonita Balzer,* Faith Church, Newton, Kan., Jan. 17.

Khalid A. Othman, Jordan, and *Delphe Rahn,* Bethel Church, Mountain Lake, Minn., on Jan. 18.

Harold Vogt, Bethel Church, Mountain Lake, Minn., and *Mrs. Virginia Harder,* Presbyterian Church, Mountain Lake, Minn.

Baptisms

New Hopedale Church, Meno, Okla., on Jan. 29: Marvin G. Eck, Curtis N. Ediger, Max L. Jantzen, Gary A. Jantzen, Glenn A. Koehn.

Calendar

General

Apr. 20-23—Elkhart, Ind., Central District Conference.

May 4-7—Quakertown Pa., Eastern District Conference, West Swamp.

May 18-21—Paso Robles, Calif., Pacific District Conference.

July 23-30 — Amsterdam, Mennonite World Conference.

Aug. 10-16, 1968, Henderson, Neb., General Conference.

Canadian

Feb. 21-22 — Leamington (Ont.) United Church, evangelistic workshop, David Wiebe, leader.

Central

Feb. 21—Bluffton (Ohio) College, the Netherlands Chamber Choir, Felix de Nobel, director.

Northern

Feb. 26—Mountain Lake, Minn., Gospel Church, visitors' Sunday.

Pacific

Feb. 12-15—Dallas, Ore., Grace Church, missionary conference, Andrew Shelly and Tina Quiring, speakers.

Western

Apr. 1 — Newton, Kan., First Church, Bible school workshop.

LETTERS

At the old Carthage jail

Mrs. Elizabeth Neff, Box 6, Donnellson, Iowa 52625, sent the following meditation. She said, "Sometime ago, my daughter, who lives in Indianapolis, Ind., sent me an article that she had written after driving home to Indianapolis from Donnellson. It seems to me so much in harmony with other writings in your paper." The writer is Lela Neff Nelson.

As I drove along Highway 136 on my way home, I noticed a historical marker indicating that I was only one-half block from the "Old Carthage Jail." On a sudden curious impulse I drove around the block, stopping for a moment in front of the small stone building. Its wooden door and window frames, gleaming with a fresh coat of white paint, seemed strangely out of harmony with the ancient stone walls and the architectural style of an era long past. An episode from the movie on Mormon history that we had seen so recently on television came to my mind, and I tried to mentally recreate the scene at the old jail, on that fateful night in 1844. I tried to picture Joseph Smith as he calmly stepped to the window in response to the hate-filled clamor of the crowd of "God-fearing?" townspeople surrounding the jail, then crumpled lifeless before their gunfire.

The museum-like atmosphere of the place with its sign suggesting a guided tour, gave me a feeling of unreality, even of smug, though pitying, detachment to my thoughts. "What an awful thing to do. How could people be so bitter and filled with hate—or was it fear?

Then with a sudden sense of shock and shame, some recent newspaper pictures flashed into my mind. I remembered a young man also surrounded by a mob of jeering, angry people, his sweater sleeve firmly fixed in the teeth of a police dog, while his other arm hung passively at his side, his face a mask of pain, bewilderment, yet of determination.

And I wondered. Beside what monument to a martyr of our generation's hate and prejudice will our great-grandchildren stand and think the same long thoughts that I was thinking? And as they shake their heads in disbelief at our shortsightedness, what new prejudices will they fall prey to? One generation cries out, "Crucify Him." Stones bring down the victim of another's hate. Others use guns, soft drink bottles, baseball bats. Only the weapons change. The mob reaction to fear, hate, and prejudice are the same.

And I marveled at the patience of Almighty God. Why do we learn so little from generation to generation of the meaning of Christian love?

Interest in evangelism

To the Editor: Don Jacobs' editorial on the Berlin Congress and Mennonite participation (Jan. 24) was most interesting — and somewhat heart searching—especially in view of his conclusion that Mennonite involvement "indicates that we are experiencing an evangelical awakening," but also in view of the fact that among the some thirty Mennonites who attended not one was from the General Conference! Where does this put us? *Verney Unruh, North Newton, Kansas.*

The Mennonite *was represented at the Berlin Congress by its editorial corespondent, John Drescher, who covered this meeting on assignment from this paper and several other Mennonite journals.* Editor.

Wish for Mennonite birth

To the Editor: I wish to express my profound appreciation for your publication, especially for the back page editorials, and especially for your persistent emphasis on pacifist solutions to the world's many problems, and your example of belief in sacrifice and service as essential ingredients of true Christianity. I am a United Church of Canada minister, but I sometimes wish I had been born in the Mennonite faith. I believe your church is making a fine witness to the absolute claims of Christ over twentieth century man.

Keep up the good work. *Allan Grose, Corner Brook, Newfoundland.*

Fisherman in Kerala, India.

Here Goes a Fisherman

Luke 19:10—"The Son of man came to seek and to save the lost."

Herbert F. Brokering

Follow me.
Okay. I'll be right there.
Be my disciple.
I'm pulling up the net.
Come.
I'm on my way. Let me get this boat docked.
Come.
Wait until I tie it, so the wind won't blow it out to sea.
Follow me.
I'm here.
Take up my cross.
Here I am, Lord.
Take up my cross.
I am here to follow.
Take up my cross and follow me.
Just a minute, Lord.
The Son of man has no place to rest his head.
Let me check on the fish, to see how they're selling.
The road is straight.
And let me check the knot in the rope, while I'm near the shore.
The way is narrow.
I understand the fish are really biting now.
It is hard for a camel to pass through the eye of a needle.
Just a minute, Lord, I'm shoving off with the net.
Sell all you have.
Louder. The waves are splashing out here.
Sell everything you have and give it to the poor.
What was that?
Follow me.
Are you still speaking to me?
Follow me.
Come on, you fish. Bite.
Come, follow me.
Come here, you fish.
Follow me.
Okay, I'll be right there.
Be my disciple.
It's loose now.
Be my disciple.
I'm pulling in the line.
Come.
Thanks for waiting.
Come.
Thanks for waiting, Lord.
Go.
I will. With my rod and reel.
Go.
I'm going back out in the boat.
I wasn't fishing alone.
Go.
Here goes a fisherman.

God is patient.
He waits for His children
whom He calls daily.
By the gospel He calls them.
He controls them
not by His command
but by His continual call.
Every story of Scripture
can be read
until in it is heard
the Lord God
patiently
steadfastly
calling.

Discovering the Old World

John W. Hilverda

MANY EUROPEAN YOUNG people have spent a year working and living among the Mennonites in the U.S.A. or Canada during the last fifteen years. Since 1963 it is also possible for American and Canadian young people to go to a European country for a year as a trainee. These young people have the opportunity to learn to know Europe, European family life, the culture of the Old World and of course the European Mennonites!

How do young American Mennonites feel about their trainee year in Europe? Listen to what some of the trainees of the 1965-66 group wrote about their experiences.

Mark Janzen writes: "Staying a year in Europe as a trainee is a rewarding experience because one learns to know himself and others much better. We spend most of the days working, perhaps harder than we would at home. Yet it is through this work experience, which is not necessarily always enjoyable, that we learn to know people of another culture as they really are. And, just as important, we learn to speak their language.

"Because I lived only twenty miles from Munich, I was privileged to attend two classes during the summer semester of the *Hoch Schule.* This

HOTEL KRASNAPOLSKY

YOUTH

association with the German academic scene was definitely a highlight of the year for me. Also, to further my academic interests I was busy doing two independent studies for my history professor at Bethel College. This research work was concerned mainly with life in a Bavarian village and the typical German's relationship to Hitler's Third Reich."

Mark spent his year in Germany. Others went to Switzerland, France, or Holland. Amos Hoover lived with a farmer's family in Friesland, a province in the North of Holland.

He said, "One year in Akkrum, Friesland, was certainly an enriching, unforgettable experience, especially on a dairy farm. There were always new adventures — such as taking calves down the canal in a boat, or rescuing a calf which had unsuccessfully attempted to cross into the next field via a canal. We had a variety of work to do as well as the basic routine of milking the cows every morning and evening.

"To sum up this year, it could be said it was the best year of my life and perhaps the hardest one as well, but it is the hardships that really build a person's character and help him become stronger. The joys and thrills of this year in Europe will certainly be treasured in the years to come."

Martha Smith lived half a year in a children's home in France. She said: "My second half year I worked in a physically-and-mentally-retarded children's home in France. Playing the role of mother to seven children in the age range of three to nine years was an experience I shall always treasure. It is extremely rewarding to observe these children in their response to love and attention. To hear those first words formed by the lips of a three-year-old who had never been encouraged to speak was a real thrill.

"Having experienced life in two countries, Germany and France, each with its own culture and ideas, has been an education which I will never regret. It was not always easy, but a worthwhile education is received only when one is willing to exercise patience, perseverance, and hard work."

Let's go back to Holland. Edwin Good worked and lived in Leiden for a year. He worked in a factory, which manufactured ingredients used in bakeries. He says: "My work was the highlight of the whole year and I really enjoyed it. We had to package and ship marzipan, nuts, and many other things used in bakeries. Our imports came from America, Germany, India, Hong Kong, and Ceylon, while our exports went to Belgium, Germany, Canada, and U.S.A. I had many interesting experiences with the Dutch people.

"My year in Holland as a trainee has been the best year of my life. I only hope I can share these experiences with the people in America so that understanding between Europe and America can be made better, especially in the field of Mennonite life."

Janice Kauffman spent a year in a Mennonite Old People's Home in Holland, not far from Deventer. Listen to her evaluation of the Dutch people: "Generally, the Dutch people seemed to be difficult, but after acquainting myself with various families and friends, I learned to respect them for their ways of living: their frankness and easiness of life are outstanding and likable characteristics; an enjoyable evening could be spent in conversation over cups of coffee or tea."

Lois Miller ends her story saying: "Yes, this year has been the most interesting, difficult, exciting, frustrating, but certainly the most beneficial year of my life. The friendships created will last a lifetime and many experiences will always remain fond memories."

Many of the trainees of the 1965-66 group had good contacts with Mennonite youth groups in Germany or Holland. They made a trip to Berlin together and visited the Mennonite congregation in East Berlin. Some of them traveled to Spain or saw Paris and Rome. All of them experienced the European way of living and working; they discovered the rich culture of the Old World.

The trainees who spent their year in Holland got together very frequently on weekends. They sang their American hymns and gospel songs in many Dutch Mennonite churches, which was appreciated very much by the Dutch congregations. These young people gave an important testimony.

The European Intermenno Trainee Committee invites you to come to Germany, Holland, Switzerland, or France to spend a year as a trainee in one of these countries. Write to Emma Schlichting, MCC, Akron, Pa. 17501. She will give you all the information you want. We'll be happy to welcome you in our Mennonite congregations in Europe.

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COVER

Canal in Holland: "The European Intermenno Trainee Committee invites you to come to Germany, Holland, Switzerland, or France to spend a year." (See "Discovering the Old World.")

CONTRIBUTORS

David John Wieand is professor of New Testament at Bethany Biblical Seminary, Oak Brook, Ill. 60523.

Karen Ewert, 1449 W. 72 Place, Chicago 60636, lives in a community that has experienced almost complete racial change in the past two years. "At the present time," she says, "our eight-year-old son, Mark, is the only white child in a third-grade class of nearly forty." Her husband teaches in a Negro high school and she is a substitute teacher. They are workers in the First Church, Chicago.

Herbert F. Brakering, 11641 Palmer Rd., Minneapolis 55431, is a Lutheran pastor. Concordia Publishing House will publish this year a series of meditations similar to the one printed here. The book will be called "Worlds of Youth."

John Hilverda is a pastor and chairman of the Dutch Intermenno Trainee Committee.

CREDITS

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722 Main St., Box 347, Newton, Kansas 67114, Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681. John Ewert, Freeman, S. D. 57029, J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Woldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

IT'S ALL TOO easy to talk about a monument like Psalm 23. And it is a literary monument that has few competitors. That being the case, we don't have to praise it. Let it speak to us.

Psalm 23 speaks to us through its word-pictures. First, we see the shepherd. Then we see the pasture which a shepherd provides for his sheep.

"He makes me lie down in green pastures" (v. 2). And what is a pasture if it is not life itself for the sheep? A full and green pasture means a full life. The pasture is a symbol of salvation. And if I have salvation, "I shall not want" (v. 1).

What does the picture of the green pasture include? Does it include material goods like food and drink, houses and clothes?

We hurry too often to make everything in the Bible spiritual. We can sometimes make the Bible more spiritual than God intended it to be.

Food does sometimes come before the spiritual because it has to. For those who suffer from famine in India, for them food must come before the spirit. Without food, the spirit would have no home.

"I shall not want." I see an important lesson in the picture of the lambs lying in the green pastures. For they are satisfied and do lie down. Does the time come when we can lie down in green pastures? Does the time come when we no longer grasp everything that is around us? Do we come to the place that after we have taken what we need, we recognize that we do not have to take everything?

Is it fair to say, "My wants are supplied in God's green pasture if my wants are as simple as those of a sheep"?

Perhaps it would be even better to say, "My shepherd supplies my wants if my wants are after the nature of my Shepherd."

I believe this is a part of the salvation we receive as we accept Christ by faith—our wants are supplied. All those things which we need to follow the Shepherd will be supplied us. Yes, perhaps more than we need. For we can lie down *before* the green pastures are all consumed.

And why are my wants supplied? Because I am good? Because I am righteous? Because I am worthy? Well, these are the questions of theology. In many ways they are unsheeplike questions. Obviously my wants are supplied not because I am worthy or because I have earned them, but because the Lord is my Shepherd.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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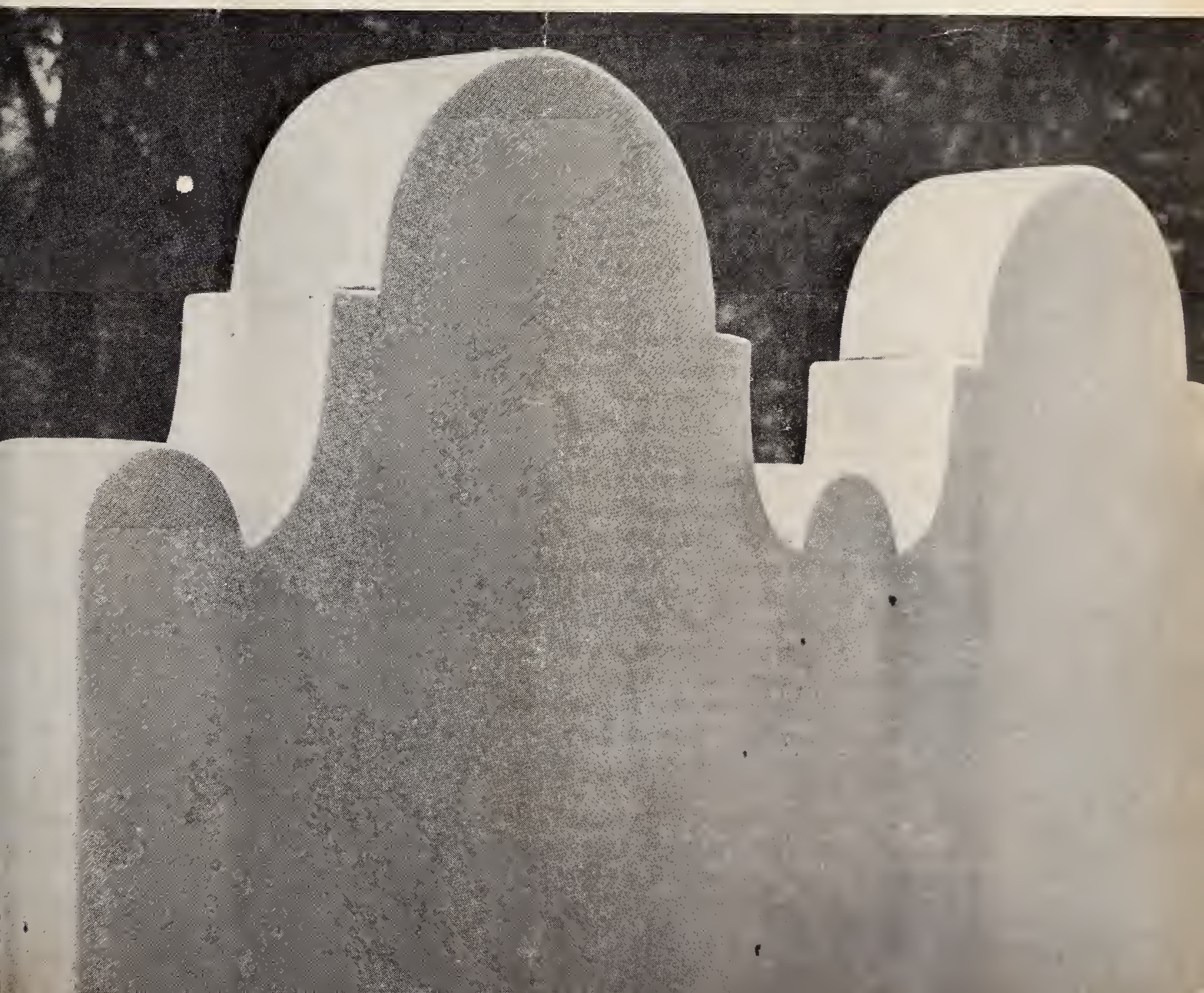

If You Died Today

J. Lorne Peachey

Leroy Owens did not waste money. His $8400-a-year salary provided well for his family with enough besides for a college savings fund for three children. Mortgage payments on the five-year-old house were ahead of schedule. The 1967 Plymouth had been bought with cash. At thirty-eight, Leroy Owens was as successful as many middle-class Americans cared to be.

Then Leroy Owens died. Six months, later, his widow had to borrow money for mortgage payments and grocery bills because the estate was tied up in the local court. By the laws of the state where she lived she could be appointed guardian of her children only by paying the state $300 a year for each of them—all this because Leroy Owens had neglected to write a will before he died.

Leroy Owens' story is not an only story. Many others have died without a will because they put off making one until their old age. Or they wrote their own wills only to have them nullified by court order. Or they thought joint ownership would care adequately for their property after their death.

John Reedy and his wife, Mary, had all property and banking accounts in joint ownership. John died of cancer in March; ten months later, Mary was killed in an automobile accident. Under the laws of their state, their estate was taxed after John's death and again after Mary's. A will could have saved the estate hundreds of dollars.

Perhaps the most important legal document in a family's life is a will. It enables a person to control the distribution of his property after his death. It also saves his estate from unnecessary expenses and taxes.

If a person dies intestate, i.e., without a will, his estate is frozen and cannot be used until a court appoints an administrator to distribute the property. Who gets the property depends upon state laws. Usually the assets will be divided in some manner among the next of kin. If none, it goes to the state.

An ailing wife and two sons, both successful businessmen, survived George Blakely. He left no will for his $90,000 estate. The laws of his state gave each of the sons and the mother a third of the estate. To the two sons it was more capital for investment. To the widow it was a livelihood soon to dwindle because of living expenses and medical bills.

Inheritance is a privilege, not a right, lawyers tell us. Some governments take over an estate at the time of death. In our country it can be passed on to heirs. We exercise this privilege, however, only when we provide for our heirs through a will.

A Christian, in particular, should be concerned with what happens to his possessions after his death. He realizes that part of his responsibility as a parent and marriage partner is providing adequately for his survivors.

How does one go about making a will? I visited R. Wayne Clemens, practicing attorney at Souderton, Pa., to find out.

Luke 16:10—"He who is faithful in a very little is faithful also in much."

"The first step is to draw up a list of all one's assets," Clemens told me. "The best way to do this is to think of everything as cash—actually the basis on which property is distributed. After a person knows what his assets are, he should ask himself: 'If I knew I were to die today, what would I want to do with my property?' Those answers will be the main provision of his will."

Ways to decrease estate taxes should not be a person's first consideration, attorneys such as Clemens tell their clients. After a person has decided what he wants to do with his assets, his attorney can help him look for ways to decrease taxes if his estate is large enough. (Estates under $60,000 are exempt from federal taxes.)

"Is it really necessary to have a lawyer draw up your will for you?" I asked Clemens.

"To write your own will is foolish," he replied. "Most people don't know enough about the law to write their own. And a self-written will may not stand in court if it is contested. Surely, $25 to $75—the average fee attorneys charge for writing wills for both husband and wife—is worth the cost for a well-written will."

Find a good lawyer

"Is a Christian lawyer necessary?" I wanted to know.

"The important thing is to find a lawyer familiar with your cultural way of life, one who understands your interests and motivations in distributing your property. The attorney who can do this best for the Christian is himself a Christian."

"How does one find a good lawyer?"

"Reputation in a community is the best thing to rely on," Clemens answered. "Or one might consult the local bar association. Most attorneys are reputable persons who will do their best to help a client put in his will what he wants in it."

The first step most lawyers take in writing a will is to have their clients understand that a will operates on a person's assets at the time of death, not the property he has when the will is written. For this reason the will must deal with property and cash in general rather than specific terms.

One man willed his 1950 Cadillac to his son, forgetting to tell his lawyer he bought a new model every year. When he died last year, there was no 1950 Cadillac for the son, and the will made no provision for the 1966 model the man left. Only family heirlooms should be named specifically in a will, lawyers say.

A husband and wife should have separate wills. In a family with minor children, the husband usually wills everything to his wife. The wife's will gives the estate's assets to the children. If the husband dies, the property continues in his wife's hands; if the wife dies at the same time or even later, the property goes to the children without the expensive, time-consuming awkwardness that usually accompanies joint wills.

A will needs some specific provisions. One sets up a trust for minors in the event of both parents' deaths. The administrator of such a trust must, by law, manage money or property for a minor according to the provisions of a will.

If one has a strong feeling about who should have the children if both parents die, the will should appoint guardians for them. "I don't advise this, though," Clemens told me. "You may appoint Uncle Ned as guardian, but Uncle Ned becomes senile and unfit to be guardian soon after you die. Actually, the courts are sensitive to the needs of children and in most cases appoint guardians for children as well as any parent can do through a will."

A retarded or handicapped member in the family should receive special provision. Many lawyers suggest that most of the estate go into a trust fund for care of the disabled member. What remains after his death can then be distributed to those children still living.

Another part of the will should provide for distribution of the property in the event the entire family dies at the same time. Many Christians make the church the beneficiary in such instances. They will their assets either to a special fund of the local congregation or to some church-related organization such as a mission board or school. Many of these have prepared brochures to help the Christian and his lawyer in writing this part of the will. (Members of the General Conference Mennonite Church can write to the Board of Business Administration, 722 Main St., Box 347, Newton, Kan. 67114, for more information.)

Consider the church

Clemens, for example, advises his Christian clients to consider the church as another child and give it the same amount they will to each child. As the children grow older and need the money less, this should be reviewed and, no doubt, changed to a greater proportion for the church.

The will also needs to appoint the executor of the estate. Husbands usually name their wives and wives their husbands. Many lawyers suggest that a local trust company—which doesn't move or die as people do—be made executor in the event both husband and wife die.

After the attorney knows his client's wishes for a will, he writes it up in the correct legal language. The signature must be witnessed by two or three persons in most states to prevent charges the client was not of sound mind.

"Don't tell your relatives what is in your will," Clemens advises. "You may want to change it for some reasons. If they don't know about the provisions of your will until after your death, you can save a lot of hard feelings, and even court contests."

A will needs periodic review. Births, deaths, or marriages may necessitate changes. Moving to another state certainly will, since state laws and taxes governing inheritances differ in each. If the changes are few, a codicil may be attached to the original. Many changes mean writing a new will.

When should one make a will? He can't until twenty-one in most states. But as soon after that as he is responsible for the welfare of another, he needs to plan for that person's care in case of his own death.

We Belong in Vietnam

Atlee Beechy

SINCE RETURNING FROM Vietnam five months ago, I have had the opportunity of discussing the situation in Vietnam with many individuals and groups. These groups include service clubs and community organizations, university groups, Protestant congregations, interdenominational gatherings, and groups from Mennonite and related churches. As a result of this interaction, three impressions have emerged out of this interchange.

1. A considerable number of people are genuinely uneasy about the Vietnam war, its legitimacy, its cost, and particularly, what the war is doing to the civilian people. A sizable number feel we may be on the wrong road and we may be headed toward a major, full-blown, catastrophic explosion. This group feels that we may be sliding into a major war without real evaluation as to financial costs involved, nor evaluation of the potential massive destruction of such an additional step.

2. Those who support the war seem to be hardening their position. They talk about "getting it over with" and bringing the boys home. Such talk may have political appeal but hardly seems responsible or realistic to me. An increasing defensiveness about what we are doing in Vietnam is appearing. This always has been present, I am sure, but appears to be somewhat stronger than I thought it was a year ago. Surely, we must respect those who take differing positions in this matter but we also should be aware of the danger of possible compromise of our convictions under the pressure of public opinion. A minority among those who actively support the war tend to label those who raise questions about the U.S. policy in Vietnam as naive, uninformed, ill-advised, unpatriotic, or soft on communism.

3. A substantial number of people oppose participation in the war and do so with considerable vigor and deep conviction. In the main, these people are thoughtful, intelligent people and represent a broad spectrum of professional and other backgrounds. They may be divided into the following groups:

Those who feel that the cost of the war is too high, or that our reasons for being there are unjustified, or are opposed for humanitarian reasons;

Those who feel we are ineffective in reaching U.S. objectives in Vietnam and, therefore, are opposed to current policy. (These people may not question the validity of the objectives, but from a pragmatic point of view believe the current policy is simply not achieving these objectives and, therefore, the means must be reevaluated.);

Those who feel that this particular war is wrong. (These people would take the position that the nuclear character of our age and the tremendous cost of the war in its many dimensions, simply makes this war irrational and, therefore, wrong.);

Those who believe that war and violence are always wrong and that this particular war is no exception. (Most of these people base their objection on religious grounds, but some would take this position and justify it on other bases.)

Yes, but . . .

My conversations with Mennonite people have been more extensive and intensive than my contacts with other

Rice being received in Vietnam.

groups. I think I have been hearing a number of voices. I cannot evaluate the percentage of our people who might hold the various positions outlined below. The situation, however, would appear to me to be serious enough to give us cause for concern.

1. Yes, I know it must be terrible in Vietnam and all that you say may be true, but don't you think we must stop communism somewhere and therefore this must be done in Vietnam?

2. Yes, the situation surely is tragic, but we really are protecting the South Vietnamese against aggression and we are spending large sums of money to help the Vietnamese rebuild their country. Isn't this, then, in part at least, a holy war?

3. Yes, the situation is indeed a bad one, but in light of the factors there now, the U.S. can't simply get up and leave because the situation would degenerate, the communists would take over, and there would be a tremendous blood bath in retribution.

4. Yes, we need to do relief work and it's good what we're doing in Vietnam, but we must be careful about compromising our basic beliefs in our relationships with the National Council and Lutheran World Relief. Aren't we weakening our peace and evangelical positions by our association with these groups?

5. Yes, it is all right to do relief work in South Vietnam, but it makes me uneasy about the talk of trying to do relief work in North Vietnam. I think we should be quiet about this business and not get too fanatical and raise a lot of reaction in our communities at this time. We should be grateful for the freedom we have.

6. Yes, we should be actively engaged in relief work but we have no business telling the government what we think about U.S. foreign policy, and particularly, we do not have any right telling the government how to run the war. All of these things really belong to the state and we believe in the separation of the church and the state.

7. Yes, perhaps we should be doing some relief work in Vietnam, but aren't we compromising our peace witness too much by our close association with the military and the civilian government? Can you really make a Christian impact, create a church image in this situation or are you being thought of as an additional arm of the western establishment?

8. Conditions are so bad in Vietnam that the best way to make a witness in the world against the total-war mentality and the morality of the U.S. position would be to pull our relief work out of Vietnam and devote our efforts toward a protest of our current policy in Vietnam. We should be using most of our time, energy, and resources in this task rather than dividing our resources, since the real problem is doing something to stop the causes for the suffering.

9. Yes, the church has a responsibility for being at work amidst the suffering and dislocated people of the country, and we have a moral obligation and responsibility to be a channel of God's concern for these people, but it is also imperative that we do everything possible to end this terrible violence and suffering, to shift the conflict to the conference table, and to do everything possible to influence public policy in that direction.

Persons in the latter group recognize there will be differences in opinion and conviction as to how this might be done. Such differences, they say, should be recognized in a spirit of mutual respect. Some may want to do this only through prayer, others through interviews and discussions, others through letters and articles which focus upon clarifying and questioning the assumptions and direction of the U.S. policy. Such people also tend to feel that we have an important responsibility to work at longer-range reconciliation and rebuilding tasks whenever and wherever found.

In view of these many voices it would seem appropriate to ask the question as to whether we belong in Vietnam. I should like to conclude by suggesting four reasons why I think we belong in this tragic country.

But we belong there

1. Great suffering and human need continue in Vietnam. People are being destroyed—burned and bombed from one side and ambushed and tortured from another. Family and community structures have been fractured and broken through long years of violence and war. Christians have been commissioned, commanded to be the compassionate community, to be love in action, to minister the cup of cold water "In the Name of Christ," and to stand beside the dislocated, disinherited, disrupted, and despairing. In one sense, we are to become the channel whereby some measure of hope and meaning may be restored, "to bind up the wounds and to rebuild the old waste places." I believe we must be there if we are true to the mission of the church as it is found in the New Testament.

Donald Miller says "The church is Christ's action in the world today." We must be in Vietnam even if no one responds to the message in any formal or direct way, even if we are not gratefully received or even if we are misunderstood and hated!

2. I think we belong in Vietnam because of the great general disruption, tension, and conflict in that country. A tremendous power struggle is going on within the country under the shattering impact of the western invasion. Despair is accumulating, the economy is being seriously dislocated, and social and moral disruption is tremendous. We have a high responsibility and a genuine obligation to be the Christian presence in the midst of all of this. To work toward reconciliation and peacemaking would seem to involve such a commitment.

3. Vietnam symbolizes the military

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

A corner of Tu Ky hamlet in Hoang Liet village after American bombing raids on the Hanoi suburbs on Dec. 2. Twenty-six persons were killed and thirty-eight wounded.

The senior secondary school in Thanh Tri district on the outskirts was destroyed. These two pictures and information were supplied by an agency in Hanoi.

mentality and the military dominance of part of the western world. It not only symbolizes this in Vietnam, but is the actual place where militarism is invading the length and breadth and depth of a culture and country. Violence and the sword are at work and the resulting forces of hate and fear have become real in the lives of the people. Against the backdrop of this there is the struggle of the Vietnamese people to recover a measure of self-respect and to find their own national life and identity and their own national aspirations. This is a pivotal spot in the growing military domination in our world. I believe the church must be present to witness in this situation.

4. Religious life and activity in Vietnam are diverse. The need and opportunity for interaction and witness among the groups who are seriously trying to strengthen the Christian church there are great. This ought to be done with great humility and with great sensitivity and understanding. If it is done in this way we will be surely enlarged and enriched through the experience.

Groups currently at work in Vietnam include the Christian and Missionary Alliance, the Roman Catholic Church, the Southern Baptists, the Seventh Day Adventists, the East Asia Christian Conference, and the Eastern Mennonite Board of Missions and Charities. Various other agencies who have certain interdenominational connections such as World Vision, Project Concern, Christian Children's Fund, and Christian Children's Federation are also present. The opportunity for fellowship and mutually enriching relationships with the growing Evangelical Church stands before us and represents an important reason for being in Vietnam.

The unique makeup of Vietnam Christian Service and its relationship to the World Relief Commission of the National Association of Evangelicals is another dimension of the religious scene. Perhaps we have a mission to help build understanding between these many and varied groups and to bring a witness in the following areas: an emphasis and demonstration that the church is international in character and transcends national boundaries; the gospel message includes a strong evangelical outreach, the proclamation of the good news and also concern for the physical and the related needs of man; the message of love and reconciliation lies at the heart of the gospel.

We have a unique opportunity in these days to witness to many who have not heard the good news and to speak to a large variety of Christian groups. We should trust the Spirit's guidance as we move into this unusual opportunity. There are, of course, risks involved but I wonder if we should be unduly concerned about such risks. Perhaps we should be more concerned about our obligations as affluent Western Christians. I do not agree with those who say we have to be in Vietnam in order to speak on the many dimensions of the problems in Vietnam, but I think that there is value in being there, learning from situations, and then interpreting the Vietnam situation within the Christian perspective wherever we have opportunity. Part of this witness is to remind the church of its responsibility in this Jericho road situation.

Veteran Church of the Brethren missionary I. W. Moomaw, spent four months in a study-and-planning visit to Vietnam. He returned last month.

In one of his reports he said, "Of the nineteen countries I have worked in, Vietnam is the most difficult. But VNCS might well become the most significant effort of its kind ever to be undertaken by the churches. I base this observation on three factors: the urgency, and I fear, the long duration of the need; the potential resources of personnel, funds, and material which the churches can offer; the fact that VNCS is based so largely upon the principle of voluntary service, probably the most essential element if Vietnam is to rise to social and political economic freedom."

Christ has entrusted to us "the ministry of reconciliation." May God help us to see the meaning of this assignment and the courage to carry it out in this day.

NEWS

Mennonite witness keeps growing

Representatives of ten Mennonite and Brethren in Christ conferences and MCC of Canada met for the Mennonite Committee's annual meeting in Chicago in Jan. They approved a cash budget totaling $1,840,000 for 1967.

The bulk of the budget, $1,430,000 is designed for overseas programs. The rest covers the voluntary service and peace work in Canada and the United States, disaster service, mental health coordination, and administration.

The twenty-eight member committee also approved a number of program projections for the coming year.

It will make $35,000 or more available for emergency famine assistance in India, and recruit a well-drilling team for that country.

The number of Pax positions in the Congo will be expanded by fifteen to make possible the launching of an education-service program by midyear in cooperation with the Council of Mennonite Colleges.

It will look for creative ways of relating to the Kimbanguists, an indigenous Christian movement in the Congo without organic ties to any foreign church.

A study of the economic situation in the area where the Indonesian Mennonite churches are located will be made and an economic development program begun if the study recommends this course of action.

Madagascar will be entered for the first time with two Paxmen who will be assigned to an agricultural training center operated by the island nation's Protestant Council.

Forty-five additional teachers will be placed in Africa during the year.

The MCC will cooperate closely with the General Conference Board of Missions in the development of mission programs in Bolivia and Korea.

Food for Peace flour distribution program in Jordan will be ended on June 30.

The peace section plans to help the Mennonite Christian Service Fellowship of India hold two special conferences, one for missionaries and the other for young people.

It will arrange a seminar at Eastern Mennonite College for evangelical leaders on the subject of the relationship of the missionary outreach of the church to its stand on peace.

Mental Health Services hopes to provide greater assistance to families with retarded children by assembling a roster of national and local organizations concerned with this problem, by recommending literature that may be useful to families and churches, and by administering summer camps for the retarded and their families.

Vietnam Christian Service, the cooperative service and relief effort of Church World Service, Lutheran World Relief, and MCC, was carefully scrutinized after its first year of operation. Mennonite Central Committee administers this program which has a $480,000 budget for 1967—$72,000 coming from MCC — and sixty-four North American and twenty-eight national workers serving in Vietnam.

The committee unanimously supported this unique working relationship. Several members cautioned, however, that although they favor it as an emergency measure, it should not be assumed that this would be a long-term arrangement.

The advantages and limitations of loaning persons to other agencies were also discussed. The MCC loans a sizable portion of its volunteers to projects operated by missions or other organizations.

The receiving agencies cover the full cost of room, board, and project expenses. Mennonite Central Committee provides transportation, medical coverage, and the workers' monthly allowance.

Several committee members suggested that the organizations utilizing MCC personnel should be asked to cover a greater portion of the costs. This would provide MCC with the financial resources needed to send additional workers abroad.

Rollin Rheinheimer, general manager of Menno Travel Service, reported a $10,000 deficit last year, and urged MCC to take its relationship to the travel agency more seriously. Its most urgent problem is lack of sufficient operating capital.

In view of the very positive early reports on the Mennonite delegation's visit to the Soviet Union in late 1966, the committee members encouraged the planning of further exchanges with Soviet Christians.

Six new members were appointed to MCC by the constituent groups during the past year. Five were able to attend this year's meeting. They were Ronald Lofthouse, Saskatoon, Sask., and Aaron Klassen, Kitchener, Ont., MCC of Canada; H. H. Dick, Shafter, Calif., and J. A. Froese, Mt. Lake, Minn., Mennonite Brethren; and K. B. Hoover, Brethren in Christ. Absent was C. Wilbert Loewen of the Evangelical Mennonite Brethren.

H. H. Dick was elected to the executive committee, succeeding Waldo Hiebert. The other members of the executive committee were reelected: C. N. Hostetter, Jr., chairman; Robert S. Kreider, vice-chairman; Atlee Beechy, assistant secretary; H. Ernest Bennett, and David P. Neufeld.

William T. Snyder was reelected executive secretary-treasurer.

Theologian leaves Catholics Feels gospel is neglected

Charles Davis, a leading Roman Catholic theologian served as theological advisor to the bishops at the Second Vatican Council. Late in December the British priest announced that he was leaving the church.

Davis had been a professor of theology at Heythrop, the Jesuit college near Oxford, since 1965, and had edited the *Clergy Review* since 1960.

In his statement to the press, he said: "For me Christian commitment is inseparable from concern for truth and for people. I do not find either of these represented by the official church. There is concern for authority at the expense of truth, and I am constantly saddened by instances of the damage done to persons by the workings of an impersonal and unfree system."

He said he finally reached the decision while preparing a paper to be delivered at the first official meeting between Anglicans and Roman Catholics in Gazzada, Italy. He found himself forced to examine his convictions on the papacy and the Roman Catholic Church, and concluded that "my general understanding of the Christian Church put me outside Roman Catholicism.

He summarized the reasons for his action. On the church as an institution, he said, "There is simply no firm enough biblical basis on which to erect so massive a structure as the Roman Catholic claim requires." He termed the church's historical development "not the unfolding of a revealed dogma but the misguided absolutising of a transitory structure." He felt the church more concerned "with its own authority and prestige than with the gospel message."

He criticized the two papal dogmas concerning Mary, the Immaculate Conception and the Assumption. "No satisfactory account of dogmatic development has yet been found to explain how these can be part of Christian revelation," he said.

He lamented the dominance of the system over the person. "The institutional church is constantly crushing and damaging people." he said. "More and more it has become for me a vast, impersonal, unfree, inhuman system." He noted that the church of Christ is "the visible model and witness of that interpersonal communion amongst men which is the gift of salvation. By essence it has to be the model of human relationships and human community. When I see the official church in its structure and activity as destructive of genuine human relationships, I can no longer accept it as the embodiment of grace."

The postponement of a papal decision on birth control was also a concern. It seemed to him that the Pope should accept his own commission's findings and either issue a positive statement noting the changed view or admit there was honest doubt about the validity of the traditional position. Instead, according to him, "the Pope said there was no state of doubt when clearly there is." This shook Davis' belief in the teaching authority of the church.

In response to a reporter's question as to his future intentions, Davis said: I have no desire to think in proud isolation as a solitary individual. I want to think in a community, to share in a communal enterprise, to subordinate my thought to the mind of the church." He said he was not joining any other denomination but intended to remain a Christian in some form.

"No church seems to present to me the answer to my problem," he stated. "I see Christians working together, expressing their Christian commitment. . . . But the actual churches do not seem to be relevant to this. The Christian presence in the world is there in the church, but it is not embodied in the institutional structure of the church."

Davis announced that he plans to marry an American woman, Florence Henderson, a former worker in Britain for the Grail International, a Catholic women's group. This, he said, had no bearing on his decision to leave the church. To marry, it would have been enough to leave the priesthood.

Roman Catholic reactions in Britain to the decision of Davis to leave the church have been mixed.

The *Catholic Herald* was especially critical of the publicity Davis gave his action. An editorial entitled "Goodbye to All That" stated: "His departure is, from all points of view, a cause for sadness, not only for the church, the man himself, and those who admired him and his work, but because of the inevitable bitterness and exaggeration that invariably follow such a momentous step."

Denying that the Davis case was in any sense similar to that of John Henry Newman (who left the Anglican Church and became a Roman Catholic cardinal), the *Herald* said this was "the type of wild analogy that makes sterile by its absurdity any sane discussion of the matter. To pretend, on the other hand, that Davis was not a Catholic theologian of the highest order is equally grotesque."

The Universe, another Catholic publication, did not comment editorially but a regular columnist, Father Gordon Albion, said, "the reasons he gives are a complete puzzlement. They seem superficial for so profound a thinker, pragmatic and emotive rather than doctrinal. His main criticism seems to be of the church as an institution which has become fossilized, and of the remoteness of Rome. Such remarks might have been made with a certain justification even ten years ago. They are no longer true today."

In the United States, the editors of *America* magazine said in their Jan. 7 issue that Davis was a "wounded priest," like "many outstanding sons of the church in our day (Teilhard de Chardin is perhaps the classic case)."

The magazine said the priests were wounded by the "institution, the establishment, the bureaucracy, the system, the impersonal forces—forces that are at work in every human institution, but assume in the church a tragic and even demonic character by the very fact of the holiness they disfigure, the light they dim."

America acknowledged that when a man like Davis leaves the priesthood, the church is also wounded. It disagreed, however, with the view of the church that Davis presented. "For it is the same church, the official church (the only one there is), that both wounds its children and heals them, disgusts them and inspires them, scandalizes them and gives them the wisdom to bear with scandal."

Martin E. Marty, an associate editor of the *Christian Century* was quoted in the Los Angeles *Times* as lamenting the tragedy of the Davis withdrawal. He said the shock of his action has reverberated with growing force throughout the Catholic—and still wider Christian—world.

"Ten years ago a Protestant would have greeted joyously the going over the hill of a noted Roman Catholic, but now it hurts," Marty said.

Couple makes home for deaf boys

Mrs. Harvey Friesen, 3223 North 45 St., Omaha 68104, reports on work with deaf children.

One of our little deaf boys told me one day, after receiving a letter from his mother that he wouldn't be going home Friday; mother says "Stay." I asked him to show me the letter where it said so and he pointed to the word "stay" where his mother closed the letter saying "stay happy." He couldn't associate the two words as having a combined meaning.

While the degree of deafness varies with individuals, understanding is difficult even at the best. Another boy had a new shirt which he wore several days and when I insisted it must be washed he showed me the label where it read, "Wash and wear, never iron." See? "Wash never."

Misunderstandings? We have many, but not all is lost. We have learned to laugh together and have reached both heights and depths in our companionships. We have the satisfying happiness of mutual friendship with our adopted family. Let me tell of how we came to this experience.

Several years ago, my husband and I reached a point which is reached by thousands of parents each year. Our children like bold adventurers had all gone forth to do battle with the world. We were left alone in the house that had been vibrant with life, the home that had weathered an average amount of storms, generously mixed with high hopes, ambitions, and blessings.

We knew the day would come sooner or later, but when it actually arrived it was a shock. It wasn't that we wanted to keep them home. But from then on life would be different for them as well as for us. A friend had said, "When your children are gone the two of you will be back just as you were when you were first married." That proved to be a false statement. The only thing the same was that we were only two of us.

We had read articles on life's adjustments and had decided that we would get adjusted; in time, however, we found nothing easy about this. We know, because we tried until we slowly realized that if we didn't wait too long we still had a good many "young" years left that we could contribute to the good of humanity in a meaningful way. We considered voluntary service but the practical part of us reasoned that with two of our family still in college we must have an income. We considered serving as houseparents for delinquent boys but felt unqualified to cope with the demands that would make on us.

When the superintendent of the Nebraska School for the Deaf sent word to our pastor of the need for houseparents for their little boys, ages nine to twelve, we made arrangements for an interview. The very first visit to the school filled us with a challenge to make a home away from home for these little deaf boys. While we could see that we had many new things to learn before we could fit into this task, we were ready to accept the challenge. We set about learning the manual alphabet, which we had well-memorized before school started. Other signs were learned as we had need of them.

Now that we are well into our second year, we have become more and more aware of the need for Christian houseparents in our dormitories. It is no small matter for a handicapped child to be away from home for weeks at a time. It is an even greater matter if the child's needs are not met with love. It means more than we had realized at first how much comfort it is to them when they get homesick that they have someone who cares and that we understand because we, too, are away from those the dearest to us.

Since we have learned more of the unique sign language used by the deaf, we have been well-accepted by the children. They have enjoyed teaching us!

My husband has the added responsibility of carrying the keys to every building on the campus and seeing to it that all doors are locked and all lights off at their given times. He is on duty until past midnight for any unexpected concern of our whole school family.

There is much work to be done here. We would like very much for people of our age to consider doing work of this type. We would welcome them over here.

Study tour of East Europe

The Peace Section of the Mennonite Central Committee is recruiting participants who can speak both English and German for an Eastern Europe study tour in the summer. Pastors, students, and teachers are among those being selected.

Those who participate in this second tour will visit East Germany from June 28-July 8, Czechoslovakia from July 8-13, and Poland from July 14-20. On the first study tour in 1965, nine Mennonites visited Christians in East Germany and Czechoslovakia.

This year ten Mennonites will be joined by five representatives from the Church of the Brethren. The group will converse with East German pastors and theologians at the school for Christian Democratic politicians, attend meetings with Baptist and Czech Brethren congregations, and tour former Mennonite settlements in northern Poland.

The tour will commence and terminate in Berlin. The majority of the expenses during the tour will be covered by the Peace Section through a grant from the Schowalter Foundation. Members will be expected to pay transportation to and from Berlin.

This East-West encounter has three objectives. The first is to speak and fellowship with Christians in East Germany, Czechoslovakia, and Poland. Second, the group will attempt to understand the economic system of socialism as it has been practiced in these nations. Third, the group will visit historic and tourist-interest sites.

Persons interested in participating in this East European tour should apply now by writing to LeRoy Walters, European Peace Section, 1 Berlin 38, An den Hubertshaeusern 196, West Berlin. Application for financial assistance should be made to Peace Section, Mennonite Central Committee, Akron, Pa. 17501.

Mennonites lead list of objectors

The U.S. Congress is under pressure to change the draft law because of its present inequity. Four alternatives to the present system are being proposed in Washington: a voluntary army, a national service corps in which every young man would serve either in the military or in some other project designed to serve the national interest, a lottery system, and a combination of the first three.

The peace section of the Mennonite Central Committee has not taken a position on any of these, but it is felt by some of its members that the lottery system would be the Government's most likely choice if the present system is scrapped.

As a general principle it was proposed that MCC should state that anyone who has a conscience against war, regardless of its roots, should be recognized.

J. Harold Sherk reported on the activities of the National Service Board for Religious Objectors at the January meeting of the peace section. He stated that 10,223 Mennonite young men participated in the alternative service program during the fourteen years from July 1, 1952 to Aug. 31, 1966. The Church of the Brethren was next with 1704. The Religious Society of Friends had 557, Old German Baptist Brethren, 463; Jehovah's Witnesses, 289; Church of Christ, 247; and Methodists, 177.

The peace section meeting spent some time assessing the consultation on the Christian and international conflict which was held in Minneapolis, Dec. 2-4. It approved a message to Mennonite and Brethren in Christ church leaders and peace committees outlining the conclusions the Peace Section has drawn from the consultation findings regarding the direction which its concern in the area of international conflict should take.

The following are some of the key passages in the message:

"1. The consultation disclosed a need for more regular and systematic communication between the Peace Section and the total constituency. . . .

"2. We should address to other Christian bodies a challenge to rethink their acceptance of war as permissible for Christians. The MCC Peace Section and constituency peace committees should be more active on the national and regional levels, and congregations should be more active locally in raising issues with other denominations. . . .

"3. We are agreed that the Christian church has the responsibility to speak to society at large and to responsible agents of government in particular about fundamental moral issues involved in exercising authority. While it is not our primary responsibility and operates under limitations of effectiveness, we interpret our responsibility as falling within the following guidelines: (a) Any witness to the secular order should be modest and selective. . . . (b) The church speaks to the surrounding society, including the state, on the basis of careful study. . . . (c) The church will speak with special responsibility to those areas where it has a distinctive witness. . . . (d) Christians testify to the larger society on issues in which they are already involved. . . .

"With the help of the Minneapolis consultation, we accept the above statement as a description of the task and mandate of the MCC Peace Section as we currently understand it. If this understanding is shared by the Mennonite and Brethren in Christ churches, we request your support in prayer, in expression of concern, in finances, and in patience with our modest efforts to respond to this charge, and in guidance toward more adequate definition of our mandate."

John E. Lapp was elected a new member of the Peace Section executive committee. William Keeney, chairman; Clarence Hiebert, vice-chairman; John H. Yoder, and Frank H. Epp were reelected.

Relief for North Vietnam Aim of Canadians

Mennonite Central Committee of Canada at its third annual meeting in Winnipeg in January approved a cash budget of $460,000 for 1967. Material aid receipts during the year are expected to add another $350,000 to the value of contributors.

The agency represents eleven Mennonite and Brethren in Chrirst Conferences and churches and five provincial organizations.

The annual meeting approved the following plans for the coming year:

To send $345,000 in cash to MCC for its overseas program of relief, service, peace, and distaster service;

To intensify efforts to send a representative to North Vietnam, with a view toward beginning a relief ministry there, and, further, to create a designated fund for relief contributions for North Vietnam which are to be used at the discretion of the MCC of Canada executive committee;

To appoint a person to study immigration, biblically and historically, and to prepare a document on a possible philosophy of immigration;

To study the Indian, Eskimo, and Metis problem in Canada with a view toward possibly starting a service program;

To give high priority to the planning and promotion of an aggressive Food for India program;

To continue, and if possible to expand, the summer service program—a work camp at the International Peace Gardens on the border between Manitoba and North Dakota is being considered as a special Centennial project;

To send to the Canadian Government early in the year a letter expressing the Mennonite and Brethren in Christ churches' appreciation for the freedoms they have enjoyed in Canada during the last century.

Cash contributions in 1966 totaled $388,765. This was an increase of $42,000 (12 percent) over 1965. Of the total amount, $363,000 was used for the MCC's international program.

A brief to the Prime Minister in April 1966, has resulted in the External Aid Office's asking how it might cooperate more closely with MCC of Canada. The Government's White Paper on immigration also contains some issues raised in the brief.

CHURCH RECORD

Words and deeds

Mr. and Mrs. Leonard Harms, Cordell, Okla., have three sons engaged in three areas of voluntary services. Charles is a Paxman in Crete, Leonard is in the Teachers Abroad Program in Kenya, and Larry is in the Peace Corps.

The Friedensfeld Mennonite Church at Turpin, Okla., has changed its name to Turpin Mennonite Church because that's what everybody usually calls the church anyway.

The British Broadcasting Corporation spent a day in November filming the work of the mobile clinic of the Mennonite Christian Hospital in Hualien, Taiwan. The filming was part of a documentary on the Taiwan armed forces.

The Bethel College Peace Club participated in January in a demonstration at Fort Leavenworth, Kan., in support of three soldiers imprisoned there for their refusal to fight in Vietnam. The group said, "We claim a special interest in Fort Leavenworth prison, for it was here that young men of the Mennonite church were imprisoned just fifty years ago for their refusal to fight in World War I. It was at the Leavenworth prison that two religious objectors to the war were tortured to death for refusing to put on the army uniform. We remind the world of the heroic tradition in which objectors to war stand."

Thousands of servicemen have returned to Vietnam voluntarily for a second tour of duty, says the Department of Defense. The figure is 11,614—almost 3 percent of the 400,000 military men there now. The returnees include 181 officers of which 163 are aviators.

Paul Leatherman, director of Vietnam Christian Service, and four members of his staff met with Billy Graham in Vietnam the week before Christmas. They outlined the work of Vietnam Christian Service and expressed concern for the extent and nature of the church's involvement in and identification with the military effort in Vietnam. Graham's primary purpose in visiting Vietnam was to preach to American troops throughout the country.

Calendar

General

Mar. 5—One Great Hour of Sharing.

Apr. 20-23—Elkhart, Ind., Central District Conference.

May 4-7—Quakertown, Pa., Eastern District Conference, West Swamp.

May 18-21—Paso Robles, Calif., Pacific District Conference.

July 23-30 — Amsterdam, Mennonite World Conference.

Aug. 10-16, 1968 — Henderson, Neb., General Conference.

Canadian

Feb. 21-22 — Leamington (Ont.) United Church, evangelistic workshop, David Wiebe, leader.

Central

Feb. 21—Bluffton (Ohio) College, the Netherlands Chamber Choir, Felix de Nobel, director.

Feb. 22—Normal, Ill., First Church, Lenten service, Harold Skilrud, speaker.

Mar. 1—Normal, Ill., First Church, Lenten service, Elwood Wylie, speaker.

Mar. 5-7 — Bluffton, Ohio, First Church, stewardship institute, Lester Janzen, leader.

Pacific

Mar. 7-12—Ritzville, Wash., Menno Church, New Life services, Roy Roth, speaker.

Western

Mar. 2-7 — Clinton, Okla. First Church, evangelism workshop, David Wiebe, leader.

Apr. 1 — Newton, Kan., First Church, Bible school workshop.

Published

Intercom is an informal newsletter published bimonthly by Information Services of the Mennonite Central Committee, Akron, Pa. 17501, for workers in service. Special issues (separate from those regularly published) deal with Pax, the Teachers Abroad Program, and voluntary service. All papers give up-to-date information and reports on service opportunities. Anyone interested in obtaining copies of these special issues of *Intercom* may write to the Board of Christian Service, 722 Main St., Box 347, Newton, Kan. 67114.

Deaths

Mrs. Elsie Blue, Meadows (Ill.) Church, was born Sept. 23, 1889, and died Dec. 31.

Raymond Charles, sixty-five, Deep Run Church, Bedminster, Pa., died Jan. 20.

Raymond F. Stauffer, Grace Church, Lansdale, Pa., was born May 27, 1909, and died Jan. 23.

Mrs. Frieda Krebill Slaughter, Zion Church, Donnellson, Iowa, was born Oct. 31, 1894, and died Jan. 28.

Mrs. Augustine Fuchs Harder, Vineland (Ont.) United Church, was born Mar. 29, 1908, and died Jan. 29.

Mrs. Clara Leah Krehbiel, First Church, Reedley, Calif., was born in New York on Mar. 21, 1876, and died Feb. 1.

Baptisms

Grace Church, Enid, Okla., on Jan. 29: Phil Buller, Kathy Eck, Pamla Eck, Christine Ensz, David Ensz, Mike Froese, Darlene Hale, Connie Johnson, Annette Kroeker, Sandra Schultz, Arlin Unruh, Elroy Unruh, Rockey Unruh.

Ministers

George S. Stoneback will become the minister of the Fairfield (Pa.) Church on Mar. 1. He was formerly pastor of the Lorraine Ave. Church, Wichita, Kan., and has more recently served the Congregational Church in McPherson and Kansas City, Kan.

Marriages

Walter A. Bergmann, First Church, Reedley, Calif., and *Phyllis Walker,* Church of Christ, Orosie, Calif., on Nov. 5.

Richard E. Headlee, St. Ambrose Catholic Church, Des Moines, Iowa, and *Shirley Schindler,* Pulaski (Iowa) Church, on Jan. 28.

William Kamen and *Anna Yoder,* at Comins (Mich.) Church, on Jan. 7.

F. F. Loewen, Glendale Church, Lynden, Wash., and *Mrs. Martha Wall,* E.M.B. Church, Langham, Sask.

Mike Nixon, Lahoma, Okla., and

G. Dyck, E. Dyck, Friesen (Workers).

Janelle Unruh, Grace Church, Enid, Okla., on Jan. 14.

Loren Schrag, Menno Church, Ritzville, Wash., and *Regan Berryhill,* Moses Lake, Wash., on Dec. 27.

John Senner, Buhler, Kan., and *Eileen Ewy,* First Church, Hutchinson, Kan., on Dec. 29.

Harry B. Stover, Methodist Church, Junction City, Kan., and *Mrs. Carol Angel,* First Church, Hutchinson, Kan., on Dec. 18.

Workers

Gerald and Edith Dyck, Elkhart, Ind., were recently commissioned in the Presbyterian Church, Elkhart, for service in Thailand. Gerald is a member of Hively Ave. Church, Elkhart, and Edith is a Presbyterian from Nipomo, Calif. They will serve in the seminary of the Thailand National Church under joint auspices of the General Conference Mennonite Board of Missions and the Presbyterian Church. He will teach music.

Jacob T. Friesen, pastor of First Church, Bluffton, Ohio, eleven years, has been appointed as director of admissions of Bluffton College beginning approximately Aug. 15. His tenure at First Church has been one of the longest in the history of the congregation.

New addresses

Mrs. Mildred Bostard, 21 Pine Fork Rd., Toms River, N.J. 08753 [282]
Herbert Dalke, 444 Malden, Richardson, Tex. 75080 [5]
Ronald Deckert, 435 E. Gardena Blvd., Gardena, Calif. 90247 [10]
Lyle Hartman, Evlia, Mo. 63344 [257]
Neal Ratzlaff, 5929 Woodson, Mission, Kan. 66222 [21]
Don Voth, College of Agriculture, College Laguna, Philippines [216]
William Wallen III, Hancock Rd., Williamston, Mass. 01267 [39]
Henry C. Hiebert, 2369 Clearbrook Rd. South, Clearbrook, B.C. [24]
Alfred Walde, 107-15 Elbow Drive, Calgary, Alta. [192]
Mrs. Robert Craig, 823½ Cheyenne, Alliance, Neb. 69301 [17]
Leland Graber, Box 92, Pratt, Kan. 67124 [284]
Don Herman, Strang, Neb. 68444
Erla Hoover, 11 Lake St., White Plains, N.Y. 10603 [261]
Ivan Hunsinger, 114 Courtland, Jackson, Tenn. 38301 [45]
Marlo Reimer, 3500 Green Meadow Dr., Fullerton, Calif. 92632 [6]
Mrs. Ella White, 14001 S. Western, Blue Island, Ill. 60406 [91]
Robert Yoder, Rt. 2, Lebanon, Ore. 97355 [50]
Mrs. Clara Zinker, 3965 Dobie Rd., Okemas, Mich. 48864 [259]

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Address____________________

City____________________

State________________ Zip________

Die Heilige Schrift

The story of the first German Bible printed in America

Verna Eugenia Mutch
Art by Ed Emberley

CHRISTOPHER SAUR, a pious German immigrant of Germantown, Pennsylvania, in the 1730's was disturbed at the dearth of reading matter among his fellow countrymen. There weren't even enough Bibles.

He knew the German settlers had arrived here in the greatest poverty, many of them being immediately bound out to service with people "who either have no Bibles, nor read one, and upon the contrary have nought but their work to talk about, to say nothing of what is still worse."

A versatile, ingenious man, Christopher Saur was familiar with sixteen different trades. He was thirty-one years old when he set foot in America in 1724, and for two years he worked as a tailor in Germantown. Then he bought and farmed a fifty-acre tract in Lancaster County. Returning to Germantown five years later, he learned clockmaking, tried his skill at concocting herbal medicines, and became an agent for the Franklin stoves.

But all the while he kept thinking that the German people ought to have something to read. The Lutheran and Reformed clergy frequently distributed Luther's translation of the Bible, imported from Bible societies of Europe, but the print was so small the aged couldn't read them; spectacles were practically unknown among the working classes. At best, there were never enough Bibles to go around. Saur advocated the printing of books and papers in America.

In 1738, after he had been in Pennsylvania fifteen years, he took over an abandoned printshop, and then had an opportunity to put some of his theories into practice. On the wall he tacked a motto proclaiming his serious purpose: *"Zur Ehre Gottes und des Nachsten Bestes"* (To the glory of God and the good of mankind).

His first printing venture of consequence was a twelve-page almanac, which was increased in size in succeeding years, and printed annually for forty years. It was said to be the most widely-read bit of literature in the colony. He also began the publication of a German newspaper but announced that he was willing to publish only "such intelligences as are true and from which good may be hoped."

He was in the printing business only two years when he let it be known, through the pages of his almanac and newspaper, that he was planning to print a Bible in the German language. Germantown had five religious congregations—Quaker, Mennonite, Brethren, Lutheran, and Reformed—and all except the Quakers held their services in the German language. Saur had reason to be hopeful.

Yet his resolve, weighed in the light of other circumstances, astounds the reflective mind.

First of all, Saur had neither the training, experience, equipment, nor financial means to insure a successful outcome for this venture. There was no precedent to follow, since no Bible had been printed in America except Eliot's Indian version fourscore years before.

But the most serious deterrent was that no one was permitted to print Bibles in the Colonies. By an Act of Parliament, the sole right to print Bibles was given to certain institutions in England, such as the universities of Oxford and Cambridge, or to the king's printer. If he disregarded this Act, Saur would run the risk of prosecution and the confiscation of his property. A man of more timorous or

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less determined nature would have stood aghast at the prospect.

He appealed to friends in Germany for funds, donations, and linen rags for paper. Assistance of a most vital kind was soon forthcoming. A font of German type suitable for Bible printing was sent to him by Heinrich Ehrenfried Luther, a prominent typefounder of Frankfort-am-Main, who asked for no remuneration except to receive a copy of the Bible.

Saur then began to solicit subscriptions from the people at home to learn how many copies to print and the price he would have to charge. His prospectus stated that the form would be long quarto (9½ x 7½) and about a handbreadth in thickness, "for we are willing to take good paper to it," and that the print should be large enough to be easily read "by old eyes."

"Notes and comments we will add none," he continued, explaining that he believed that to those "who read the Holy Scriptures with a sincere heart . . . and if the Godhead thus dwells in him, then the Holy Ghost will be the best commentator of His own words."

It was Saur's aim, also, to make the price so low that "the parsimonious and avaricious may have no excuse, and those of lesser means no burden."

He selected the thirty-fourth Halle edition of Luther's translation for his model: the Luther translation because he thought it rich in parallels, and in keeping with the usual German idiom; and the thirty-fourth edition because it contained the fewest typographical errors.

In addition, he added three Apocryphal books from the Berleberg edition, which the Brethren and Mennonites favored, the first and second Esdras, and the third Book of Maccabees.

Press work on the Bible was begun in April 1742. Only four pages could be printed at a time on his lever press. And some days the work was discouraging. Despite the best of care, errors would be discovered after the sheets were printed, and they had to be done over. Sometimes the forms would get crooked. In one way or another about one sheet of paper out of every ten was spoiled.

He labored one year and four months on the printing. In August 1743, the last sheets of an edition of 1200 copies came off the press. The copies were bound with heavy wooden boards, covered with leather, with ornamental brass corners and clasps. As Christopher Saur handled each heavy copy he could take a just pride in his achievement, for this Bible was the largest book issued from any press in colonial Pennsylvania up to that time—1267 pages, and the title page was printed in red and black.

Twelve of the copies were immediately sent to Europe as a gift to Heinrich Luther, donor of the type. They were shipped by the brig, **Queen of Hungary,** which set sail from Philadelphia the first week in December 1743. On the way the vessel was seized by French and Spanish pirates. Remarkably, a year later the shipment of Bibles was retrieved unharmed.

Meanwhile, at home, Saur announced the price of the Bible as eighteen shillings. But since some friends had generously contributed to the enterprise, he added: "To the poor and needy we have no price."

One might think that so lofty a project, begun with so pure a motive, would receive the unaminous support of all the German colonists. But quite the contrary was the case. His work was vigorously attacked.

Some churchmen opposed the project because of the Aprocryphal books. But Saur was generous. He agreed to bind the Bible with or without, as the purchaser desired. Some imputed selfish and mercenary motives to the printer. Others contended he had not given a genuine rendering of Luther's translation but had mixed his own with it, an accusation Saur considered "unworthy of contradiction." To add to all this, booksellers began importing Bibles at less than cost.

It took twenty years to dispose of the 1200 copies.

By this time Christopher Saur had lain in his grave five years. But after two decades opposition must have subsided, for in 1763, his son, also named Christopher, ventured on a second edition of 2000 copies. This edition was exhausted in thirteen years, with a demand for more. So he went to his presses again, this time to issue 3000 copies.

But by now the country was at war. It was 1776. There is a tradition that the copies had been all printed, stitched, and made ready for binding, when Germantown was invaded. With the characteristic ruthless desecration by invading armies, the enemy troops seized the unbound volumes, and to show contempt, scattered them about as litter for their horses. Afterward, the copies that escaped serious injury were bound.

Some chroniclers, however, aver this is pure myth. Fact or myth, it is difficult now to determine. But in the rare book collection of Lebanon Valley College in Pennsylvania, there is a copy of the 1776 edition which has an imprint similar in size and shape to a horse's hoof, extending through more than 1000 pages.

One hundred and thirty-one copies of the first edition of the Christopher Saur Bibles are known to be in existence in the United States today. These are precious tomes. For in view of the difficulties involved in producing them, followed by the opposition to their acceptance, it might truly be said that beneath those heavy, leather-covered boards, bound along with those pages of Holy Writ, are the blood, sweat, and tears of America.

LETTERS

Parable of baseball

Felix J. Krehbiel, Memorial Home, Moundridge, Kan. 67107, submitted the following article. He says, "If we would run after God like we run after ball games, there would be a big change in our life." The article was written by Robert Yoder, Chicago.

Whose team are you on, the Christian's or the sinner's?

To get on the Christian team you must be saved. Here is how you get on this team. Take a shortstop and ask God to forgive your sin. Then believe in: first, the Father; second, the Son; third, the Holy Spirit. Then you'll get home.

After you are saved, here is how you can get others on your team. Catch the sinner by his soul. Pitch the word of God into it. Make him get in the right field with God. Have Him in the center field of his heart. After he is saved he won't be left out, because he'll be safe at home in Glory.

The best hitters on this team are faith, love, and prayer. Without them you will lose. The Christian's team does not win by runs, it wins souls.

In baseball at the end of the season the leading team wins the pennant, but on the Christian team your reward is far greater after you have crossed home plate into heaven. The Christian's opponent is always Satan.

Which team are you on? Are you on the winning team? The Christian team? Here are the lineups on the two teams. The Christian's team: faith, love, prayer, obedience, righteousness, kindness, truth, purity, and the Word. Satan's team: hate, disobedience, lying, stealing, killing, disbelief, covetousness, greed, and adultery.

In baseball, when there is a runner on base, the batter sacrifices him to the next base. But Jesus made the biggest sacrifice of all, not to advance us to the next base, but so that we can go to heaven. Also in baseball, when there is a runner on base he'll try to steal the next base. Sometimes he succeeds and often he is put out. Those who think they can steal their way into heaven without being saved, they shall also be put out.

Story breeds hatred

To the Editor: I find foreign missionary stories to be among the most nonobjective reporting of world events. If you want to print atrocities in the youth section of *The Mennonite* you'd better print all sides. I'm sure those rebels talked about in the Jan. 17 issue, page 45, by James Bertsche [He Saw Five Men Buried Alive] could tell you just as many atrocities performed by the government militia with whom sanctuary was found. This kind of story breeds hatred for Africa's struggle toward its own freedom and autonomy. Enclosed is a clipping which tells some of the things Americans do to their own people. Africans know about American atrocities better than we do and don't want to be aligned with us. I don't blame them or the Asian liberation fighters who know that for their own dignity they must build their country in a self-chosen way not under the chains of foreign investors or a military stranglehold. *Martha S. Stone, 2428 Roosevelt, Berkeley, Calif. 94703.*

Mennonites at Edinburgh

To the Editor: In the Jan. 24 issue of *The Mennonite,* last page, first column, last paragraph, the writer Donald R. Jacobs makes the statement that as far as he knows no Mennonites attended the convention at Edinburgh, Scotland, in 1910.

I suppose he has the World Missionary Conference in mind. If I may say so, to my knowledge four Mennonites were present at that conference, two from Russia. However, I believe these were not delegates and had access only to visitors' hall of meetings. Then there were two delegates from America, (Bishop?) Shoemaker of the Old Mennonite Conference and the present writer of the General Conference.

How the latter got to attend that conference and to sit among all those church dignitaries is still a marvel to him. *Alfred Wiebe, 42145 Road 124, Orosi, Calif.*

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*Supplemental reading for the Sunday school lesson of Feb. 26, "Faithful in Little and in Much."

COVER

Husband and Wife, Cemetery, New Canaan, Connecticut: "Many others have died without a will because they put off making one until their old age." See "If You Died Today."

CONTRIBUTORS

J. Lorne Peachey is an assistant editor of "Christian Living," a publication of the Mennonite Publishing House.

Atlee Beechy is dean of students at Goshen (Ind.) College. During part of 1966 he was director of Vietnam Christian Service, an Inter-Protestant relief program administered by the Mennonite Central Committee.

Verna Eugenia Mutch's article was published first by "Light and Life Evangel" and is used here by permission. She lives at 109 N. 13 St., Allentown, Pa. 18102.

CREDITS

Cover, Vita Ciaffera; 116, WCC; 118, Uy Ban Lien Lac Van Hoa Voi Uuoc Ngoai, Hanoi; 125, 126, Ed Emberley.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Laraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029, J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

God has been made the subject of much religious talk. But we can lose sight of God in all the talk because it is just that, talk. Of course, you'll find much talk about God in the Bible. But the Bible makes windows out of its words, especially in the Psalms, and best of all in Psalm 23. For this reason this Psalm overshadows all other chapters in the Bible in its appeal.

In its 113 words, it contains many windows through which we catch a glimpse of God. We have already looked through the window of the shepherd and the window of the green pastures. Now we see Him through the picture windows of the still waters.

"He leads me beside still waters" (v. 2). These are waters that do not frighten with their rush and their roar. The waters are quiet.

These waters of salvation are unusual waters—not everyday tap water—because these waters restore my soul. Here we see God and we see a picture of God's salvation.

Waters were used often by Christ and the prophets as texts for their description of salvation. In John 7:37 we hear Jesus saying to the people of Jerusalem: "If any one thirst, let him come to me and drink."

And in Isaiah 49:10 the prophet says of those whom God redeems, "They shall not hunger or thirst,/ neither scorching wind nor sun shall smite them,/ for he who has pity on them will lead them,/ and by springs of water will guide them."

And John in Revelation sees water as the symbol of heaven: "For the Lamb in the midst of the throne will be their shepherd,/ and he will guide them to springs of living water;/ and God will wipe away every tear from their eyes" (7:17).

And in Revelation 21:6 he says, "To the thirsty I will give water without price from the fountain of the water of life."

Revelation 22:1, 17 have similar references.

Note this one thing about the water. No charge is made for the water. And you don't go out to find it. It finds you. It is given to you.

Palestine was a dry place. Water was indeed an apt symbol of salvation. Without it the country was lost. The famine in India is in part the failure of water. The monsoon rains have failed for three years in a row. Without rain there were no crops and without crops, famine.

The thirsty man soon reorganizes his scale of values. For while he is thirsty, and the thirstier he becomes, the higher a drink—even a small drink of water—is placed on his scale of values. And if his need is desperate enough, he will sacrifice almost everything for that which he desires most of all—water.

Is any man thirsty? Is modern man thirsty? He is indeed thirstier than he knows for he is rushing madly after those things which seem like water and are not. For in his madness to quench his thirst he rushes after money, after sex, after pleasure, after alcohol, after drugs, yea, even after religions—many of questionable value.

Modern man is thirsty. He needs the waters of the Good Shepherd. For what does the Shepherd do with the water? He restores my soul. Salvation is in Jesus Christ.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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When worship changes our walk

Glenn H. Asquith

Luke 18:1—"And he told them a parable, to the effect that they ought always to pray and not lose heart."

SHOES CAN BE dirty things!

Perhaps this is the symbolism of the Mohammedan worshiper leaving his sandals at the entrance to the mosque. He is leaving the contamination of the world outside of the holy place. He approaches God without the dust clinging to his feet.

But, perhaps, there could be an even more exciting reason—shoes can betray the occupation and recent wanderings of the wearer.

Indeed, a trained police inspector could examine the waiting sandals and learn much about each owner. Clay particles and other varieties of soil adhering to the soles, evidence of recent dampness, indentations, or scuffs offer clues to the occupation of the owner. He might be able to say that this pair of sandals had been in the street of sin, this had been near the restricted fountain of a certain rich man, that this pair had been worn while dancing. Each shoe speaks eloquently of the world's trouble, toil, temptation, terror.

Unhappily, when the owners conclude their devotions and return from prayer, they will put on the same shoes so soiled by the problems of life and go back to the same paths and roads, the same work, and the same weaknesses. Worship will have made no drastic change in the daily routine for many.

But worship can and should change people more than this.

Robert Louis Stevenson tells the story of a man who had lived ruthlessly and without regard to religion and morality. At last his willfulness is about to be punished. He is traveling through a dense forest with an oriental servant. Some men whom he has wronged are close upon him. At last, wearied and desperate, he thinks of suicide as a way out. But the servant tells him of a secret learned in his own eastern land. By swallowing the tongue and trapping the air in the lungs, life comes to a pause which will not cause death if the suspended state is not continued too long. The wicked man accepts instruction and is buried in a shallow grave. When the pursuers come and find the servant mourning they kick aside the dirt and see the body. Then they go their way—for them the debt is paid, death has destroyed their vengeance, never again will they seek this man. He was later restored to face new problems, but the past never returned to leap out on him again.

Worship can do this to the true worshiper.

The worshiper can lose himself in the presence of God until the past is changed. He can come out of the place of worship not to don his world-dirty shoes but to make a fresh start. There are helps to make this possible.

Rituals and symbols are not so complicated as we make them out to be. They do help create the atmosphere for a miracle of the spirit.

At the beginning of worship, we often repeat the Sanctus: "Holy, holy, holy,/ Lord God of Sabaoth/ The whole earth is full of thy glory." This brings a feeling of awe and expectation. It may put the worshiper in the position of the Israelites who were faced with the raging waters which kept them from the Promised Land. Instructed by God, their leader commanded them, "Prepare yourselves, for tomorrow the Lord will do wonders among you." Worship is the preparation for entrance into the Promised Land, and the entrance is made possible by the miracle which God works in the soul.

The Psalms are filled with the ritual phrases and symbols which helped the ancient people quiet their spirits for a close audience with God. Every true worshiper will find the helps which are most effective to him.

Prayer comes naturally after this interlude of word and vision.

And true prayer is not like a page torn from a mail-order catalog. Prayer is the expression of compelling need.

As a saint of old expressed it: "O Lord, without Thee I cannot live."

To seek God urgently, understanding that the human soul is as helpless without God as a great airplane is without wings, is to forget things and the minor concerns of life in the face of the revealed glory of the Eternal. Isaiah was not in a "give me" mood when he felt that the Lord was in the temple and that the glory of the Lord was filling every nook and cranny.

Also, large periods of silence are as prayerful as "powerful petitions," for the Lord knows what we need even before we ask. In days gone by, members of the Cistercian order of monks would stand at the chapel door for a moment of silence before turning the knob, for fear of taking the unruly thoughts of the day into the marvelous and holy presence of God. Prayer at its best is infinite trust in the loving care and kindness of the heavenly Father.

After ritual and prayer, a third element in successful worship is sacrifice.

Who can love without desiring to bring the beloved a gift?

In our day, animals from flock and herd are not required of God, but the offering of the human, stubborn will, the dedication of talents and possessions, the surrender of sin, the contrite heart—these express true worship.

Perhaps the spirit of sacrifice is indicated by a recent news item: when the first two monkeys were to be sent into outer space the problem was how to bring them back alive. The metal capsule which housed them would burn to nothingness when it reentered the atmosphere at a terrific speed. But a solution was found. The capsule was made of layers, one cone of metal was inserted into another, and then another was added until there were many. When the object fell back to earth the top layer glowed with a consuming heat and it flaked away, the next layer suffered the same fate, and so on layer after layer. But the monkeys were cool and safe because they were landed before the layer next to them was exposed to the heat.

If a worshiper offers himself as a sacrifice, he is willing to be a layer around God's purpose and around his neighbor in need, willing to be burned away if only he can forward the kingdom of God.

Utilizing, then, simple ritual, prayer, and sacrifice, a sincere worshiper need not come forth unchanged. He may find that his life stream and the purpose of God are mingled as two rivers come together, and the combined stream will go out into the deserts of the world to make them blossom like the rose. The worshiper may put on the same shoes of cares and responsibilities but he will not walk again in careless or unruly paths.

Because Someone Prayed

The missionaries were kept safe
Through danger and rebel attack,
Because someone prayed.

The pastor received added strength
For his many difficult tasks,
Because someone prayed.

The doctor was able to perform
What seemed like a miracle,
Because someone prayed.

The invalid in his hopeless condition
Could face each day with courage and faith,
Because someone prayed.

A soul lost in darkness and sin
Found salvation in Christ Jesus,
Because someone prayed.

Elizabeth K. Wedel

NEWS

Vision of new school given at Bethel

BETHEL COLLEGE inaugurated its eighth president on Feb. 5. The Kansas school will also remember the date as the day when the son of its fifth president detailed his vision for a Mennonite college.

Orville L. Voth, former professor of biochemistry at Kansas Wesleyan University, came to Bethel College last summer to be the school's dean. A few weeks later he was named president to succeed Vernon H. Neufeld, president since 1960, who had earlier indicated his desire to resign.

Voth left the dean's office for the president's office on Jan. 1. Five weeks later, he was officially installed.

In his response, the new president said, "It is a high privilege to be here and to accept the emblem of my office, and with it the responsibilities. . . . I promise to bring my energies, imagination, and such talents as I may possess to this office. . . . I express to you now my resolve to serve this college faithfully, and to seek God's guidance to that end."

In the inaugural address, Gordon D. Kaufman, professor of theology at Harvard University, warned Voth and the two thousand who attended the ceremony that "the Christian faith, after all, if taken seriously is dangerous doctrine."

And taking the Christian faith seriously was part of the vision for a Mennonite College. Taking the world seriously was the second part. Such a school, said Kaufman, should become "a breeding ground for radical interpretations of Christian faith and correspondingly severe criticism of contemporary American culture, contemporary American values and aspirations."

"Radical Christian faith" was his definition of the Mennonite version of Christianity. If Mennonite educators felt that "the Mennonite understanding of the Christian faith was worth emphasizing," then they would "provide a setting within which radical Christian faith could think out its meaning and implications for life in the modern world."

The need for such a school is urgent. College education was once a luxury for Mennonites. Viable forms of Mennonitism were also being promoted by the closed Mennonite communities. But the closed communities have been engulfed by the urban way of life. Only colleges can lead the church as "an arm of the church" in its fight for survival.

"Hence, the reinterpretation of tradition and the adaptation to the modern world long advocated and practiced by our more liberal colleges is no longer an optional luxury for Mennonites: it is the only possible way in which the Mennonite church can survive as a distinctive Christian communion."

The Mennonite church is in a crisis. "It may be that as a distinctive group we will simply die out in the new world into which we are moving, that we have no real place there, that our time as a particular people has come to its end."

The sole opportunity for the church is to discover its place in this world. Only the college—and a special kind of college—can help the church "to find her uniquely Mennonite role in specifically modern, urban, complex cultural life." He also saw such a school "educating for the mission of the church in the modern world."

What would such a school look like? "It is clear that only a first-rate college could perform such functions for the church," said Kaufman. It would not be "some sort of stuffy churchy institution."

The school would "give full support to the faculties and students as they explore unconventional interpretations of and dramatic ways to express their Christian faith." This has not happened in the past, partly because the schools have not been wholeheartedly supported by their church.

In an obvious reference to the school's experience with a peace walk demonstration last November against the Vietnam war, Kaufman made this lament: "It is very sad that the administration of Bethel can count so little on Mennonite support for the school, even on the peace question, that it is not feasible to encourage student groups who wish to experiment with new forms of witness against American involvement in a highly dubious war."

He further clarified the meaning of "unconventional interpretations and dramatic ways" by suggesting that a wide variety of views should be represented on the campus in order to prepare young people to live with understanding in the new secular city. "There is no excuse, then, if our colleges are to prepare young people to live in modern secular America, for them not to have strong representatives of the secular and atheistic positions on their campuses. Indeed, it is only if these currents can be faced openly by the church in fellowship and love and dialogue, that she will be able to survive in this coming world."

Thus the church "can learn better what it means to encounter" the world. Non-Mennonite and even anti-Mennonite students "should feel very much at home—though, it is to be hoped, the vitality of the radical Christian faith also present on the campus would prove a real temptation to them in their secularity."

A college that would be "a meeting place between Mennonitism and other significant alternative convictions and faiths, an arena where it was not decided beforehand who was going to win" would be an exciting place. Students and serious faculty people would be attracted by the promised adventure which would contrast with what many other schools would have to offer.

Kaufman found most American schools uninviting. "Most college campuses in America today have become so antiseptically objectivistic

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Investitude of the president, Arnold Nickel (left), members of the board of directors and President Voth: "I express to you now my resolve to serve this college faithfully."

and academic in their orientation, that many find teaching sterile and frustrating precisely because the real issues of life and death cannot be openly expressed and discussed."

His summary of this school was: "It would be a good school at which to teach; and a good school to attend."

Such a "radically Mennonite school" would require special commitment from its administration, from its constituency, and from its faculty. The church constituency was seen as especially crucial. "No school could take the risk of so definitely identifying herself with the Mennonite tradition, a tradition rich in criticism of the accepted practices of the rest of Christendom, if she were not assured of full support, financial and otherwise, from the church, support that would take up any slack and would meet whatever opposition which might develop from those not sympathetic to such a radical Christian emphasis."

Is this type of support available from the churches? Kaufman did not answer the question. "Do they sufficiently realize the crisis of Mennonitism in the modern world to know that they must do something like this if they are to survive at all as distinctively Mennonite?" he asked. "I do not know. I do not know."

Many other items about the future Mennonite school and its future remain dim. "We all, Mennonites and non-Mennonites alike, are moving into a brave new world, of which even the basic outlines remain unclear." The new Mennonite school will "emphasize a development of openness and flexibility" and will do it with courage. "Christian faith has the advantage in facing such an open future, of confidence that, despite whatever comes, the course of history is in God's hands, under His providential care."

Five study emphases in '67

Frank Ward, secretary for Christian education of the General Conference Mennonite Church, voiced the concern that the Luke-Acts Sunday school lessons during the next three quarters not be studied in isolation. He pointed out a number of simultaneous emphases in the church to which these lessons could be related. The study of Luke-Acts should lead to a positive action, he stressed.

Ward felt that the Luke-Acts studies could be related to the new Leadership Training course "Learning to Know the Bible" by David Schroeder. He has been conducting leadership workshops in this connection in several areas.

The adult mission study course "Becoming God's People Today" by Alice and Willard Roth considers "what it means to be Christian in a world that is increasingly urban. . . ." The objectives of this book (to understand the effect of urbanization upon the church; to accept the challenge to witness and serve an urban society; to improve the quality of our witness and service) may be linked to objectives in the Luke-Acts studies.

The Simultaneous Evangelism emphasis sponsored by the General Conference Mission Board from New Year to Pentecost could provide practical opportunities for action following Sunday school discussion.

The lessons could also be related to the denomination's self-study program, in helping to establish what the church is and its function should be.

Youth have the opportunity to relate the Sunday school lessons to the Servanthood '67 emphasis of the Young People's Union.

The study booklet "The Witness of the Holy Spirit" edited by C. J. Dyck for the Mennonite World Conference in Amsterdam is another item which could be related to the Luke-Acts studies, Ward noted.

Class writes on pop songs

Robert Matsuo, who teaches about twenty young people ages fourteen to fifteen in the First Church, Winnipeg, has been experimenting with curriculum in recent months. He has asked his class to write essays on different subjects relating to faith.

A few Sundays ago he played some modern recordings to them and asked them to write down their impressions. Among others they heard "Blowin in the Wind" by Peter, Paul, and Mary and "Seven O'clock News — Silent Night" by Simon and Garfunkel.

Three responses to "Blowin in the Wind" were: "The answers to the problems of the world are in the wind and all a person has to do is realize it. The time may never come that men will realize it, nonetheless, the answer is there for the taking."

" 'Blowin in the Wind' suggests the trials a person must go through to mature. It suggests the right way and the wrong way."

In response to a modern interpretation of the Christmas story as sung by Simon and Garfunkel, a number of them wrote: "This song is the only song so far that I can remember that actually says something to all of us."

It tells that peace cannot even be retained at Christmas. The news broadcast in the background slowly grows louder symbolizing that war wins over peace."

"How can all 'Sleep in Heavenly peace' when wars and strife, starvation, and so many other evils are occurring in the world today? Man is so weak that the ideals established thousands of years ago can still not be practiced."

Iowa Governor seeks aid for Amish

Governor Harold E. Hughes of Iowa will seek legislation which will provide state funds to operate two Old Order Amish schools involved in a three-year dispute.

The governor made his recommendation to the legislature in his inaugural address starting his third consecutive two-year term as Iowa's chief executive.

The dispute involving some fifty Amish pupils was ended last spring when Amish and Oelwein School District leaders accepted a temporary solution proposed by the grovernor.

It provided that the Amish continue sending their children to their two one-room schools near Hazelton, in northeast Iowa, with a grant from the Danforth Foundation of St. Louis paying the salaries of state-certified teachers. The children had been taught by Amish members, who had only eighth-grade educations. Following the sect's traditional teachings, the Amish feel the children need only an eighth-grade education for the simple farm life they follow.

"The arrangement I recommend," Governor Hughes said, "is that a state fund be provided to be administered by the state department of public instruction. This would be used as a supplemental aid to a school district in which such a school was 'deemed to be necessary and in the public interest.'

"The supplemental aid would be used for the same purpose (paying the teachers) as the private funds are being used for under the present arrangements."

The governor, who is a Methodist, said that he realized that there is "a deep difference of opinion on this matter and that the solution I recommend involves a departure from our uniform handling of school matters.

"I also acknowledge the logic and equity in the opposing viewpoint. However, I sincerely hope that you will not take a hard line on this, but will consider the problem with care and compassion.

"One of the most precious parts of our American heritage has been our willingness to go more than half way to assure minority groups freedom of conscience. In my book, it is a tradition infinitely worth preserving," Hughes concluded.

Under the temporary agreement worked out a year ago, the Danforth Foundation provided a fund of $15,000 to cover the cost of the certified teachers.

Last August Hughes set aside fines totaling $4360 that were levied against fourteen Amish fathers for not sending their children to state-approved schools or not providing state-certified instruction.

Science center at Bluffton Will have research facility

A new science center soon to be built on the Bluffton College campus is being designed around innovative principles of science education for the liberal arts college.

Based on a new integrated science curriculum now being outlined by the college science faculty, the hexagonal-shaped building is planned for a kind of "theater in the round" experience for science study.

The new science center, containing 42,000 square feet of floor space, will provide about three times the area now available for teaching activities in the present Berky Science Hall.

To be built on a slope in the area of Berky Hall, Founders Hall, and Marbeck Center, it will have grade entrances on two levels. Two floors will be visible on the sides facing Founders Hall, and three will be viewed from College Avenue.

Its unique design, with all facilities arranged around a central core, will be suited for teaching laboratory-centered integrated science courses.

One of the unusual features of the structure will be an integrated laboratory in which chemist, physicist, and biologist can work side by side in related fields.

In the main laboratory the tables will extend radically from the central supply area as spokes from a wheel; while smaller rooms for seminars, offices, instruments, and independent laboratories will be around the perimiter.

On another floor will be a large lecture hall in the center of the hexagon with library, classrooms, and offices surrounding it.

In preparation for the planning of this new science center, the science faculty discovered that if it intended to have an up-to-date curriculum which would be flexible to meet the needs of future science students, it would need to have a thorough restudy of the science program.

Last spring, the Bluffton science and mathematics faculty and representatives from industry and other colleges and universities discussed the trends for liberal arts colleges in science education.

Last August, the Bluffton science instructors met in a three-week seminar to study their own methods and hopes for the science program.

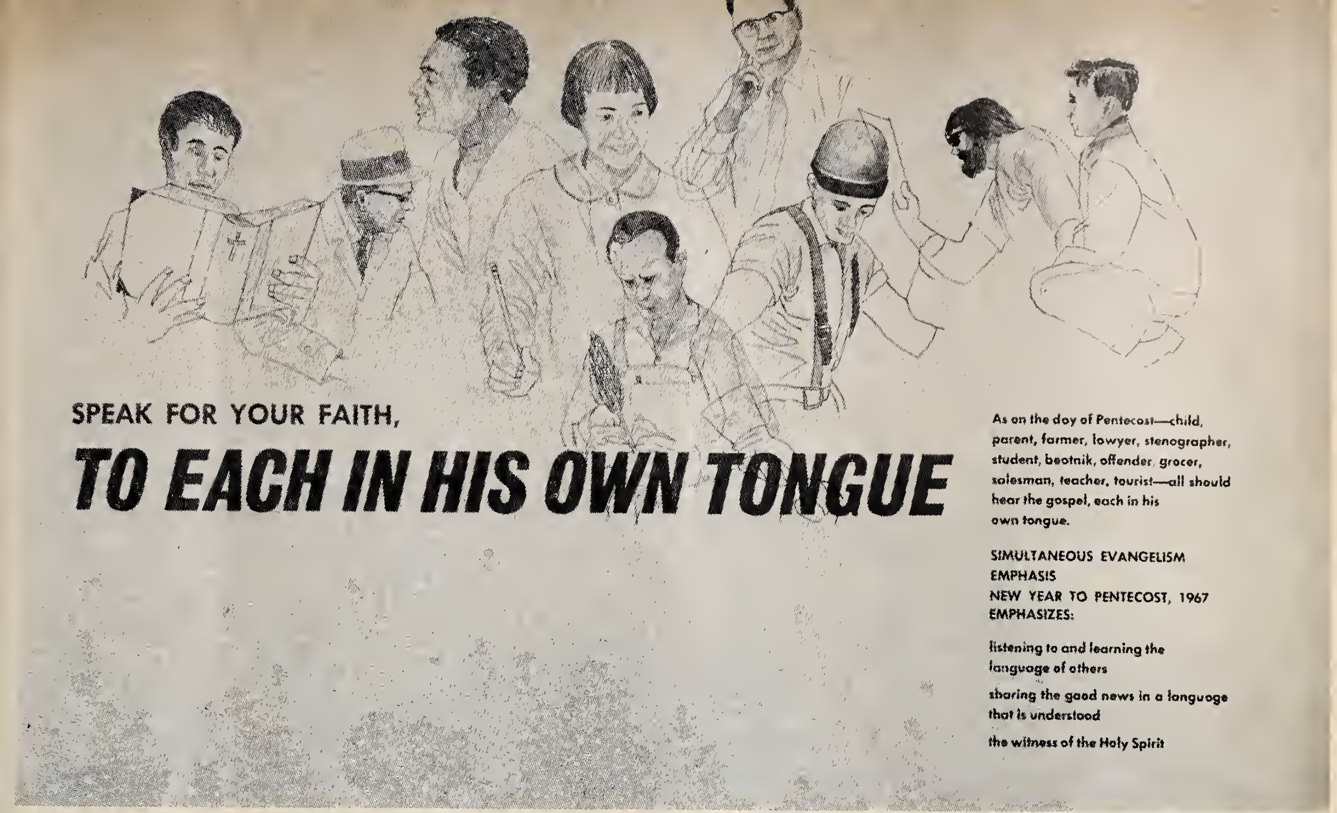
From this study came plans for an integrated chemistry and physics course which is also run parallel to a mathematics course for the same students, and plans to integrate at a later date the areas of biology, biochemistry and other scientific areas of study.

This year the college science faculty is experimenting with the integrated course in physics and chemistry. The course for science majors is an attempt to use team teaching to relate the various scientific principles which are central to the several approaches to science: chemistry, physics, and math.

J. Richard Weaver, head of the natural sciences division, said that the new integrated curriculum in a new science building will provide for "more true research on the part of students on the introductory level."

He explained, "More students need to have a taste of doing rather than just studying. We hope that this emphasis on integration will break down barriers between the scientific disciplines, show the interrelationship of principles, and make the process of science more real to the students."

To be built within the next few years, the building is to be financed through a three-year extension of the development program begun in 1959.



SPEAK FOR YOUR FAITH,

TO EACH IN HIS OWN TONGUE

As on the day of Pentecost—child,
parent, farmer, lawyer, stenographer,
student, beatnik, offender, grocer,
salesman, teacher, tourist—all should
hear the gospel, each in his
own tongue.

SIMULTANEOUS EVANGELISM
EMPHASIS
NEW YEAR TO PENTECOST, 1967
EMPHASIZES:

listening to and learning the
language of others

sharing the good news in a language
that is understood

the witness of the Holy Spirit

The Evangelism Committee in promoting the Simultaneous Evangelism Emphasis from January to Pentecost says in a letter to pastors that it "is very much concerned that in addition to the conventional programs you may want to use, you also try something new—maybe even revolutionary for your church." A poster emphasizes the need to communicate understandably.

Words and Deeds

The Alberta government has entered into an agreement in principle with the Anglican, Baptist, Lutheran, and Roman Catholic churches, and the United Church of Canada on the formation of an interdenominational university. Final approval must now be given for a second campus in the Edmonton area which would be financed by the government and operated by the churches.

The Methodist Board of Missions adopted a resolution at its recent annual meeting called for "more candor" on the part of those who make U. S. policy in regard to Vietnam. The board also called for a phased withdrawal of troops.

The American Friends Service Committee will celebrate its fiftieth anniversary on Apr. 30 in Philadelphia. The group was founded in World War I days to provide an alternative to military service. The group undertook famine relief in Russia in 1920 and in India in 1943. It received the Nobel Peace Prize in 1947, the only American organization to be so honored.

The West Coast Relief Committee of MCC is trying to raise funds to purhcase 100 tons of California's surplus supply of raisins. Approximately one-half of the 20,000 ton surplus was bought by two wineries at an average price of $58.30 per ton. The regular market price of raisins is $230 per ton. A special act of the Federal Raisin Advisory Committee of Fresno has given MCC the privilege of purchasing raisins at the reduced rate.

Refugees have increased in Vietnam. Nine hundred thousand more became homeless in 1966 bringing the total to 1.6 million.

An application for a permit to send medical supplies to war victims in both North and South Vietnam has been made by the Board of Christian Service of the General Conference. Until the permit is granted, funds will be channeled through MCC or Canada.

A workshop in group dynamics will be one of several special features in the summer program at Bethel College. Workshops in aerospace, theater, and chorus and orchestra are also planned.

A school board workshop on religion and public education will be held at Bethel College on Mar. 16 and 23. School boards from forty school districts have been invited.

Founders Hall at Bluffton College will be enlarged to provide adequate space for the school's expanding physical education program. Application has been filed for an Educational Facilities Grant to cover part of the cost of the structure. The school began a three-year development drive on Feb. 13 to raise $829,500 to finance the above building, a new science building, and nature center.

The Topeka 1-W reunion will be held Sunday, June 4, beginning at 12:30 P.M., at the Bethesda Church, Henderson, Neb. Food and drink will be furnished. Reservations for the noon meal should be sent by May 15 to one of the following people: Harlan Braun, Henderson, Neb. 68371; or Robert W. Friesen, Route 3, Box 62, Aurora, Neb. 68818.

J. Herbert Fretz, 602 South Eighth St., Goshen, Ind., one of our consulting editors, is the leader of Menno Travel Tour 6702 which will visit England, the Netherlands, Germany, Austria, and Switzerland, July 20 to Aug. 10. The tour will include the Mennonite World Conference.

Christian Service and the Great Commission

C. N. Hostetter, Jr.

CHRISTIAN SOCIAL WELFARE service is a fruit of Christian faith (James 2:15-16; 1 John 3:17-18). It is a tool of Christian service—an instrument for combating evil. Both the Old and New Testament teach "If your enemy is hungry, feed him; if he is thirsty give him drink; for by so doing you will . . . overcome evil with good" (Prov. 25:21; Rom. 12:20-21).

Christian relief is a practical response to the obligation of Christian love. The Master reaffirmed the old covenant's commandment "Thou shalt love thy neighbor as thyself" and then climaxed His discipleship requirement by the transcendent new commandment "That you love . . . as I have loved you" (John 13: 34; 15:12).

Most important of all is the fact that Christ includes Christian welfare work as a part of the Great Commission. Too often has the church "fragmentized" the Great Commission. History bears evidence that during medieval times the church "baptized" pagan men and women with too little concern about truly "making them disciples" of Christ. However, even in the missionary effort of the last century there has been much "fragmentizing" of the Great Commission.

To gather the full scope of the great Commission the hermeneutical principle of defining truth in terms of the full mention of the Scriptures must be observed. Therefore, in addition to baptizing converts, note that Christ includes no less than four distinct and basic ideas in the content of His missionary imperatives. "To preach the gospel to every creature" (Mark 16:15); "To teach whatsoever I have commanded you" (Matt. 28:19); to serve in love and minister to the suffering (John 17:18; 20:21); to execute these tasks in full commitment to God as instruments used by the Holy Spirit (Luke 24:49; Acts 1:8).

No one person can do all, but the commission of Christ is "fragmentized" and only partly fulfilled unless Christ's disciples aim to do specifically all that Christ commanded. The Marxist's crude misconception of the Christian message as a pie-in-the-sky promise may sound to the non-Christian quite valid if Christian relief responsibilities are neglected. The church has the responsibility to teach the application of the gospel to life. The applications of Christ's teachings in a sinful society are frequently difficult. Sometimes Christian social work is the forerunner of mission and the church, sometimes the follower, but always the helper.

Our century, with good reason, has been called "the century of the homeless man." Today in India, one person in forty-two is a refugee; in Pakistan, one in eleven; in Korea and in Jordan, one in three; and in Hong Kong, three in seven. The physical needs of these and others like them in many parts of the world are easily discerned. The task involved, though, may sometimes be very difficult. How do you supply food for the hungry, provide shelter for the homeless, distribute clothing to the destitute, give a ministry of mercy to the suffering, and not pauperize them or weaken their sense of personal responsibility? How do you devise opportunities for the helpless to help themselves? Questions such as these and related problems tax the strength, courage, faith, and the imaginative resources of our Paxmen and relief workers in many areas of our world.

But there are deeper needs than the physical. Soon it is discovered that this refugee or needy person suffers not only from hunger, cold, and homelessness, but that he is twisted by hate and torn by fear. War, tyranny, oppression, and avarice cause more than physical and material suffering. Evil wounds the spirits of men. Smoldering resentments and deep hatreds twist and cripple men within. These moral cripples justify their own selfish scheming and sometimes watch for the chances to retaliate. Such men need more than physical healing, they need soul healing. They need more than bread for the body, they need a Savior.

We cannot compartmentalize these people and say we minister only to the physical and material. We must recognize the nature of man. He is a unit, a living personality. We must be aware of his total need.

Ministering to man's total need confronts us with many baffling problems. Evangelism and relief work are difficult to combine, lest we reap a harvest of "rice Christians." To use relief or Christian social service as bait for evangelism was not Christ's way and is unworthy of His followers.

Jesus fed men because they were hungry. He ministered in healing to the sick because "He had compassion on them," not because He wanted them to attend His preaching. Because of the difficulties, man may conclude that evangelism and relief must be totally separated. But the nature of man and the teaching of the Scriptures show that these are not only related, but they are interrelated.

ROOTED IN LOVE

MCC Annual Report 1966

Rooted in Love

Two hundred and eighty-two workers — a record number — were accepted for service by the Mennonite Central Committee during 1966. These 282 brought to 584 the total number of volunteers in service at the close of the year. They were active in many parts of the United States and Canada as well as in 36 countries abroad.

Before the volunteers left for their tasks, they were given the following charge:

In the name of Christ and His church and the Mennonite Central Committee, we send you forth into a world of sin, poverty, sickness, and suffering. Some of you will face danger. All of you will experience frustrations. But you are being sent into a world that desperately needs the type of help and hope that is rooted in love.

As you go, we charge you to share in the suffering of Christ as you participate in the lives of those you serve. . . .

Wherever you are, whatever you do, you will be representing Christ and His church. You have the assurance that He who has called you will enable you to accomplish the task, and we pledge you our support in every way.

With this charge and assurance we send you forth to serve.

"Love means following the commands of God. This is the command which was given . . . to be your rule of life." II John 6 (NEB)

In the pages that follow a few of the workers who have thus been sent forth and several other MCC representatives tell about some of their most significant experiences during 1966. Along with some of these articles, summaries are given of the overall programs in which these individuals are engaged — Pax, Teachers Abroad Program, material aid, Mennonite Disaster Service, Peace Section, and Voluntary Service.

A turkey cooperative has been started in northern Haiti as a result of the community development work of the Voluntary Service team at Grande Riviere du Nord. The turkeys were supplied by Heifer Project, Inc.

Carol Hackler, a non-Mennonite summer service worker, assists a handicapped child at the Institute of Logopedics in Wichita, Kansas. Ninety-eight volunteers served under the Canadian and U. S. summer service programs in 1966.

Oh, to Understand Again

By Ruth Yoder, R.N., Mennonite nurse serving at the Evangelical Hospital, Nhatrang, under Vietnam Christian Service.

It had been a warm busy afternoon at the Evangelical Hospital in Nhatrang. It was past time for supper. An oldish little lady came up to the desk, clasping her hands in the customary respectful way when making a request. She smiled, "Em moon co noy bawk she nao toi dee vay duok." All I could honestly think of that tired minute was, "Really, is that so?" I silently asked myself if I would ever, ever understand the Vietnamese language.

This was the third time in 23 minutes she had asked for whatever it was. What could be so urgent for a patient who was almost well? Part of it I could understand. "Muon" means "wish" but why this older lady was using "Em" which usually means a child, to identify herself, I could not imagine. Unless to show respect. "Co" refers to me and the "noi bac si" is "speak doctor" — she wanted me to ask the doctor something. But what? Glancing up I saw the surgical cart coming through the operating room doors and I smiled briefly at the little lady as I scurried away to help transfer a burn patient back to his bed.

Ten minutes later she tried again. Her heavy northern accent made me think she likely was a refugee. And a big wad of betel nut in her mouth didn't help. " . . . bac si nao toi de vey duok." If only the interpreter hadn't left yet — but he was already half an hour late getting off. Oh, just to be able to understand people talking again.

I went with her to her bedside. Maybe she could show me what she wanted. I was surprised to see her husband and dark-eyed, little daughter sitting on the bed. (The family lives in Tuy Hoa, 180 kilometers away.) They smiled cordially and the little girl squeezed her mother's hand. I noticed the bedside stand was empty and on the floor a small plastic basket was packed with a cooking pan, a small bag of rice, chopsticks, bowls, and a blanket — all that was needed for her hospital stay.

In response to three sets of questioning eyes, I burst out with, "Xin loi Ba, ya hieu bay gio, xin loi," meaning, "Oh, I'm so sorry. I understand now." At least that is what I meant to say, but I didn't get the "now" pronounced right and it turned out to be "7 o'clock" instead. But they understood and I felt warmly forgiven.

It took no words to explain. The two weeks the doctor had estimated for surgery and recuperation were past. The husband and little one had come the long bumpy bus trip to take mother home. They planned to return by boat because it would be safer and easier for her. The boat was to leave early the next morning on one of its two trips a week to Tuy Hoa. If she would be discharged now, they could catch the next boat and all return together. If not, she would have to return alone. It was getting late — the nurse had not been able to understand.

The husband broke the silence. His hands were clasped, too, as he spoke kindly and quietly. I caught a word here and there: home, boat, early morning. He knew I couldn't understand everything but he needed to tell me why they had been so persistent. If only I could tell him that I did understand now and that I was so sorry I had not comprehended earlier. But my vocabulary did not afford that luxury.

They thanked me sincerely for the kindness and care of the doctor and nurses. All I could do as I watched them go down the lane, was to breathe a prayer of thanks that some things can be communicated in a common spirit language. Once I tried this approach, the story was easy to understand without words.

Ruth Yoder, R.N., in front of the clinic porch where patients wait. At the close of 1966, 42 nurses were active in the MCC's overseas and North American programs. The eleven medical doctors in service was the lowest figure in five years.

He is No Longer the One Outside

By Virgil Claassen, director of the MCC project on the island of Crete.

A dark-haired man, middle aged and of medium height, stood in front of the office door with a slip of paper in his thin hand. The note was from Bishop Ireneos asking whether we had work for Manolis, perhaps in the area of livestock. We should try him out for a few days to see how well he would work into the program. Manolis was ready to go to work immediately, but since he had on a suit and white shirt, neither of which looked exactly Sundayish but were probably the best pieces of clothing he possessed, we found some jeans and a shirt left behind by a former Paxman, and with these under his arm, he trudged off toward the farm.

Manolis was homeless and jobless. The peaceful life he had shared with his wife and teenage son and daughter had suddenly been shattered. They had to leave their home and fields in the productive hilly region of Kandanos on the island of Crete because of an accident and unforgiving neighbors.

Manolis enjoys the work at the MCC-operated farm on Crete. With a new lease on life, he may return to his home village next year.

Johnnie, Manolis' son, and a neighbor boy had been out playing with a loaded gun. By accident, the trigger was pulled as the gun was pointing in a fatal direction, and the boy was killed instantly. What a blow to both families! The neighbors grieved because their son was dead, and Manolis' family was saddened because they were the cause of the others' sorrow.

In some areas of Crete blood feuds still exist. If someone kills your brother, you have not only the right but the obligation to avenge the brother's death by killing one of his kin. In the case of Manolis' son, however, the death was accidental. Everyone understood this. Nevertheless, the family of the lost boy made it so uncomfortable for Manolis and his family by calling Johnnie "killer" and Manolis, "father of the killer", that they finally decided to move away to find a new home and try as much as possible to forget the past.

The family moved to Athens where Manolis found a job as bellboy in a hotel. The job wasn't bad and the house was comfortable, but Manolis just couldn't get used to the city. After only a few months, he came back to Crete and went to the bishop of his diocese, Bishop Ireneos, to ask for help.

It so happened that we had just discussed the need for a worker to help care for the livestock which had recently come from America, and so Bishop Ireneos sent Manolis to us with the note.

When Manolis came to work with us, he was an unhappy man. He had lost the zest for living. "Ti na kanome" (What can we do?) accompanied by a hopeless sigh, expressed his situation many times during the day.

But slowly his outlook and his attitude toward the world began to brighten. He took new hope for the future. Working with these strange Mennonite boys from America, who although they were receiving very little for their work, put their hearts and hands to the mountains of work before them with enthusiasm and good humor gave him new courage. These boys accepted him as one of the team. He was a part of them. He was no longer the one outside, driven away. Because of his experience with Christian love, he saw new hope. Hope that perhaps after a year's time, he might try again to return to his home in Kandanos.

In the meantime, we have had the opportunity and the privilege of working closely with a Greek family, one which needed our friendship in a special way. Yes, MCC is in Crete to help Bishop Ireneos of the Greek Orthodox Church to build an agricultural training center and our efforts are now concentrated on building up the physical plant and caring for the livestock, but much more than that, we are here to build the Kingdom of God through the extending of our friendship and love to all of our Greek Orthodox neighbors.

"Viva la Revolución"

By Eli Hochstedler, Paxman in Bolivia.

"This is a revolutionary school," said the commencement speaker. He had just given a run down on secondary education in Bolivia. He said it had always been for the upper classes of the city, never for the country farm children. It's true that Bolivia's social revolution of 1952 changed primary education. For the very first time in history more than a small percentage of all Bolivian children could go to school. But even after 14 years, not much change has come to secondary education. The high schools are for city children planning to go on to the university.

This may be the first time a group of country people decided they should and could have a high school, too. It is a symbol of the changing attitude of the Bolivian people since 1952.

From outward appearances the school had been a failure. It was being closed after operating at only 50 percent level for about four months. It was not closed because the idea was wrong, but because there was not enough money. The students themselves, poor farmers and sons of farmers, could not afford to support a full time teacher. They asked for volunteer teachers and got two Paxmen. They helped as much as they could, but they were unable to do everything. Some primary teachers also volunteered, but they soon stopped coming.

The school was revolutionary for Bolivia, where educational institutions come from and are controlled by foreign groups, such as mission boards, or by the government. This school was formed by a cooperative of local people. Decisions were made by the students. They contacted teachers, furnished a light (classes were at night), collected their own dues for materials needed, elected their director (a Paxman), and made the final decision to close the school. It was a school run by the students and not by a director named by some outside agency. In this sense it was revolutionary.

It was also revolutionary for the work of the Paxmen in the "Colonia Cuatro Ojitos." Most of their work had been in agricultural extension. This school was their first real involvement in community development outside of agriculture.

This revolutionary school has some important implications for the future. Although it was a failure in 1966, a number of community leaders are studying the reasons for the failure so as not to make the same mistakes again. There is interest in having a school ready for February, 1967, when the school year starts. The initiative for planning the school is coming from the local people and not from the outside.

The Paxmen will continue with their agricultural work — their hog projects, vaccinating, raising vegetables, etc. — but will dedicate more time to non-agricultural work. One of them has been named chairman of social action of the local church. With the help of the church members, he is planning a number of projects. One is a stand in the local market to sell Bibles, books, and needed agricultural supplies for the local farmers. A library has been started, a basketball and volleyball league is being formed, and plans are being made for a youth center.

In many ways the school was revolutionary. In one sense it was a failure, but it has widened the horizons of both the community people and the Paxmen.

Paxman Eli Hochstedler is sitting in a Bolivian market place selling seeds. He is one of 130 Paxmen currently serving abroad. Since the beginning of the Pax program in 1951, 645 young conscientious objectors have served overseas under its auspices.

Inspiring Experiences In 1966

By Vernon Reimer, MCC director in India, Pakistan, and Nepal.

Were it not for the fine contribution many of our workers are making, I would often feel frustrated. I am reminded of one who spent months in an isolated and primitive hill station in charge of 70 Tibetans building a dispensary. The relationships formed in this and other situations where our Paxmen have capably carried responsibilities far beyond their age makes life in administration meaningful and satisfying.

India is experiencing food shortages. MCC provided food and funds in "Food for Work" projects. A visit to these villages left an indelible mark on my mind. Upon arriving at one village, completely constructed in one such project, we were met by the whole village dressed in their best. They came down the main street singing and beating drums in welcome. We visited each home and could not leave without sharing a meal. Before leaving we had a time of prayer and praise. To these poor Christians, God had answered in a miraculous way by giving food and new hope. In a Hindu village we were served a sumptuous meal. Despite extreme poverty, the villagers had collected one cent from each person so they could serve us a meal they could not even dream of for themselves. Shortly before this they had collected enough to supply the relief worker with dacron cloth for a shirt.

Calcutta has large filthy slum areas. Thousands live in unbelievable conditions. In response to a distress call one day, my wife and I got on a scooter to visit a family. After an hour's search through narrow lanes, winding dark passage ways, open sewers, with dirty feet and minus a scooter muffler we found a lady in a small 6x7 room. It had one door, but no windows or furniture. She had shortly before given birth to a child and was in a most exhausted and pitiful state. Another two year old was crying for food. The mother had no where to turn. Her husband had died shortly before. We left her some clothing and food. A few days later she came to our office to earn at least a little by putting MCC stickers on needlecraft items while holding her child in one arm. We are providing monthly rent and milk and once again one can see hope written on her face.

I must mention a further experience that has been a great inspiration and reward, namely, that of working with our sister churches in India. Many cannot boast of much wealth (the per capita India income is $80 per year), still it is so moving to note the concern and efforts being made by many to speak to the surrounding needs in a loving and Christlike way. I think particularly of Christmas bundle preparation and distribution by ladies groups, volunteers in emergency feeding programs, and in many cases a sacrificial giving which we in the West have so often forgotten.

Each day 1,200 children and mothers receive milk through a distribution program in Calcutta.

The Indian Food Tasted American

By Pramod Kumar Singh, a trainee from India who visited North America during 1966.

I was the first trainee from India. America was a new experience in my life and I found many things quite different than my India, especially food.

I will never forget the first Indian food I had in America. It was the first day I went to work on my job. My mom, Mrs. Detwiler, was worried about my lunch because she knew that Indian food was different. Finally, she got the Mennonite Cookbook and there she found a recipe for Indian food, rice and curry. She put rice in one thermos and curry in another. I went to work at 7 a.m. with my lunch box. At lunch time I opened my lunch box and smelled Indian food, I was real hungry for that. It was good. You know why? Because it smelled and looked like Indian food, but tasted like American food. But now I am used to American food.

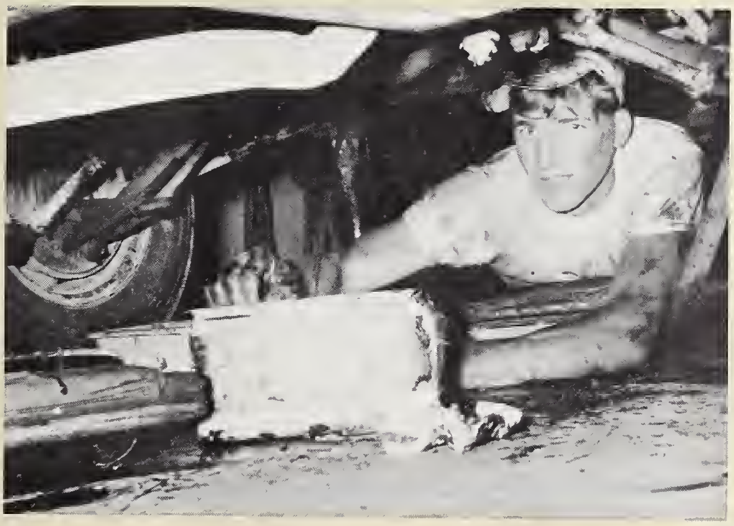
I enjoy it in America, especially my work. I learned many different things. Welding was my most interesting job.

One time I went to Arizona with a gospel team, this was a very good experience.

Thanks to MCC for this good program. Thanks to Mr. and Mrs. Detwiler and family where I spent my year as a member of their own family. Thanks to my sponsors, Mr. and Mrs. Nikkel and family, for their love and help. Thanks to Excel Industries where I learned many different jobs.

In total 42 trainees from 14 countries came to North America in 1966 under MCC's exchange program. Of the 26 U. S. and Canadian young people who went to Europe as trainees, 15 are in the Netherlands, five in Germany, three in Switzerland, two in France, and one in Luxembourg.

Margaret Willms, R.N., is teaching these Bolivian mothers to read. She and the other volunteers at Santa Cruz spent one afternoon a week in literacy work under Evangelism in Depth.



Vern Penner, a VSer at Boys Village in Ohio, demonstrates that VS demands a willingness to get your hands dirty.

PAZ
SERVICE

Paxman Lonnie Goering during his two years of service supervised Congolese construction crews building schools and churches.

Four of the 30 Japanese young people who were guests of the Mennonite churches in Oregon in August, 1966, as part of the second annual Project Bridgebuilding.

A Jordanian woman picks up supplies for a needlework project. The items she and 500 other women make are sold in North America by the MCC. During 1966, $46,000 worth of items from nine countries were sold.

Can Your Hearts Forgive?

By Carl C. Beck, missionary and Peace Section representative in Japan.

Quickly he rose from his hunched position and glided swiftly across the front of the room. Long-flowing brown robes gave him the appearance of a giant moth bobbing across to the chairman's seat. Hurried whisperings filtered back. Evidently there was some hesitation in granting his request.

Then he was in the center of the stage, speaking.

"My friends," his sharp voice staccatoed through the murmurings of the crowd and cut them into silent shreds. "My friends, tonight we have wept together as we listened to what we—our soldiers, our civil servants, our church leaders—have done to our Korean brethren. I say, we have sinned beyond belief."

Then, turning to the seven-man Korean delegation, he said, "My brothers, we have wronged you. We have wronged you in remaining silent during the years that mattered. We have wronged you in not even caring to know what was going on. We have wronged you in not bothering to apologize for, nor even now wanting to know about, these heinous deeds. If you can now find it in your hearts to do so, please forgive us.

With tears glistening through a sparse flowing white beard he turned again to the crowd. "If they can forgive us, then it is up to us to make amends in every way we can. We have sinned grievously."

His voice choked and he fluttered back into the crowd.

The stunned silence that continued for a moment after this apparition-like moment of truth said eloquently that he spoke for all. The meeting ended. The always staidly proper Japanese broke down and embraced their Korean guests. Brother was reconciled with brother.

The above incident occurred at a one-evening forum meeting our Japan-Korea Reconciliation Committee had arranged for Christians concerned about reconciliation between the Korean and Japanese. It was held in one of the public halls in the Shibuya area of Tokyo. It had been scheduled so as to utilize the seven-man delegation which had come to Japan at the invitation of our Christian Student Peace Seminar committee. Professor Saburo Takahashi of Tokyo University and Professor Kidong Chang, dean of the graduate school of Taegu University, Taegu, Korea had spoken. Our unknown guest (no one seemed able to find him after the meeting), a cross between Old Testament prophet and Buddhist monk-like figure, gave a fitting response.

This stands out as a high point of MCC Peace Section's activity in Japan during 1966, and it is a sort of culmination of one thing it has been trying to do in the past months. It speaks for two Japan-Korea Reconciliation Work Camps; for last fall's peace seminar in Korea; for this year's Christian student peace seminar, which zeroed in on this problem; for dozens of committee meetings, and for the sacrificial efforts of many people.

"The Korean participants," wrote Beck after a Japan-Korea work camp, "having had little contact with Mennonites, were very curious about our peace emphasis."

The Challenge Of Teaching In Africa

By Anthony and Dianne Epp, Teachers Aboard Program volunteers in the Congo.

Africa needs teachers and the need is being filled by all sorts of people, Catholics and Protestants, Christians and non-Christians, qualified teachers and unqualified. The MCC Teachers Abroad Program is also helping to fill this need. As TAP teachers, we have been placed in the Protestant secondary school at Sundi-Lutete in the Congo (Kinshasa).

Since arriving here, we have tried to learn how we can make our contribution as Christian teachers. The classroom offers few occasions for the Christian to distinguish himself from the non-Christian. To do this, requires, we feel, a more personal contact with our students. Breaks between classes and visits to the dormitories provide such contacts. At such times, we have been bombarded with questions about such subjects as Vietnam. The students know next to nothing about the war and are interested in it. Many of them, never having experienced a war, think of it as one of the great human glories. This attitude has triggered some good discussions in which we have been able to lead some students to see war for the terrible thing that it is, to consider war from the Biblical point of view, and to ask themselves which is more important for the Christian: his faith or his country.

We should be pretentious, however, if we gave the impression that we spend all our conversations in pursuing religious subjects. We talk about personal experiences, about customs, and about ideas. But what we constantly try to do is to make our students feel that we and they are brothers, members of the same human family, of the same Christian family. This goal is not easy to attain. The Congolese have been indoctrinated by colonialists and by some missionaries so that they think of the whites as superior beings, mentally and spiritually. It is taken for granted, for instance, that the whites need no pastoral contacts. One student, shortly after our arrival, said that he did not believe that a black person could become as "civilized" as a white person. Such attitudes and experiences have been showing us areas in which we can make a Christian contribution.

To this end, we try to have students share meals with us at least once a week. After such a meal, we often get carried away in our conversation until the lights are suddenly turned out. We also take hikes with our students, and that also provides excellent contacts.

Often, however, we feel that we are failing to live up to our goal, that we are being only teachers and not Christian teachers. We have never been so busy (we spend up to 16 hours a day in teaching and preparing lessons), and the time that we can devote to students seems to diminish. Sometimes, an angry reaction in class totally obscures the fact that we call ourselves Christians. Sometimes, too, we feel that we are losing the strong spiritual drive necessary to give an effective Christian witness. We go to church and understand precious little. We look for help to other foreigners who might be in the same situation, but they, too, seem to have accepted the idea that the whites need no spiritual nourishment. And so we two draw apart in order to read the Bible, to sing, to pray, and we hope thereby to gain the strength to be Christian teachers the next day.

TAP volunteer Sam Kulp with the winner of the grand prize in a science fair held in Tanzania. One hundred and eleven teachers were serving under the Teachers Abroad Program at the close of 1966—95 in Africa and 16 in Newfoundland.

Reconciliation In the Deep South

By Jake Friesen, Voluntary Service worker at a community center near Canton, Mississippi.

"I'm going to request a return to to Vietnam; it's safer there," said a CBS reporter working in Mississippi. "It has never been as difficult," stated Edgar Stoesz, Director of MCC Voluntary Service, "to outline objectives for an MCC program as in Mississippi."

Although the direction of MCC's program in Mississippi was not always clear, it's workers always knew where they were: in a land of cotton fields, segregated public facilities, murderous heat, large roadside billboads shouting "Save our Republic, Impeach Earl Warren" or "Martin Luther King is a Communist," in the midst of frustrated demonstrators singing,

> Jingle bells, shotgun shells,
> Freedom all the way.
> Oh, what fun it is to blast
> A trooper man away.

This is Mississippi.

As a venture of faith, with the support, prayers, and encouragement of the Mennonite churches of North America, Voluntary Service took on the challenge of attempting to be a Christian presence in the midst of conflict, listening, serving, communicating, and working with the people. Aiming to work with both black and white, believing that the ultimate answer to estrangement, discrimination, and injustice is in Christ, and that Christians have an obligation to the ministry of reconciliation.

There have been many failures. Yet some seemingly impossible things have been done. A credit union has been organized. Negro names have been listed on ballots. Cooking and typing classes have been conducted.

Continually speaking against unethical and immoral practices, regardless of the color of the offending person, has brought resentment from both races. I have been pushed around and called "dirty white" by black teenagers who received a new consciousness and pride as a result of the "Black Power" slogan. In this way we helped absorb some of the hostility of the blacks toward the whites and bore some of the injustices that the blacks for decades had to quietly receive from local whites. Permitting blacks to call me "brother" in the presence of whites has brought forth the word "Communist" from the lips of the angry whites.

The extreme difficulty of the problems of this area became clear to us a few months after we arrived. For a few months I taught classes in community development, the purpose, programs, and organization of community centers; and in democratic processes and procedures. For the first few weeks everything went smoothly. But it wasn't long before attendance dropped because the leaders felt threatened. Their power and authoritarian paternalism was becoming transparent to other members of the community, who now wanted to participate in the decision-making process.

For decades the white man has taken advantage of the black man. In the minds of the blacks, the only concepts of a leader are the wealthy white man who often is corrupt and who uses blacks as he pleased, and the shrewd, paternalistic black minister who frequently appears more interested in money than people. So when laymen are elected as leaders they, too, often become corrupt. Their understanding of leadership has been warped.

How does one work with impoverished, culturally deprived people who have a distorted view of leaders, who have never been permitted to make decisions before, and who do not understand power? The answer isn't easy. However, this problem does help one to understand the coups and countercoups which take place among emerging peoples.

VSer Jake Friesen converses with an elderly Negro at a community center near Canton, Mississippi. Listening in is a Japanese workcamper, one of a dozen university students who spent several weeks in this Negro community last summer.

Is it Wrong For an Orphan To Eat Meat?

By Helen R. Tieszen, who is in charge of the Christian Child Care Training Program in Korea.

In the late afternoon, we went to see Miss Lee. She was working very enthusiastically on her field projects. This unusual orphanage is located on a Korean mountainside. The approach is really beautiful. The rocks, trees, and ponds, partly natural, partly planned, form a beautiful picture. The main building, too, has a nice aspect.

But when we went beyond the main building to the children's living quarters, we were disappointed to find mediocrity. This is not the worst institution we have visited, but it is just so very institutional.

Miss Lee was doing a good job on her projects. Her group projects were especially good, but of special interest is a little seven year old girl named Yong-Sookie.

Yong-Sookie was thought to be mentally retarded. She showed no interest in anything, and she could not carry out even the smallest task well. On our previous visit, as we were discussing this child with Miss Lee, we found that Yong-Sookie had been a bright, happy child when she first came to the orphanage two years ago. Thus, it seemed that this was a case of depression and lethargy rather than true mental retardation. On the first visit, we made various suggestions, such as noticing her and giving Yong-Sookie the very easiest tasks and then praising her when she did well.

Today, Miss Lee described a child who had changed a lot. Now Yong-Sookie talks, both to adults and to children. She even says "no" sometimes. She participates actively in the play group, and even without being asked, she cleans the room and carries out various errands thoroughly.

If we see only forlorn children when we visit an orphanage, it is most depressing. But when we see some glimmer of hope as in the work that Miss Lee is doing, then at least we can endure the pain.

All the while we were at the orphanage, I had to think of the words of a friend. He had spent part of his childhood at such a place. The last time I saw him, he asked, "Would it be wrong for an orphan to eat meat once in a while?" As I saw the children today, I kept asking his question, "Would it be wrong for an orphan to wear warm clothes during the winter?" "Would it be wrong for an orphan to look happy and contented once in a while?" "Would it be wrong for an orphan to eat meat once in a while?"

All of this takes concerted effort. It takes people at home who are concerned for the well-being of every child. It takes education as to what is really important for children. It takes cooperation on every level.

A total of 1,744 youngsters, most of them in Asia, were supported in various ways by the sponsorship program during 1966.

Behind the Scenes: Women Of the Church

By Roy Bauman, director of the MCC relief center at Yarrow, B.C.

Working quietly and efficiently behind the scenes of the MCC material aid program are many ladies who are ready and willing to help in any way they can. They make gift bundles, blankets, homemade soap, and many other items needed for overseas distribution.

They respond positively to human need when it is presented to them. This was evident when 300 ladies, representing churches from various parts of the British Columbia, met for the third annual provincial MCC ladies' meeting in November, 1966. They came not out of curiosity, but because they wanted to know how they could best respond to human need. Undivided attention was given to the reports from overseas and local workers, as well as to the "Parade of MCC Needs for 1967," presented by a local girls club. Pencils and notebooks could be seen throughout the audience, indicating that points of special interest were being jotted down. One could sense that there would be a positive response resulting from this meeting.

sharing
sharing
sharing

"A Parade of MCC Needs for 1967" was presented at the B.C. women's annual meeting in 1966.

Ways and methods are always being sought in the use of more voluntary workers in connection with the material aid center at Yarrow, B.C. More workers on a regular basis were needed so a Voluntary Helpers program was begun here at the Yarrow center. Thirty-two women responded to this need by giving one day per month for eight months to assist in processing relief supplies. This was a new experience for many of them, giving them an inside view of the material aid program.

One wonders if the stressing of urgently needed items in the relief program has much effect on the actual contributions. In checking our records for the past several years, we learned that emphasis on the need for homemade soap has resulted in a tripling of the quantity received in 1966 as compared to four years ago. This, again, is evidence that ladies respond positively to human need when they are told clearly how they can help.

The overall material aid contributions in the U.S. and Canada increased dramatically in 1966. The five clothing centers at Ephrata, Pa.; North Newton, Kansas; Reedley, Calif.; Kitchener, Ont.; and Yarrow received 988,052 pounds of new and used items, an increase of 110,000 pounds over 1965.

Local canning projects and the portable canner processed nearly 125 tons of meat, lard, fruit, and vegetables during the year.

Through its membership in Interchurch Medical Assistance, Inc. (IMA), MCC was able to obtain 88,000 pounds of medicines in 1966. This was sent to 33 doctors in 12 different countries. Through IMA $85 worth of drugs can be procured for each contributed dollar.

Raising Meat on The Spot

By Archie Graber, relief director in the Kwilu, Congo.

It was nearly one o'clock when we finished delivering peanut seed to two of our worst refugee camps. Two Paxmen had been there with the tractor and plow and had just finished preparing the ground for planting. After bumping over rough roads, Paxman Elmer Beachy and I were quite hungry, so we stopped the truck to eat our sandwiches. A sea of black faces appeared all around us.

As I was finishing my first sandwich, I saw a little boy who had the marks of one who had suffered much from hunger. I stepped down from the truck and broke a piece of my bread and meat and handed it to him. He ate it eagerly. Immediately there were people with uplifted hands trying to get the rest of the sandwich. How I wished that it might have increased like the loaves and the fishes.

We have supplied much food and clothing to these people and are continuing to try to relieve the suffering. The yellow-labeled tins of MCC meat have been appreciated and helpful. But we cannot expect to continue this effort indefinitely. For this reason we searched for a way of raising meat on the spot, where it is needed so badly. Pasture land is limitless in Kwilu province. "Why not raise cattle and grow meat?" we asked ourselves.

Others who believe as we do, made possible the purchase of the first 15 head of cattle. They were divided into three herds of five each as a beginning project. The interest shown by the Congolese and the possibility for them to own livestock again for themselves, makes this one of the most encouraging programs in the entire rehabilitating endeavor. We hope that this will be the beginning of meat supply for the Kwilu area in the Congo.

Homes Built For Turkish Quake Victims

By Phares Martin of Lancaster, Pa., an MDS volunteer in Turkey in 1966.

On September 20, 1966, I received a call from Mennonite Disaster Service, asking if I would be willing to go to Turkey for six to eight weeks to do some building in an earthquake area. After thinking about it overnight, I consented to go. One week later Oren Yoder of Iowa and I left for Turkey.

Akgelin was the little village that had been selected for our project. I was surprised not to see any damaged houses or people around when we got there. All I saw was large, treeless mountains looming 6,000 feet above sea level. We were told that the old, destroyed village was three miles away. That site had been declared unsafe by the geologist because of the numerous quakes there.

During the first four weeks, our sleeping quarters and kitchen were two tents set up for us by the Turkish army. After this we slept and ate in two of the new houses we had completed.

To begin with, we had to decide on a design for the homes we were going to build. It was finally agreed that we would make 14 x 40, A-frame structures. Each two-room building would provide room for a pair of families. My first job was to build a jig for the A-frame because we needed 363 in all, and this required speed.

During the first week progress was slow, but by the end of the second week things were going a lot better because of some new ideas we developed, better understanding between us and the villagers, and the arrival of more workers from abroad.

On November 9, we completed the last of the 32 houses and a clinic. The dedication service was held that afternoon. The new village was a pleasing sight, and it gave us a feeling of accomplishment. It was interesting to see the women, with babies on their backs, going around looking in all the houses and speculating about which one they would be living in.

Providing assistance in local disasters is still MDS's main function. These two volunteers helped clean out a house gutted by fire in Landisville, Pennsylvania.

Up to that point we had not mentioned who would be getting which house for fear that the men would not help to work on someone else's house once they knew which one they would be getting.

We numbered the houses from 1 to 64. At the dedication service the governor called the name of each family head, who then came forward to draw a number out of a hat. We could see disappointment on some faces as they learned which home would be theirs, but we felt this was the only fair way we could handle it.

I felt the MDS project in Turkey was worthwhile, not only because it provided homes for these poor Turkish people, but because it gave us an opportunity to leave a testimony behind that we are our brother's keeper, a fact which they found somewhat hard to understand. It may be somewhat hard to see the spiritual fruit of this type of project, but I am sure there were seeds sown that may spring to life many years from now and thus make it worth all the time and money spent on it. It was a good, new experience for me. I will long remember the good hearted Kurds and my fellow workers who came from a number of countries to inscribe the words of love in many hearts in isolated Akgelin.

Visiting the Church in the Soviet Union

By David P. Neufeld, a member of the MCC executive committee, who along with Frank C. Peters and William T. Snyder, visited the Soviet Union in fall, 1966.

"Dave, this is Russia," said William T. Snyder as our plane landed at Moscow's international airport. We had been waiting for this moment for a long time. In the fall of 1965 there were some hopes of a delegation of Baptists and Mennonites going to visit the Russian Christians, but it didn't materialize. The proposed April-May, 1966, visit also did not materialize, and during the final week before our scheduled departure October 25, 1966, we waited anxiously for our visas. They finally arrived the day before we were to leave.

For the Mennonites this was the fourth attempt to get to know and understand the Christians in the Soviet Union. The first delegation of Harold S. Bender and David Wiens went in 1956. Later Gerhard Lohrenz, H. A. Fast, Peter Dyck, and David Wiens went, and Orie O. Miller went alone once.

Our visit had a threefold purpose: 1. to learn more about the Baptist Church in the Soviet Union; 2. to encourage the Christians there in the faith; and 3. to visit Mennonite communities, to fellowship with fellow believers, and to share their joys and sorrows.

An intense evangelical, personal faith is evident in the Baptist churches. In Moscow the church was filled to the door. Every aisle and stairway was filled with sitting and standing people. A two-hour service did not diminish their attentiveness. The singing is unforgettable, not because of its quality but because of its intensity and honesty. Singing mostly in minor keys, the congregation implores God to hear and to help. The choir, too, sings with fervor. And when the people pray, one gets the feeling of having had an encounter with the Early Church. As the minister leads, a thousand souls join quietly and audibly. "Gospadin," the people implore, "Gospadin—God help us."

In Baku we spoke to a church packed with 300 people. We told about our common faith, our common hope, and our common Lord. When, after 2½ hours, the congregation rose for closing prayer, there was a burst of prayer from the congregation. Here and there ladies and even ministers of the church knelt in holy reverence and in deep commitment.

We constantly kept our ears open to learn all we could about the Mennonites in the Soviet Union. The Baptists estimate that there are 40,000 Mennonites in Russia—20,000 Mennonite Brethren and 20,000 "Church" Mennonites. Sixteen thousand Mennonites have joined the Baptist Church.

There are many things which one can conclude after a brief three-week visit, but for me the following things were especially significant:

- The words of Christ about the church are true, "the gates of hell shall not prevail against it."
- The Baptist church is a growing evangelical force in Russia.
- The Baptist-Mennonite relationships seem to be generally satisfactory on both sides.
- Mennonite church leadership is made up largely of middle-aged and younger men.
- Both Mennonites and Baptists are theologically conservative.
- There is hope for more communication with the West.

This visit was significant. The Mennonite leaders sensed its importance quickly when they said, "Brethren, think what this will mean to our churches when we tell them, 'We have seen the brethren from America.' This is an historic event. The contact between East and West has been restored."

The delegation was unable to accomplish all it had set out to do, yet we consider this to be only one phase in the longer task of restoring relationships with our brothers of the faith, and, in many instances, with our brothers of the flesh.

The Mennonite delegation which visited the Soviet Union in autumn, 1966, met with nine Mennonite leaders from Siberia and Moscow. In the meeting were Johann Penner, Frunse; Jacob Fast, Novosibirsk; A. Friesen, Karaganda; Traugott Quiring, Duschanbe; Johann Martens, Kant; Friedrich Funk, Duschanbe; Peter Heese, Tokmak; Helmut Kliewer, Kant; and Victor Krueger, Moscow.

Overseas Activity In 1966

COUNTRY	No. of Workers	Total	Cash	Material Aid Total	Clothing[1]	Food[1]	Gov't. Surplus[1]	Special Projects[1,2]
Algeria	24	$ 345,560.96	$ 20,348.37	$ 325,212.59	$ 289,156.50	$ 806.40	———	$ 35,249.69
Argentina	2	10,549.25	10,549.25	———	———	———	———	———
Austria	1	3,859.61	3,859.61	———	———	———	———	———
Belgium	8	4,734.52	4,734.52	———	———	———	———	———
Bolivia	17	28,224.98	25,878.21	2,346.77	———	———	———	2,346.77
Brazil	7	3,977.56	2,977.56	1,000.00	———	———	———	1,000.00
Burundi	2	43,812.24	1,910.74	41,901.50	35,377.50	5,150.00	———	1,374.00
Congo	37	517,789.93	92,407.93	425,382.00	283,036.95	134,724.10	———	$7,620.95
France	7	4,734.37	4,734.37	———	———	———	———	———
Germany[3]	13	56,500.67	56,500.67	———	———	———	———	———
Greece	7	37,152.89	28,786.79	8,366.10	1,476.00	———	———	6,890.10
Haiti & Dom. Republic[4]	24	101,964.78	64,523.04	37,441.74	4,870.00	10,641.50	———	21,930.24
Honduras	—	4,960.72	———	4,960.72	1,948.00	1,676.44	———	1,336.28
Hong Kong	2	159,325.60	53,243.80	106,081.80	33,101.00	24,767.00	———	48,213.80
India	12	139,864.09	67,085.42	72,778.67	14,969.00	34,691.40	———	23,118.27
Israel	3	4,991.38	4,991.38	———	———	———	———	———
Indonesia	14	101,233.76	50,666.62	50,567.14	13,830.00	20,833.28	———	15,903.86
Jamaica	—	2,704.00	———	2,704.00	———	2,104.00	———	600.00
Japan	2	3,847.15	3,847.15	———	———	———	———	———
Jordan	10	318,698.42	79,708.12	238,990.30	30,885.00	660.00	207,290.30	155.00
Kenya	24	58,468.26	58,468.26	———	———	———	———	———
Korea	8	270,499.72	85,748.06	184,751.66	111,557.00	43,822.41	———	29,372.25
Malawi	7	8,221.94	8,221.94	———	———	———	———	———
Mexico[4]	7	7,505.21	7,505.21	———	———	———	———	———
Morocco	4	10,005.13	5,709.69	4,295.44	2,510.00	———	———	1,785.44
Nepal	4	5,690.82	5,690.82	———	———	———	———	———
Nigeria	21	38,281.59	38,281.59	———	———	———	———	———
Pakistan	5	3,752.81	3,752.81	———	———	———	———	———
Paraguay	11	199,163.68	108,022.08	91,141.60	24,071.50	740.00	17,620.13	48,709.97
Peru	—	1,650.00	———	1,650.00	———	1,650.00	———	———
South Africa	—	2,790.00	———	2,790.00	2,790.00	———	———	———
St. Lucia[4]	1	1,044.16	674.16	370.00	———	———	———	370.00
Switzerland[5]	3	3,768.34	3,768.34	———	———	———	———	———
Taiwan	—	72,180.30	———	72,180.30	16,734.50	29,133.95	———	26,311.85
Tanzania	12	153,879.53	26,651.03	127,228.50	107,306.50	6,667.00	———	13,255.00
Turkey	—	1,714.42	1,714.42	———	———	———	———	———
Vietnam	41	497,591.12	50,379.80	447,211.32	68,197.00	33,000.00	145,204.49	200,809.83
Yugoslavia	2	665.50	665.50	———	———	———	———	———
Zambia	12	23,920.85	23,920.85	———	———	———	———	———
Indirect Exp.		217,237.00	217,237.00	———	———	———	———	———
Administrative		208,363.00	208,363.00	———	———	———	———	———
Totals	354	$ 3,680,880.26	$ 1,431,528.11	$ 2,249,352.15	$ 1,041,816.45	$ 351,067.48	$ 370,114.92	$ 486,353.30

1. Conservative market value.

2. Christmas, layette, and leprosy bundles; school, medical, and self-help supplies; soap.

3. The cash item of $56,500.67 includes administrative costs for the entire Europe-North Africa program, non-reimbursable freight on material aid, and East-West services in behalf of Mennonites in Eastern Europe.

4. Administered by Voluntary Service.

5. Includes MCC's cooperative share in Agape-Verlag.

Note: Totals in this summary do not coincide with disbursement figures in the Financial Summary on the back page because this summary covers the total expenditures of the Overseas Services and International Education programs and the overseas portions of the Peace Section and Voluntary Service programs.

Financial Summary

For the Year Ended November 30, 1966

WE RECEIVED		
Gifts of Cash	$1,253.864.48	
Gifts of clothing, bedding, food supplies, etc., from churches and individuals	1,881,762.16	
Gifts of food items from the United States Government	370,114.92	
Other Income (Note 1)	707,408.32	
		$4,213,149.88
WE SPENT		
Overseas Services	$3,599,027.21	
Voluntary Service	256,537.76	
Peace Section	57,436.52	
Mennonite Disaster Service	20,387.14	
Mennonite Mental Health Services	27,831.44	
Other Expenditures (Note 2)	182,853.05	
		$4,144,073.12
Increase in Fund Balances		69,076.76
Decrease in Applied, Reserved, and Designated Funds (Note 3)		7,820.45

Note 1: Material aid repayments, trainee repayments, TAP salaries, Voluntary Service personnel earnings, and headquarters housekeeping and housing income are included in this amount.

Note 2: Certain categories of interest expense and depreciation, as well as headquarters housekeeping and housing expenses are included in this amount.

Note 3: Applied, Reserved and Designated Fund decreases consist primarily of reduced equity in institutions and headquarters through operations and expenditures for buildings and equipment.

Contributions for the relief, service, and peace witness of the Mennonite Central Committee should be sent through your congregation's offerings. Special gifts may be channeled through the General Conference Board of Christian Service. In Canada direct gifts should be sent to the provincial MCC treasurer.

Board of Christian Service

722 Main Street, Box 347
Newton, Kansas 67114

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NEWS

Blankets for Iron Triangle

Vietnam Christian Service rushed 500 blankets and twenty cases of soap to refugees driven from their homes by military action northwest of Saigon.

Six thousand refugees, primarily women and children, were forced to flee their homes in the early hours of Operation Cedar Falls, a combined action of American and Vietnamese military units in the area called the Iron Triangle, long a Vietcong base camp for activity in Saigon.

The operation began Jan. 8 in sixty square miles of dense jungle some twenty to thirty miles northwest of Saigon.

According to an American source only 200 of the refugees were adult males. The families were all considered to be hard-core Vietcong.

Vietnam Christian Service representatives Abner Batalden and Nguyen Van Ninh flew by U. S. helicopter to survey the refugee situation in the town of Binh Duong. They accompanied Dr. Nguyen Phuc Que, Special Commissioner for Refugees of the Vietnamese Government, who scheduled the trip.

Swiss M.D. to prison isle

Four thousand prisoners in three camps and 3000 soldiers and civil servants and their families lived on a Vietnamese prison island without benefit of a doctor's services until the arrival of Fred Stoffel, M.D.

Stoffel, a Swiss medical doctor working with Vietnam Christian Service, has been assigned to serve as a physician for the Vietnamese Government medical centers on Con Son Island. The island lies approximately 150 miles south of Saigon.

Each of three prison camps is equipped with its own dispensary and hospital ward. In addition, there is a TB ward for the prisoners, an almost completed forty-bed hospital, and an outpatient clinic.

Stoffel's appointment is awaiting the final decision of the Ministry of Health.

Workers make new friends Help medical programs

New experiences and new friends await the nurses and psychiatric aides serving in MCC's medical program in North America. Openings for Christ-motivated service exist in Newfoundland, Appalachia, and psychiatric centers in Maryland and California.

Newfoundland. "The country here is absolutely beautiful," wrote one nurse. "The Indians live across the river and the only way to get across is by cable car. When we arrived, the hospital was a mess—mostly due to the shortage of nurses and poor organization.

"It was a real experience working alongside the Indian and Eskimo girls who worked as aides. Theirs is a different and very real problem—socially and economically. Education and public health teaching are needed here."

Four nurses and a lab technician are presently serving at the International Grenfell Association Hospital at St. Anthony, Newfoundland. Although there are a number of Grenfell Stations throughout Newfoundland and Labrador, the work is centered at St. Anthony, on the northern tip of Newfoundland. The Grenfell Mission is international, interracial, and undenominational. Nurses and a lab technician are needed at this location.

Appalachia. "We had gone to visit some friends of ours in the 'holler.' He told us stories and she sang songs. At one point a pig got loose. What a racket. Dogs barking, pigs squealing, men yelling trying to get the pig back into the pen—and our friend kept right on singing. We thought we were in 'Lil' Abner' country."

The Appalachian hospitals are critically understaffed. Four registered nurses and one medical doctor are presently serving in MCC's medical program in eastern Kentucky. The doctor serves as a county public health officer and the nurses serve with the Appalachian Regional Hospitals, Inc.

The Appalachian Regional Hospitals, Inc., is a private, nondenominational, nonprofit, coordinated system of hospitals. Six are in southeastern Kentucky, two in southern West Virginia, and one in Virginia, with a capacity of over 1000 beds.

California and Maryland. The psychiatric aide is considered by the professional staff at the mental hospitals to be on the front line of involvement with the patient. The aide is responsible to guide, accompany, and be aware of the patients during the activities, appointments, and chores that constitute daily living.

The Mennonite Mental Health Services are pioneering in mental health care. Kings View Hospital, in California's San Joaquin Valley, provides both inpatient and outpatient care. Recreational facilities include a swimming pool and tennis courts.

Brook Lane Psychiatric Center is hidden among the foothills of the Blue Ridge Mountains on a 105-acre campus-type setting nine miles from Hagerstown, Md.

Volunteers receive a $15 monthly allowance during their first year of service and $25 per month the second year. Write to Personnel Services, Mennonite Central Committee, Akron, Pa. 17501, for more information on the various medical opportunities available.

MCC volunteers increase 584 saw service in 1966

During the past year, a record number of persons were assigned to Mennonite Central Committee projects scattered around the world.

Currently 584 persons are in service as compared to 512 in 1965 and 491 in 1964. These workers are active in thirty-two overseas countries and the United States and Canada. These figures do not include the staff members of the five MCC-sponsored psychiatric centers in the U. S.

The program showing the greatest increase over the past year is Pax. Another category showing a marked expansion is the Teachers Abroad Program in Africa, which was begun in 1962. Forty-one teachers were sent to Africa in 1966, bringing to 129 the total number of teachers assigned to Africa in TAP's five-year history.

The following tabulation gives personnel comparisons over a three-year period in four program divisions:

	1964	1965	1966
Pax	90	90	123
General Overseas	103	102	115
Voluntary Service	136	144	139
TAP (Africa)	59	64	95

This upward trend will likely continue. Over 380 persons will probably be available for service in 1967. Although the increased number of volunteers results in a stiffening of the screening process, applications from several categories of workers which are in great demand have increased. For example, more agriculturalists with college training are making themselves available for MCC's expanding agricultural program.

Medical doctors, nurses, natural and physical science teachers, mathematics teachers, and others with specialized training or experience are still urgently needed. Although there is a greater need for persons with specific skills and training, others with lesser skills are also urged to apply.

Persons interested in service opportunities should write the Mennonite Central Committee, Akron, Pa.

Cuban visitors disagree See more trials for church

Continued harassment of Cuban churches is reported by J. D. Douglas, British editorial representative of *Christianity Today*, who spent a week in Cuba "getting a firsthand look at how churches fare under Castro."

"The harassment continues more subtly than in 1965," says Douglas, "when fifty-three Baptists were arrested simultaneously. Thirty-four of them were brought to trial and sentenced for a variety of offenses, from espionage to 'twisting biblical texts for the purpose of ideological diversionism.' "

He cites the following as evidence: churches cannot build; theological students are whisked away to military service or to work camps. Unbelievers have been known to attend a church service, stand up at a given moment and sing the national anthem, then accuse those who do not join in of disrespect. According to Mr. Douglas, "a few pastors have become firm *Fidelistas* trusted by the regime, and their sermons and other utterances are considered to be political propaganda rather than Christian messages."

In another account published in *The Christian*, of which he is editor, Douglas criticized an interview given by C. I. Itty, associate secretary of the Department of Laity, of the World Council of Churches, upon his return from a two-week visit to Cuba ("Church members flee Cuba," *The Mennonite*, Jan. 24, p. 58).

Said Douglas: "I do not question the integrity of WCC observers. They have reported something of what they have seen. They are, nevertheless, committed to following a certain procedure which in this case ensures that their ministerial hosts in Cuba are those who in some degree have come to terms with the regime—and are concerned to exhibit its most favorable aspects. . . . Ecumenical observers may report what they themselves have seen, but ought not generalize."

Africans suffer inequality Apartheid harms everyone

The effects of apartheid on education in South Africa can be summed up in one phrase: separate but unequal.

This report by international scholars comes to a conclusion that Africans had long since reached—that the educational policy of apartheid is essentially intended to make the African majority "hewers of wood and drawers of water" while the white minority enjoys more orthodox education.

It raises doubts that this is good for South Africans of any race or for the prosperous South African economy, which increasingy needs skills.

The facts in the UNESCO report come mostly from official South African sources. They show that the number of Africans going to primary schools is increasing. But the percentage of national income spent on black schools is decreasing.

Funds spent on the school-meals program dropped from $1,758,400 in 1954 to only $98,000 in 1966. A 1960 survey showed that between 60 percent and 70 percent of the children were malnourished, some 50 percent needed nursing care and nearly 10 percent required hospitalization as a result of malnutrition.

The government's expenditure per African pupil shrank from 17.08 rand in 1953 to 12.46 rand in 1960-61. Africans, whose per capita income is one-tenth that of whites, are obliged to finance most of their own schools through special taxation. Missionary schools have been squeezed out. Any expansion in African education is expected to be paid for by increased taxation upon Africans themselves.

John Thiessen dies at 73 Former mission secretary

John Thiessen, former executive secretary of the General Conference Board of Missions, died Feb. 16 after a stroke the previous day. He was seventy-three.

He was born May 25, 1893, near Moundridge, Kan., the son of Mr. and Mrs. Jacob Thiessen.

He graduated from Bethel Academy and Bethel College, had a master's degree from Witmarsum Seminary at Bluffton, Ohio, and a B.D. degree from McCormick Theological Seminary.

He married Elizabeth Wiens on May 4, 1921, in Chicago. She died six months ago on Aug. 11.

The Thiessens first went to India as missionaries in September 1921 and served until 1949 at which time they returned to North Newton, Kan.

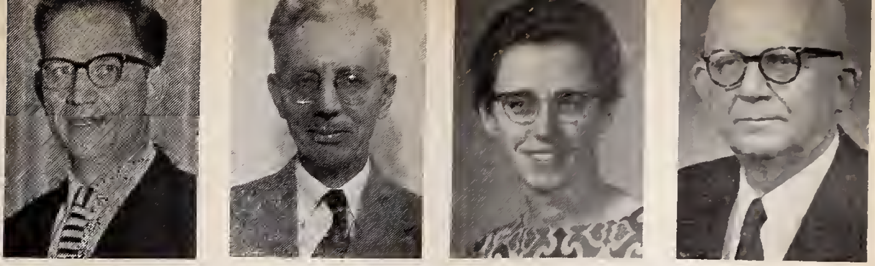
Besides his missionary work and his service as executive secretary of the mission board from 1951 to 1960, Thiessen held pastorates at Henderson, Neb.; Faith Church, Newton, Kan.; Alexanderwohl Church, Goessel, Kan.; and Bruderthal Church at Hillsboro, Kan.

He entered Moundridge Memorial Home in 1962.

Funeral services were held on Feb. 19 in the Bethel Church, Inman, Kan.

"Life for him had extended horizons," said Orlando A. Waltner, General Conference executive secretary. "He saw so many things to love and in which to delight."

CHURCH RECORD



Habegger, Moyer (Ministers); Wyse (Workers); Thiessen (Deaths).

Calendar

General

Mar. 1—One Great Hour of Sharing.

Mar. 12—Conference Sunday.

Apr. 20-23—Elkhart, Ind., Central District Conference.

May 4-7—Quakertown, Pa., Eastern District Conference, West Swamp.

May 18-21—Paso Robles, Calif., Pacific District Conference.

July 23-30 — Amsterdam, Mennonite World Conference.

Aug. 10-16, 1968 — Henderson, Neb., General Conference.

Canadian

Mar. 14-19 — Abbotsford, B.C., Ebenezer Church, evangelism workshop, David Wiebe, leader.

Central

Mar. 1—Normal, Ill., First Church, Lenten service, Elwood Wylie, speaker.

Mar. 5-7 — Bluffton, Ohio, First Church, stewardship institute, Lester Janzen, leader.

Mar. 8—Normal, Ill., First Church, Lenten service, Miley Palmer, speaker.

Eastern

Mar. 5-8 — Lansdale, Pa., Grace Church, Lenten service, Arthur Climenhaga, speaker.

Northern

Mar. 21-24—Freeman, S.D., Salem Church, special meetings, Abe Krause, speaker.

Pacific

Mar. 7-12—Ritzville, Wash., Menno Church, New Life services, Ray Roth, speaker.

Western

Mar. 2-7—Clinton, Okla., First Church, evangelism workshop, David Wiebe, leader.

Mar. 5—Inman, Kan., Hoffnungsau Church, mission day, the Elmer Dicks, speakers.

Mar. 5-9—Burrton (Kan.) Church, special meetings, James Waltner, speaker.

Apr. 1 — Newton, Kan., First Church, Bible school workshop.

Deaths

Henry P. Claassen, First Church, Beatrice, Neb., was born Sept. 23, 1889, and died Jan. 16.

Bertha Nickel Funk (Mrs. Peter D.), First Church, Hillsboro, Kan., was born Jan. 31, 1890, and died Feb. 5.

William Hamm, First Church, Beatrice, Neb., was born Feb. 18, 1891, and died Jan. 23.

Edison P. Kaufman, First Church, Pretty Prairie, Kan., was born Oct. 15, 1894, and died Feb. 4.

Tina Hiebert Koehn (Mrs. Frank G.), Alexanderwohl Church, Newton, Kan., was born Apr. 17, 1915, and died Feb. 7.

Kathrina Wieler Peters (Mrs. John D.), Bethesda Church, Henderson, Neb., was born Oct. 11, 1875, and died Jan. 26.

Henry B. Ratzlaff, Bethesda Church, Henderson, Neb., was born June 9, 1891, and died Feb. 3.

John L. W. Regier, First Church, Hillsboro, Kan., was born Oct. 21, 1894, and died Jan. 28.

John Thiessen, Moundridge, Kan., former missionary to India and executive secretary of the Board of Missions, was born May 25, 1893, and died Feb. 16. (See News.)

Anna Wiebe Wiebe (Mrs. Jacob J.), First Church, Beatrice, Neb., was born in Lichtenau, Germany. She died Jan. 4.

Workers

Rollyn Friesen, Bethesda Church, Henderson, Neb., is in voluntary service at the State Home and Hospital, Wheat Ridge, Colo. He is the son of Mr. and Mrs. Irwin E. Friesen.

Anne Warkentin, MCC worker on furlough from Indonesia was a missionary in residence at Canadian Mennonite Bible College during February.

Ferdie Wiens, Bethesda Church, Henderson, Neb., is in voluntary service at the State Home and Hospital, Wheat Ridge, Colo. His parents are Mr. and Mrs. John R. Kliewer.

Rosemary Wyse, a member of the Old Mennonite Church, has been assigned by the General Conference Board of Missions to serve as librarian to the Seminario Evangelico Menonita de Theologia in Montevideo. The seminary (administered by a board of directors from Argentina, Uruguay, Paraguay, and Brazil) has the cooperation of the Old Mennonite and the General Conference churches in North America which share equally in providing staff and finances. Rosemary's most recent position was assitant to the curator at Goshen College, Biblical Seminary historical library. She has spent an MCC summer term in Mexico, short terms in Chicago and South Texas, and a year of voluntary service in South America (Sept. 1963 to July 1964), during which time she organized the seminary library in Montevideo.

Ministers

Joe Atherton, pastor of Congerville (Ill.) Church has submitted his resignation to be effective July 1. He began his present pastorate during the summer of 1957. He plans to take a few years' leave from the pastorate and concentrate on his other business interests.

William Block, pastor of Vancouver (B. C.) Church has submitted his resignation to be effective July 1. He has been pastor of the church for eight years.

David Habegger, pastor of First Church, Upland, Calif., has accepted a call from the Hively Avenue Church, Elkhart, Ind., and will begin Sept. 1. Until that time Harvey E. Nunemaker continues as pastoral coordinator. Habegger also served churches in Oklahoma, Montana, Illinois, and Pennsylvania. He is a member of the General Conference Board of Christian Service.

S. T. Moyer has submitted his resignation to the Bethel Church, Pekin, Ill. He began his pastorate during the summer of 1957. A former missionary to India, he is retiring from active church leadership for health reasons. Presently he and Mrs. Moyer are in Florida for a few months during a leave from the Bethel Church. They hope to be able to return to complete their term. They plan to retire in Bluffton, Ohio, where they own a home.

LETTERS

Regain Anabaptist vision

Dear Editor: I would like to say "thank you" to Vincent Harding both for his article (Feb. 7) "Do we have an answer for black power?" and for his patience with us. I'm afraid that we middle-class, ethnic, white Mennonites too often don't even want to understand the conditions of the less fortunate. It is much easier to give a few spare dollars and then expect someone else to put "our" Anabaptist theology into action. Vincent, please try "sticking it out" with us. We need people with a different racial and cultural background to help us regain the Anabaptist vision. *Ivan R. Unger, M.D., 615-8 Ave. N., Saskatoon, Sask.*

On church record keeping

Recently I was asked to look into the best system of church record keeping for our relatively-young Arvada (Colo.) Church. Since I am interested in Mennonite genealogy, I have seen many European church records with their merits and pitfalls. One may generally say that the Prussian and Russian Mennonites kept good records of births, baptisms, marriages, deaths, burials, and transfers since about 1800. Some few records came to America and are a source of high genealogical value. Originally, record keeping in Europe was the domain of the churches, until the state authorities since Napoleon started official records of vital statistics. In a way, this was unfavorable to Mennonite church record keeping, since the recorders and pastors felt gladly relieved of the "burden" of record keeping. This is unfortunate. The majority of church records, however, were kept on as previously.

When the Russian Mennonites came to America, they were eager to keep good church records. But, somehow, it seems to me that the younger generation has lost the sense of good record keeping. The official state records of vital statistics certainly are kept, but the individual churches should be encouraged to keep good records as well.

Among others, I contacted the main office in Newton to get a recommendation for a good church record book. All I received, however, were some pamphlets on how to file the names of church members in a card file. This cannot be regarded as satisfactory for permanent record keeping. File cards can be taken out and get lost. Only a recording in a permanently-bound book with document proof ink is satisfactory. Records should be clearly written and be complete. They should contain the dates and places of vital statistics. Months and names should be spelled out. Abbreviation should be avoided. Remember that recordings are to be read and understood by future generations. Errors should be scratched out only once and remain legible, and then be corrected with date of correction added.

My final recommendation for a church record book was the one offered by D. W. Friesen and Sons, Altona, Man. I recommended that our church purchase two copies: one to be kept in the church and one in the parsonage, in order to avoid fire hazards. After the records are completed, one copy should be deposited in the Bethel College historical library with microfilms in other libraries, and the other in a state archive with the provision that the local church still owns the records and has access to them. In a recent visit to Kansas I found that important church records (in German) are stored in homes by older people. They should be microfilmed or stored in the Bethel College library.

My unsatisfactory experience with the information on church record books from Newton suggested to me that there is nobody in the main office who is in charge of guiding the individual church on the important question of good record keeping. Maybe good record keeping is not regarded as important, but it should be. We should not leave recording of vital statistics to the state authorities. The church has an older tradition of record keeping and should maintain their once high standards. *Adalbert Goertz, 3005 Dover Drive, Boulder, Colorado 80302*

Still walking and marching

In a notice in our Jan. 3 issue, we indicated that we would not publish any further discussion on the Bethel College peace walk after that week except for letters from outside North America. Following are two such statements.

November 11, 1966
Newton, Kansas
Isaiah 52:7

These beautiful feet—
moccasined, sneakered, oxforded—
walk quietly toward a tomorrow
of peace.
But I am afraid of the other feet,
boot-tramping down Main Street
under helmets and flags.
I am afraid of the other feet.
Under the drumbeat, the prophet's
voice, *boots of the trampling*
warrior shall be brought low.
When? Until then? How long
must the beautiful feet walk
quietly?

Elaine Sommers Rich, International Christian University, Mitaka, Tokyo, Japan.

Numbered with Encouragers

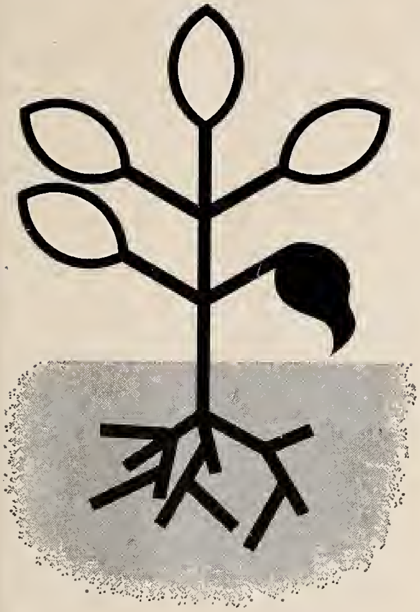
To the Editor: Thank you for "Peace Walk Baffles Peace Church" in the Dec. 13 issue of *The Mennonite*, particularly thank you for the accompanying editorial. We are grateful for these reminders to repentance.

We are not in the habit of writing letters to editors, but it occurred to us that over such a powerful pen protests might arise.

If so, we want to be numbered among the encouragers. *Marvin and Mary Alene Miller, 587 Osawa, Mitaka, Tokyo, Japan.*

About writing letters

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.



The Plucked Leaf

Nancy Bartel

HERE'S YOUR MEDICINE. It's good for you. It will help make you well."

Then the white mass turned and left the room.

"Sure it'll help make me well," thought the old man bitterly. "How can it do anthing else when I'm not sick to begin with. It's just that I'm old. I'm not sick.

"Maybe I am sick—sick with old age. But I'm healthy. I haven't had a cold for months. I feel good. If I ever get out of this rotten room, I'll feel young again."

The old man leaned forward in his rocker, his elbows resting on his knees. He hated the ugly room. The gray walls seemed to sigh with despair. Against one of the walls was an old, faded dresser which had been white at one time. Its mirror which had once reflected clearly now reproduced a crackled image. Beside his rocker was a scarred end table. The high ceiling made the room seem more like a well than a place to live.

"Here's your medicine." In an overly-sweet, coaxing tone he imitated the nurse's voice.

"What does she think I am, a child? I'm at least fifteen years older than she is. She treats me like I'm in my second childhood. But I'm not, and never will be—unless she and all the rest of them drive me there."

"It's time for your breakfast.
"Take your medicine.
"It's lunchtime.
"Take your medicine.
"It's suppertime.
"Take your medicine.
"It's bedtime.
"Take your medicine.

"Doesn't she know anything else? It's a recording she plays every day; even handing out the medicine like a machine."

Slowly, he pulled himself up out of his chair and looked around the room. Moving the chair so that he could get by, he walked over to the tall, narrow, sparsely-curtained window. On the windowsill was a plant. He didn't know what kind it was, nor did he care. It was something living. He felt the earth in the pot; it was dry. Picking a cup up from his dresser, he went to the bathroom to get some water. While he was watering the plant he noticed a leaf that was beginning to wither.

Figuring that a change of scenery might do him good, the old man walked down the second floor fire escape and then to the sidewalk. He didn't have too much of a choice where to go. The town was small. In fact, he went through no decision-making process at all. His feet just knew which way to go. Slightly hump-shouldered and with a faraway look in his eyes, he headed toward the town's only general store.

He loved to walk outside. It made him feel free and, sometimes, even young again. There were no white masses, at least, not usually, to mar this feeling of life.

Then he remembered what happened a few weeks ago. He had wanted to go to another nearby town. No one would take him. Since it was a nice day, he had decided to walk for awhile and then hitchhike the remaining distance. His return trip followed the same pattern. A familiar car stopped to pick him up. Behind the steering wheel was that familiar mass of white.

"What are you doing here? Don't you know where you belong?"

He had remained silent, looking straight ahead with a fixed, glassy stare during the ride back. His mind was whirling. "How would God let something like this spoil the out-of-doors? The old woman follows me wherever I go!"

But he wasn't going to think about that now. He had gone for a walk to get away.

When he reached the store, his feet automatically turned to go in. Being in the store gave him a feeling of satisfaction. He could buy what he wanted to. After making his purchase of apples, oranges, potato chips, and cookies, he left the store. Instead of going back, he continued on.

The town had changed a lot since he was young. Here was where the blacksmith shop used to be. He could remember bringing in his plowshares to be sharpened. He had always prided himself in his well-kept farm equipment. He had never been rich, yet he had provided quite adequately for his wife and three sons.

"Then I was worthwhile. They depended on me—but now—."

He remembered the small, white frame building where he had attended school. Now in its place was a big, brick high school. He could easily recall the bitter controversy about whether or not to build it. After a lot of persuasive talking by him and his friends, the vote had finally carried in favor of building. How glad he had been.

"Then I really amounted to something in this community—but now—."

By this time the man was almost at the edge of town. He pulled his watch out of his overall pocket, looked at it, then squinted at the sun.

"Must get back," he said to no one in particular. "It's almost time for 'It's lunchtime.' I'll have to sneak my food in past her, or she'll ask 'Don't you get enough to eat at the table?' "

As he was walking back, he noticed a young boy riding a red bicycle. The whistling boy seemed so happy, free, and alive. It reminded him of when he was young.

"Brown, that was the color of my bike. I could go where I wanted to on it. Fishing line, worms, lunch bucket, and my bike. That was the beginning of a perfect afternoon. I could ride almost a mile without touching the handlebars. Better than any other kid in school."

He climbed the fire escape to the second floor. Holding his sack of fruit underneath his own brown double-breasted suit coat, he shuffled hurriedly down the corridor to his room.

"It's lunchtime," the mechanical tone echoed down the hallway.

He walked down the creaky flight of stairs to the main floor. There he joined the stooped, gray-haired, shuffling procession to the dining hall. He found his place at the table and sat down. He observed the usual abundant supply of food. There were bowls of vegetables, a big platter of meat, a salad, bread, and little dishes of peaches. Mealtimes were all right; the food was good, and the atmosphere was a little different. It was a change from chair-sitting.

After a few mumbled words, the food was passed and people started eating. Three aproned white masses came to pour the coffee. The old man always looked forward to this. Even though they didn't have time to speak, he could sense a feeling of concern coming from them. It was as though their recipes had as two of their basic ingredients, concern and appreciation.

Except for "Pass the potatoes" there was no conversation during this meal, or any other meal, for that matter. The only sounds in the dining hall were the clanging of silverware against the pink-rimmed dinnerware, the slurping of hot coffee, and the clicking and chomping sounds of false teeth. After everyone was through eating, a few more words were mumbled, and the folks began shuffling back to their rooms in the same irregular rhythm patters.

After everyone else had left the dining room, the old man drank the last of his coffee. He waited until the aproned masses came to clear off the tables, thanked them, and then went up to his room.

"Take your medicine. After such a long walk this morning you should take a nice, long nap."

The white form turned and left.

With his wrinkled, high-topped, black shoes still on, the old man lay down on his bed, but sleep wouldn't come.

" 'Take a nice long nap'—blah. I'll take a nap if I want to. She doesn't have to treat me like a child.

"Nice walk this morning. Trees are so pretty when the leaves begin to turn colors. Reminds me of when I was a boy. I rode my bike to a grove of trees about two miles from home. If I sat quietly I could watch the squirrels gathering up nuts and seeds, getting ready for winter. I used to dream of being a squirrel.

"My bike was a good one, even though it was rusty and had bad tires. I'm glad my children could each have one. My bike was almost like a dog to me. A good companion. Companion. Happiness. Freedom. Nature. Independence. Bicycle. Companion. Freedom. Bicycle."

The old man drifted into sleep. Fifteen minutes later he awoke suddenly. In his mind was an exciting idea. He was going to get a bike!

He shuffled down to the general store with a new spirit; he even attempted to whistle a tune. The clerk looked at him rather peculiarly when he asked if they had any secondhand bicycles.

"No," she said. "But why don't you try the gas station."

Fortunately, the station did have some secondhand bikes. They were not in the best condition but that didn't bother him. He paid the station attendant ten dollars and wheeled a rusty, blue bike out onto the sidewalk.

A strange sensation passed through him. It was almost foreign, yet vaguely, he could recall a similar feeling. Adventure, competence, challenge, happiness, security, a mixture of these, plus two or three unknowns were the components of this sensation.

To a passerby it would have been an interesting sight — a gray-haired, stoop-shouldered, old man wheeling a bicycle down the sidewalk. The old man didn't think about it.

As he was wheeling the bike back to the home, a feeling of anxiety started to develop in him. At first he didn't know just what it was. Gradually, it began to take shape in the form of a fear. Soon, even the fear became more clearly differentiated—the white mass. She was sure to disapprove. When the old man reached the home, he hid his bike in a shed behind the building. Then he walked up the fire escape to his second-floor room. He sat in his room till "It's suppertime," thinking about the brown bicycle he used to have.

The next morning he was awakened by "Time to get up." Somehow it didn't sound quite as mechanical as usual. When the mass came in to make his bed, his feelings of inadequacy didn't even flare up.

A bird was singing in a nearby tree. He looked out of his window to see it. Although he couldn't find the bird, he noticed a couple of young squirrels running from tree to tree. The multicolored leaves seemed prettier than usual. Then he noticed that even his plant looked healthy. The withered leaf had almost revived.

After breakfast the old man went to the shed and wheeled out his bike. The same sensation he had felt yesterday reappeared; the brisk morning air activated it.

First he wheeled the bike around the lawn. He needed to gain a little more self-confidence. From the kitchen window he saw the aproned masses nodding their approval. Finally, he felt ready to try it. He put both feet on the pedals and weaved for a short distance before he lost his balance. With the next try he was a little more confident; that sense of balance was slowly coming back. He got off to rest awhile.

Then behind him he heard some movement. It was the white mass. "What kind of a young chicken do you think you are? Do you realize you could fall down and break your hip? Why don't you give the bike to your grandson? You're too old to be doing things like that."

Then she turned and went away.

His shoulders seemed to be more stooped. That strange sensation had been neutralized. When he got up to wheel the bike away, he had no feelings of confidence or adequacy. His spirited shuffle turned into a dejected drag. After he had returned the bike to the shed, he pulled himself up the fire escape, and then to his room.

Everything seemed so drab and old. The springs of the old, iron bed creaked painfully as he sank down heavily on it. He said nothing; he thought nothing. He felt like a vacuum.

Still in this state of emptiness, he got up and walked over to the window to look at the nameless plant. One of its leaves had died. He plucked it off and threw it away.

MENNONITE MEN

Concern for social justice

In Matt. 10:39 these words are recorded: "He who finds his life will lose it, and he who loses his life for my sake will find it." This same expression with slight variation may also be found in Matt. 16:25, Mark 8:35, and Luke 9:24.

One cannot read and study the Gospel accounts very deeply without soon becoming aware that Jesus spoke words of comfort on some occasions and, perhaps equally as often, spoke words of a disturbing nature.

Generally speaking, comforting words were spoken to the poor and downtrodden, those who were considered hopeless sinners, those who had physical and mental disorders, and those who were discouraged. On the other hand, harsh and disturbing words were often spoken to the proud religious leaders, to those who were good and righteous in their own eyes, and those who were prosperous and concerned with their own welfare.

Many are the times and occasions when the Christian's experience should lead him to the comforting passages of the Scriptures. To claim the rich promises of the Gospel accounts is one of the great joys of Christian living. However, there is danger of becoming so engrossed with a comfort-complex that the Christian may overlook those passages of the Scriptures that require discipline.

It has been said that the task of the church is to comfort the disturbed on the one hand, and to disturb the comfortable on the other. There can be little doubt that men need to be shocked out of their complacency.

Today there are many social injustices that could, and should, disturb the concerned Christian layman. In our own land the frightful implications of the racial revolution with the current undertone of "black power," and with leadership of nonviolent organizations moving toward violence is cause for concern. Certainly, the Christian men of the church have a responsibility toward the racial minority groups who are treated unjustly. Perhaps the first step that the Christian layman can take is to examine his business practices, motivations, and his thinking to make sure that he is not contributing to the problem.

Another question that should occupy the minds of concerned churchmen is to determine, as peacemakers, how they can most effectively protest against our nation's participation in war. The many facets of immorality and injustices that war promotes are baffling and hard to comprehend.

The incident of capital punishment is another area that Mennonite Men could very well be disturbed about. In reality, the whole gamut of penal procedure needs to be evaluated carefully to determine the Christian's responsibility toward prisoners.

Many other social evils and practices need to disturb the minds of the concerned Christian man. The increasing liquor consumption, drug addiction, divorce, sexual promiscuity, and child desertion are some of the signs of moral decay. The natural reaction for a comfort-minded church society is to turn its face with aloofness from those who are caught in these evils.

The temptation in this comfort-oriented society is to seek a status which permits us to live undisturbed, convenient lives. We build nice comfortable homes and equip them with the latest gadgets. We build beautiful church buildings with comfortable pews that are used, on the average, about two to three hours every week. We drive sleek autos that match our economic status, and we strive for the jobs, business, or farm operations that are the most lucrative.

With such affluence it becomes difficult to understand the feelings and circumstances of the unfortunate and downtrodden. We are tempted to think that the underprivileged and the poor are such by their own choice or failures. It becomes easy to justify our lack of concern and our complacency by accepting the attitude that we are more godly, more intelligent, or more industrious. All these may be true to some extent, but the words of Jesus come to disturb "For whoever would save his life will lose it, and whoever loses his life for my sake will find it" (Matt. 16:25).

Editor, Richard F. Graber, Moundridge, Kan.

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*Supplemental reading for the Sunday school lesson of Mar. 5, "How Shall We Pray?"

COVER

"When the owners conclude their devotions and return from prayer, they will put on the same shoes so soiled by the problems of life and go back to the same paths and roads, the same work and the same weaknesses." See "When Worship Changes Our Walk."

"Slightly hump-shouldered and with a faraway look in his eyes, he headed toward the town's only general store." See "The Plucked Leaf."

CONTRIBUTORS

Glenn H. Asquith, 438 East Spring Ave., Ardmore, Pa. 19003, is editor-in-chief of the Board of Education and Publication of the American Baptist Convention.

Elizabeth K. Wedel lives at Route 1, Halstead, Kan. 67056.

C. N. Hostetter, Jr., 607 West Cherry St., Palmyra, Pa., is a Brethren in Christ pastor and chairman of the Mennonite Central Committee. His article is adapted from an address given to the 1963 annual meeting.

Nancy Bartel, Putnam Hall, Room 324, Manhattan, Kan. 66502, wrote her story as a student at Bethel College.

CREDTS

Cover, John Mast; 157, John Hiebert.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly, Editorial assistant: Loraine Rupp. Art director: John Hiebert, Business manager; Walter D. Unrau, Circulation secretary; Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

We have suspicious thoughts when we see our friends whispering. "They're talking about me," we think. But it is a terribly egocentric idea. The truth is that most people are just as I-centered as we are. They think of themselves as much as we think about ourselves.

But when you come to the Bible, it pays to be suspicious. The Bible does talk about you because it is a book of experiences. And it helps us most when we match our experiences against it.

We can match our experiences, for example, quite easily with Peter. Especially if we think of Peter the disciple before he became Peter the apostle. Peter is an example of how all of us can talk a much better religion than we are able to live. All too often, like Peter, we deny the Lord to whom we have pledged our allegiance.

We can match our experiences with Job. We may not be able to speculate in such highfalutin terms as did Job and his friends. But we, like him, are often puzzled by suffering—both the suffering we endure and the suffering that comes to our friends and families.

We can match our experiences with those of the children of Israel. How often we wander around in the wilderness. How often we crave the leeks and garlics of Egypt. How often we worship the golden calves of a way of life we supposed we had left behind when we crossed by the waters of baptism into the promised land of Jesus Christ.

No matter where you may turn in the Bible, you can hardly read a page before you can say, "This is talking about me. This has happened to me. This is the way I feel."

Happily, at places, we may also say, "This is the way I want to feel."

So the Bible has many ways in which it opens up windows in our lives so that we can see ourselves. It can also open up windows so that we can see God.

We have looked through the windows of Psalm 23. We have seen God and His salvation through the shepherd, the pasture, and the waters. Look at the path and again you will see God's salvation.

"He leads me in paths of righteousness/ for his name's sake" (v. 3). The path is a place to walk. The sheep follow where the shepherd walks. Those whose souls have been restored by the still waters follow where Jesus Christ walks.

What good is it to be saved if we are not saved for a purpose? What value are green pastures and still waters if we walk in paths that destroy us and destroy the lives of all those who like sheep follow us?

Jesus identified himself with this text when He said, "I am the way, the truth and the life" (John 14:6).

Our conduct is important. But it is more than our conduct. It is God's conduct.

Fod God's honor is at stake. For as He leads us so His name will be honored. The verse says, "He leads me in right paths for his name's sake."

So as Christ leads us, so His name will be honored. Or is the shepherd's honor in our hands? As we follow, so is the name of Christ made known.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

82:10 MARCH 7, 1967

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O Lord, who hast loved the church and given thyself for it, sanctify and cleanse it by Thy word. Remove all needless divisions and take away the spirit of rivalry and jealousy. Rebuke all our uncharitable judgments of one another, and unite us all in Thy holy work. Bless all who love the Lord Jesus Christ, by whatever name they are called; guide them into closer fellowship with Thee. Preserve Thy church in unity and peace. Keep it from trusting in the favor of princes or the power of riches or the ways of the word. Give it increasingly trust in the power of prayer and holiness, and in the unfailing guidance of Thy Spirit. Amen.

Grass Roots Conference

Several months ago, the Board of Christian Service held a consultation by mail with the church councils of the General Conference Mennonite Church. Seventy-six responded to the invitation to participate. Following are the questions that were asked and a sampling of the responses which came out of these group discussions.

Leadership to Vietnam Protest

Is the Mennonite church willing to go beyond the more glamorous role of providing relief in Vietnam for which we receive praise to the painful role of protesting some of the American policies that cause destruction in Vietnam? Would you support going beyond letters and visits to government officials to publish large ads in one or two widely-circulated papers calling the United States and Canada to a new kind of moral leadership in the world in regard to Vietnam? (Majority of church councils opposed this action though majority of individuals polled, according to an incomplete report, favored this action.)

There were some questions about the usefulness of these ads. One brother mentioned that it was not popular to be a conscientious objector during the last World War, and this would not be popular either, but it ought to be done. *British Columbia* (50).

The men were in full accord that Christians and the Mennonite church have a right to protest and speak to the government about moral issues. They would not oppose a newspaper ad, but they question its effectiveness in reaching the key man, President Johnson. *Ohio* (20).

If U.S. withdraws from Vietnam, are we willing to take the consequences? *Kansas* (18).

We would look for a most constructive type of ad, one that expresses concern, not one that "gives them a piece of our mind." We dare not shrink back because of unpopularity or even danger, however, we need to speak wisely. *Manitoba* (58).

Depends on what the ad says. We want it to use the Scriptures. We need to realize that many senators oppose Vietnam. Many people are anti-war in Vietnam. *South Dakota* (33).

Yes, if there is a possibility that it would help to promote peace. *Ontario* (63).

We have a unique position in the relief role. To call this a glamorous role would not be truthful. This is an opportunity the Mennonite church has. More national coverage of this work would be better than full-page ads. *Pennsylvania* (5).

Rather, live constructively and show a way out. (1).

The members do not favor bringing out undue criticism. *Nebraska* (43).

If the approach would be positive and would offer constructive suggestions. *Kansas* (9).

This question, especially, made the group feel as if we were being asked to give assent, or not give assent, to a specific type of protest (i.e. newspaper ads) but without the knowledge of exactly what the ads would say. *Kansas* (27).

It is the unanimous opinion of our church board that the protest movement in our churches today concerning the role of the United States in Vietnam is, for the most part, outside the role of our churches' best interests. We feel that the public (and we are part of it) is sick and tired of all this continual protesting on this Vietnam issue in our churches. There is no doubt that in most cases the efforts of people in these fields are sincere and we don't wish to deprive them of their just rights to do as they feel led to do. But we should also realize that the conditions that exist in Vietnam are not going to change unless the hearts of the individuals concerned are changed by Jesus Christ. We feel that if all the time and money spent on these protest movements were spent in winning the souls of our next door neighbors to Jesus Christ, the General Conference would be a much greater body than the approximately 50,000 odd that we are. How many souls have been won through protest movements instead of personal witnessing? *Oregon* (7).

We should all witness wherever we are. We should also be willing to go, as individuals, as do Paxmen, nurses, MCC personnel, to spread the tidings of love and goodwill wherever and whenever possible. *Manitoba* (70).

We don't believe in being identified with the crackpots. *Oregon* (11).

Make every effort to publicize position short of paid ad. *Indiana* (12).

Most felt newspaper ads would not fulfill the *stated goal,* a goal which most were in accord with. Are there any other ways? *Illinois* (21).

Our board felt that such ads might antagonize more than help. Why do we only ask the governments of the West to withdraw and lay down arms? I feel, too, that many people who are not with you in your methods of witnessing at this point would begin supporting you if it was also pointed out that the communist powers are doing wrong by their aggressive moves. If you feel we should not speak to them also, could you tell us why not? *Ontario* (71).

Use your efforts to promote peace but refrain from marches. *Manitoba* (68).

A large majority felt that the best witness can be made through relief efforts and in serving others, and that our money will be better spent in this way than in purchasing newspaper advertising. *Pennsylvania* (34).

If ads are published they should be carefully worded and constructive, rather than simply critical. Congregations should be urged more strongly to send letters to congressmen and officials; might be much more effective than ads. (2).

We are against war, against injustice, be it in the political field or in the social or in the economic field. Once we begin to protest publicly and openly, why, then, the Vietnam situation only? Why not also the disgraceful murders at the Berlin Wall and many other similar situations? *Manitoba* (69).

We should speak to our government and pray for it. Money should be used for missions. We should stick to a positive Christianity. *British Columbia* (49).

A lengthy discussion followed, from which it was felt that we should take a "hands-off" view, and that we should be much in prayer for the situation as a whole and especially for the innocent victims who are so vitally concerned. It was suggested that the secretary reply to the peace committee, expressing our view that the church, as in its earlier history, should not work against government policy; also, that by saying the U.S. should withdraw from Vietnam, we are placing ourselves on the leftist side. *Saskatchewan* (51).

Work with refugees in Vietnam: "Best witness can be made through relief and in serving others."

It is doubtful that this would influence the people that need to be influenced, namely, the congressmen. We have received favors from our government in that we may serve in alternative service. This idea (of further protest) is sort of meddling in the government affairs which is in violation to the concept of separation of church and state. One member suggested to answer this whole form with the word "nothing." The members of Congress know our position. *Pennsylvania* (47).

The "no" responses were chiefly on a stewardship basis. Is this the best way to spend our money? *Pennsylvania* (28).

We, as a believers' church, have a higher commission than to get involved in politics. Our gospel outreach will be weakened and slanted if we move in the direction of protests to government. *Manitoba* (64).

We feel that this is not the correct time for this action. *Ontario* (56).

In communications with our government, we might tell them how much we appreciate their efforts, encourage them to try "seventy times seven" but never to give up, and tell them we are praying that our diplomats might be instrumental in achieving the peace that we believe to be the will of God. *Manitoba* (60).

Personal contact with proper officials if possible, would be wholesome, but antagonistic ads would seem completely contradictory to our way of witnessing. *Oklahoma* (31).

None are in favor of newspaper splashes. Are we seeking publicity? What is meant by "a new kind of moral leadership"? What else do we have to offer the government now as an alternate to what they are doing? *Washington* (36).

We, as a board, do not believe we should pressure any government under which we live to change its policy in either foreign or domestic affairs, except as it affects our own beliefs, and, therefore, actions in relation to our fellowmen and our government. *Ontario* (55).

This is always controversial as to whether it would do more good than backfiring as was demonstrated in the mail march at Bethel. *Kansas* (19).

Initial reaction here is that we should use extreme caution in this kind of an approach. Danger is that we would possibly be identified with other protest groups with which we are not in sympathy. *South Dakota* (45).

We have no biblical mandate to meddle with politics. *British Columbia* (67).

Baking relief bread in Saigon: "We are against war, against injustice, be it in the political field or in the economic field."

RELIEF TO NORTH VIETNAM

The Mennonite Central Committee has been unable to place relief workers in North Vietnam. The Red Cross has channels to send medical supplies to war victims in Vietnam. Should we send medical supplies to the Red Cross for equal distribution to North Vietnam and South Vietnam? (Majority of councils supported this action.)

We have a positive unanimity on this! Very good! *Indiana* (12).

This is positive witnessing. *Kansas* (19).

With regard to aid to the North, we feel that we should be careful not to use it as a taunt to the Americans, rather than as aid. If opportunities arise where medical help is needed and we are in a position to give it—sure, but why make an issue of it when our effort in Vietnam is not big enough to make much of an impact, even in the South? When peace comes and they accept our workers we should give them all we can. *Manitoba* (60).

Yes, we should do it quietly and humbly. *Manitoba* (61).

Do we have confidence in the Red Cross for adequate distribution? *Kansas* (18).

Aid through Red Cross will not show our direct witness as Christians, we would prefer to send through a MCC representative if provisions could be made. *Kansas* (6).

One brother mentioned that if it takes money out of the mission treasury to give to the Red Cross, he was not for it. *British Columbia* (50).

We feel our relief efforts should go to all needy people, regardless of what country, whenever possible, and in whatever workable manner is possible. *South Dakota* (45).

There was much hesitancy here, because we might be causing the death of some of "our" boys by helping in North Vietnam. It was only in light of Christ's call to love our enemy and our neighbor, and the belief that love will do more good than bombs that we decided thus. *Illinois* (41).

Our group favors a strong emphasis upon Christian service to help alleviate the plight of war-sufferers. We are in favor of utilizing such channels as International Red Cross to help provide medical aid for those in North Vietnam. One concern is that these channels be carefully evaluated as to whether they are getting the goods to the people of need. *Washington* (37).

We are doubtful that the North Vietnamese government would recognize Red Cross; civilians wouldn't get any of it. *Washington* (36).

We are all for helping people in need. This is a good way to witness. This is what Jesus asked us to do. *Ontario* (71).

Several of the council who served in the armed services in World War II were not sure if the Red Cross was dependable. Would the supplies wind up where they were intended to go? They urged that we keep looking for additional ways to get relief to North Vietnam. *Pennsylvania* (28).

Since Frank Epp was here recently to give us the facts on Vietnam, the men feel that we should give non-strategic aid, medical supplies, equally to all sides. This aid should be identified as coming from Christians, in the name of Christ. *Ohio* (20).

Our use of the Red Cross must also be carefully evaluated. We have never been able to receive a financial statement from that organization. *British Columbia* (53).

Rather than the church itself becoming too involved in politics, we feel that its energy should be directed towards increased help in relief, rehabilitation of displaced persons in Vietnam as elsewhere in the world, and other projects that help underprivileged people help themselves. *British Columbia* (52).

Would the villagers or the Vietcong army get the supplies? Do we have adequate supplies to go beyond the South Vietnam work and branch out or are our supplies being used to capacity? *South Dakota* (33).

We feel that this would demonstrate that love is not determined by the flag flying over us but by the love of Christ in us. *Oklahoma* (31).

Wouldn't we be aiding the military machine? We have counseled our boys not to go into the medical corps. We wouldn't be neutral but helping the enemy. *Oregon* (11).

We do not feel that the love of Christ can be shown through an un-Christian group. *Minnesota* (15).

Relief, and any and all possible missionary efforts, after the war. *Yes! Pennsylvania* (17).

It would be an act of dishonor and demoralization to the people and armies of the U. S. *Illinois* (32).

Leave it up to the Red Cross. *Manitoba* (54).

To send any supplies to Vietnam, be it South or North, and to hand it over to the government is unwise. It will be used for their political aims. To this we object. *Manitoba* (69).

If the Red Cross has the right to supply the North Vietcong, then we would favor this. If this is something that isn't being done, the council would oppose this. *Pennsylvania* (5)

If this is given to the International Red Cross, by all means, do so. Any kind of relief work should be done before shooting starts or after it ends. *Kansas* (40).

WITNESS AGAINST U.S. POLICY

Should the Conference officers and the peace and social concerns committee lead more boldly in a witness against American policy in Vietnam? (A majority of councils approved, though a majority of Canadians opposed).

The word courageously was preferred to "boldly" since the latter meant some undesirable things to us. *Illinois* (41).

There was recognition here that some of our people do feel "pushed" in this area already. The majority felt we need help by way of information and that the pushing and prodding that come to us through the Board of Christian Service and *The Mennonite* are necessary and helpful. *Kansas* (42).

With discretion. *Manitoba* (58).

We feel that a bolder witness ought to be carried on but not in the form of marches and demonstrations. More in the area of writing of public articles and direct contacts with Washington. *Kansas* (9).

We are in favor of witnessing more boldly in a Christian way, in cooperation with other churches, in order to increase the effectiveness of our witness and to help bring this war to an end. *Ontario* (62).

This money could certainly be used more profitably in mission work. *Manitoba* (61).

The council is not opposed to doing something positive to help change the pattern that is being followed. They feel that it is more important to present a positive program, rather than always protesting against the present one. *Kansas* (44).

There was a question as to what was meant by "boldly." A few thought one might proceed with more wisdom. *Oregon* (11).

Our group voiced some frustration in that there is complete agreement that we are involved in a shameful and disastrous course in Vietnam, but we are not clear on what our witness should be. *Washington* (37).

We should pray for the heads of our government in policy-making so that they will have wisdom and understanding to bring the war to an honorable and peaceful settlement. The Conference officers should be more concerned with affairs *where* they may work *unhampered*. There is so much good that can be done without entering controversial areas where we do more harm than good. *Kansas* (40).

Whether to lead more boldly or not depends on what direction such leadership would take. Consensus of our discussion is that we do not believe it to be a function of the church to dictate to the United States or other governments what course of action they should take, but rather, that our nonresistant position is a personal position of individual Christians who feel that they personally cannot participate in the war effort. We do not expect to be able to change the world. *South Dakota* (45).

STAFF IN INTERNATIONAL RELATIONS

If you believe the conference should move ahead, would you favor hiring

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staff in international affairs to supplement the work of persons now giving marginal attention to these matters in the General Conference and Mennonite Central Committee offices? (Majority of total councils approved, though a majority of Canadian replies opposed.)

All voted yes because of the value such a person could have for keeping us informed. *Illinois* (41).

We would favor hiring more staff, providing no pastor be asked to resign from his position to accept such a position. *Pennsylvania* (47).

If mature Christian laymen will fill these roles. *Illinois* (32).

Again they felt that Frank Epp did much good, not only in our churches, but in the newspaper, radio, and TV publicity. A man like him could do more good in Washington than a pious, but uninformed, person. We need people who can speak with authority. We need persons who can give us the facts. *Ohio* (20).

If someone is not prophetic or leading out, where is the testing of our faith going to originate? (2).

On hiring staff there was quite strong feeling that this would be helpful in getting more information to our churches. *Kansas* (42).

There have been wars since the beginning of the human history and they will continue to the end of time. The political and the social situation in the time of Christ was no better than what it is now. Christ did not set himself up to be an authority, giving direction to the various problems of His days. He healed the

Students at Swarthmore College maintain a daily witness at a suburban Philadelphia railroad station: "We, as a believers' church have a higher commission than to get involved in politics."

WE'RE THINKING about Vietnam
join us

wounded, fed the hungry, comforted the bereaved, and preached the gospel. *Manitoba* (69).

Let us speak—but in regard to hiring someone, it might not give proper witness. *British Columbia* (49).

Would rather see added personnel at work in Vietnam; one person could even act as an informer for us, so that we get the whole truth, as we cannot depend on newspapers or even the government giving us the truth. *Washington* (36).

We don't need more people in our central offices. We can be more efficient with what we have. We need to earn our way to be heard and not just as fanatic protesters. There is danger of becoming militant pacifists. *Oregon* (11).

It was the feeling of the council that it would be in place to employ a full-time person for the promotion of a positive settlement approach to this problem. But they feel it should also be considered in its larger context and not confined to the Vietnam war. *Kansas* (44).

We feel that we are too far removed from Washington to speak adequately. We would appreciate more information from your position. *Manitoba* (58).

In general, there is reservation on our Conference hiring staff in international affairs beyond our MCC representation in Washington. There is concern that we not become absorbed in a spirit of "belligerent pacifism" which attempts to play the role of "God" as well as the militarist does. There is concern also that we not make peace in Vietnam the heart of our gospel. *Washington* (37).

SLOW DOWN POLITICAL ACTION

Have the Conference officers and peace and social concerns committee moved too far ahead of the people in their statements and actions about American policy in Vietnam? (Majority disagreed.)

Not so much too far ahead of the people as in a wrong direction. An emphasis on confronting men in government with the decision to be for or against Jesus Christ as their Savior has been lacking. No official will follow Christ as Lord who does not first make up his mind about this. This, we take it, is our first duty. *British Columbia* (53).

Too much has been done without the consent of the people. Too many Conference officials have made statements publicly and to the press which appear to be the official policy of the Mennonite churches but are not in keeping with the "spirit of our Mennonite church." *Kansas* (40).

We do not feel the work of the committee should be impeded, even though it may advance faster than members of the brotherhood. It is the duty of the committee to move ahead of the members, but the committee should make every attempt to keep members of the congregations informed of its actions and the reasons for them. *Ontario* (56).

Feeling here is that someone needs to lead out and that in these matters we cannot wait until all the people are "on board." *Kansas* (42).

No, but continue to keep in touch with us! *Illinois* (41).

Have not always used the best methods. *Alberta* (66).

We do not feel that you have moved too fast, but in a very doubtful direction. *Manitoba* (70).

Another alternative—stop altogether. *British Columbia* (67).

MORE CONGREGATIONAL WITNESS

Should the Conference officers and the peace and social concerns committee do less on a conference-wide level and make it possible for congregations to do more direct witnessing? (Majority agreed.)

Our direct witnessing at home to our own Mennonite and non-Mennonite neighbors is of very great importance. In fact, many of our social concerns committee workers could do much to create a more peaceful atmosphere in the Mennonite community as a whole. However, they prefer to tell government officials how to keep world peace. *Manitoba* (61).

It would mean more if action were taken on the congregational level—then it would be more the opinion of the people rather than a few leaders (except that there is a danger that less would actually be done). *Pennsylvania* (47).

Both are important and should be strengthened. *Kansas* (42).

In general, the feeling here is that the local grass roots person-to-person witness is more meaningful ultimately than the upper-level Conference witness. *Washington* (37).

We would like help to witness better locally on this question and others. But we don't want Conference action to cease. *Illinois* (41).

Local individual and congregational disagreement to civil disobedience and other acts contrary to government policies should be allowed expression and existence. *Illinois* (32).

We would like to have the Conference witness continue but have the congregations involved more in supplementing efforts. *Ontario* (62).

We are becoming extreme in our emphasis of social concerns, at the expense of the evangelistic aspect of our faith. We are inheriting the backwash of liberalism, which is concerned with man and his world in this life here, and do not speak adequately to man's need to prepare for the life to come in the hereafter. *British Columbia* (53).

We should do something lest we go to sleep. *South Dakota* (33).

Individual witnessing in protest form would certainly not present a united front. It can only create chaos. *Manitoba* (64).

Involvement is new for us and scares us. *Kansas* (18).

Are these mutually exclusive? Congregations could do more, but this does not mean the Conference do less. *Idaho* (24).

We would like to strongly encourage you to be ever on the alert for new, better, or little-developed ways of serving our Savior. We are all for changes and innovations which draw us closer to the exemplary life of Christ. *Manitoba* (60).

OTHER COMMENTS

Are we so blind that we think that only the United States wants war? It was China, in the first place, and for that reason the United States has no other choice. *Manitoba* (73).

In our opinion, the Conference should not attempt to set itself up as some kind of super-court giving direction to the nation on every conceivable issue. Life is too complicated for that and it is too easy to become partisan to certain political trends. *Manitoba* (69).

I think the Mennonite church and all churches must wake up and really work *hard* and *now*, to achieve world peace *soon*. This is my personal opinion. *Pennsylvania* (26).

It is none of our business to run the U.S.A. government. Let us clean our own bodies. *Manitoba* (54).

Too much emphasis is being given to this area. The deeply spiritual is being neglected. The way our church paper is handling things is driving people away. *Oregon* (11).

NEWS

Finds Holy Spirit working in Catholic church

John Wiebe, Carrot River, Sask., missionary to Colombia presently studying at the Spanish Language Institute in Costa Rica, wrote the following report.

During our five and one-half months in Costa Rica I have had numerous outstanding encounters with Roman Catholics. Truthfully, my heart is full of excitement and anticipation concerning what is presently happening and for what may yet happen within this predominant religion of Latin America.

I have visited a number of Catholic churches and higher and lower schools of education; attended a four-day Conference on Intercultural Communications (I was there three days); distributed and sold literature at the entrance to the city marketplace, one of the most crowded sections in San Jose.

The thing that struck me first when entering the Franciscan grade school was that the man who was trying to find a classroom to seat us for discussion, turned out to be a priest, the principal of the school. (We had thought he was the janitor.) He and the two other priests who were to give us short presentations and have dialogue with us wore plain sports trousers and shirts, and one a pullover sweater.

This was also true at the conference attended by about two hundred priests and nuns, at which some priests wore only sportswear, including Father Ronan Hoffman, guest speaker from the Catholic University of Washington, D. C. For his address he had put on a suit and white shirt.

Another pleasant surprise—I had never before seen this — was that many sisters (nuns) were wearing beautiful two-piece, knee-length suits of either light blue, dark blue, or grey color. The suits were very becoming. During conversation with various priests and nuns I met four nuns, who told me they were studying at the Spanish Language Institute. Since then I have seen them many times, without their habits, wearing ordinary dresses, suits, or skirts and blouses. They are not wearing special headwear but have nicely styled hair.

Catholic friendliness, welcome, and complete acceptance given to me and the few other Protestants attending the conference impressed me. (The conference was sponsored by three Episcopalian and numerous Catholic churches of San Jose. The more conservative Catholic churches refused to participate or even attend.) It didn't matter whether it was at the sessions, at the dinner table, or at the daily service, we were treated as equals. I was able to have frank conversations with many of them. On several occasions when they used the "separated brethren" they were asked exactly what they meant. I don't know what they have meant by it in the past, but for now this group explained it as meaning the Protestant's separation from the Catholic church, rather than from God. They certainly recognized us as "children of God." This was good to hear.

They emphasize the use of the Bible in the church and in the home. Every day at the conference we had a half-hour liturgical service. The service began with a procession of seven or eight people—black, white, brown; Catholic, Episcopalian, Methodist, Mennonite (I was asked to participate and could find no legitimate reason to refuse); priest, minister, nun, or layman—who walked to the front of the sanctuary, the first person carrying an open Bible and placing it on the pulpit. Then this group sat down on the front pews. At each of the services some member of the procession—layman, priest, nun, or Peace Corps worker—would read a Scripture portion and a priest would deliver a ten-to fifteen-minute message on the text.

Much more significant is the event which took place one weekend. Upon the invitation of a priest who knows one of the Spanish Language Institute students, eight students went to this priest's territory with a thousand New Testaments. On Saturday afternoon and Sunday morning they, *together with the priest,* sold 850 New Testaments to his parishioners on the steps of his church. The priest kept the remaining 150 New Testaments and ordered 500 more. Three days prior to the students' arrival the priest had made fifteen spot announcements on the radio each day about the purpose of the students' coming, urging the people to buy New Testaments.

Later I was distributing literature and selling Bibles and Bible portions at the marketplace. An elderly priest, wearing his priest's robe, stopped and asked what I was selling. I told him and showed him my materials. Without any hesitation he bought a New Testament. He wanted a complete Bible, but because the print in it was smaller than in the New Testament he decided on the latter.

At a Catholic school chapel, a priest gave copies to us of the liturgies which his people use in church. They take copies of these liturgies home each week and are encouraged to use them. These copies also contain the prayers and Scripture lesson used that morning. At the daily conference services we sang liturgies and hymns like "Now Thank We All Our God" and "God's Blessing Sends Us Forth."

The priests were very happy and enthusiastic about using Spanish, the language of the people, during the weekly services. They also related how the people enjoy being able to participate in the Scripture reading, the singing, and the message and mass because now they can understand.

It is hard to imagine a Catholic church without any images, and yet I have been in one here (the priest informed us that there are now five in San Jose). Why are there no images? The priest said that the people were worshipping and praying to these images rather than God. "This is wrong and it is better to have the images removed if this is the case."

I believe that all of us who visited the various Catholic institutions were amazed at the vocabulary of the priests as they spoke of conversion, the new birth, faith in Jesus Christ as personal Savior. They spoke of the fact that Latin America was only nominally Catholic and that only a small percentage was really Christian. When questioned how they had come to such conclusions, they replied that these had resulted from personal Bible study.

I have come to a number of conclusions from all of this, though these may be premature.

First, I have been speaking only of an element in the Catholic church, an element which is still small, but growing. It is receiving opposition from the much larger conservative element. It is thrilling to see them coming out of their shell, as it were, realizing many errors in their old system which they are pressing to correct. My fear is that they may go overboard in the other direction. Father Hoffman's entire thrust was in the direction of social action. He questioned the validity of continuing to work through church institutions and advocated becoming almost entirely, if not entirely, involved in social reform, an area in which, according to his words, the Catholic church had never been involved. He was accused of sounding like one who fitted into liberal Protestantism, partly because of this strong emphasis on social action which he lavishly supported with quotations from Bonhoeffer, Cox, and similar writers. He almost seemed pleased with this accusation. He admitted that he was overemphasizing this area, but that it was because he was so provoked at the Catholics' lack of involvement in this area, not only through history, but now. If I fear this overemphasis in this element of the Catholic church, I also fear it in a section of the Mennonite church.

Second, this element in Catholicism is very open to dialogue and is, in fact, pressing us for this. I met three priests, with whom I had become acquainted at the conference, on the street one day. In conversation they said that they would like to meet with us students for discussion, especially of the Word. I get the impression from my fellow students when talking to them about this that we are hesitant, and perhaps afraid, to have dialogue with Catholics. They are open and, I think, ready to learn from us, though others feel that they are only seeking to ensnare us.

Third, I feel that I am seeing enough happening to convince me that the Holy Spirit is at work in much that is going on in the Catholic church here. I, therefore, need to praise God and pray that I and the Catholics will ever be open to the teaching of God's Word and the voice of the Holy Spirit as He speaks to us. I am in need of continual enlightenment as well as the Catholic.

Fourth, I am not speaking of the Catholic church as a whole, but rather of an element within the Catholic church. How long this element will be able to remain a part of the total church remains to be seen. I am not advocating joining hands with even this small element, as some might immediately conclude from this report. I feel, however, that we must realize what is happening. We must pray for this element, have dialogue with it to help foster mutual understanding, and help each other to understand better the will and work of God. I believe this movement merits our earnest prayers.

Indian tribes get Bibles

Missionaries among the Chulupi and Lengua Indians in South America are making progress in translating the Scriptures into their languages.

Gerhard Hein, missionary among the Chulupi in Paraguay, reports that progress is being made in translation of the New Testament into Chulupi. Translated and presently being printed by the American Bible Society is the Gospel of Mark. Translated and duplicated are Matthew, Luke, John, and Acts. Translated, but not yet duplicated, are Philippians, James, Jude, and the Johannine letters. (The Bible Society has advised the missionaries to circulate translated materials in mimeographed form so that corrections can be made prior to printing.) Presently in circulation are sixty-five copies of the Gospels and Acts, which were sold at a low price to ministers and other persons.

Dietrich Lepp reports on the progress on Scripture translation into Lengua. Presently being printed by the American Bible Society is the Gospel of Mark. Next to be published by the Bible Society in one volume are the four Gospels and the Book of Acts. It is his goal, writes Lepp, to complete the translation of the New Testament within one year. Presently in circulation among Lengua believers are about four hundred copies of the Gospels and the Book of Acts.

Of the importance of translating the Scriptures into the tribal languages, Lepp writes: "We believe that the translation of the Scriptures into Lengua is of greatest importance to our work among them. This is true especially if the church is to be indigenous and self-governing. It will take many years before the Lenguas will be able to speak the Spanish language, because they have no contact with Spanish-speaking people."

Words and deeds

Saskatchewan's Mennonite Central Committee is receiving applications for a full- or part-time executive secretary. Man or woman with a minmum of Grade 12 education and following preferred, but not essential: social science training and/or experience in MCC work, and two languages. Address all correspondence to Ronald Lofthouse, 1 Malta Crescent, Saskatoon, Sask.

The annual camping workshop of the Mennonite Camping Association will be held Apr. 7 to 9, at Camp Friedenswald, Cassopolis, Mich. The program is designed for all persons associated with camp administration, committees, boards of directors, officers, and staff. Information is available from J. R. Buzzard, secretary of the Mennonite Camping Association, Scottdale, Pa. 15683.

Konferenzblatt is the name of a new monthly publication of the Mennonite Brethren Church in Paraguay which began publication in January.

The Association of Mennonite Social Workers will hold its 1967 annual meeting on May 20, at Goshen College, Goshen, Ind. The main subject will be a panel of clergy and social workers discussing "psycho-social and theological dilemmas of divorce and remarriage."

He had one lung but no friends

Linford Gehman, M.D., Vietnam Christian Service volunteer at Nhatrang, sends the following report.

It was Saturday afternoon in a Vietnamese hospital and time for grand rounds. I grabbed the nearest interpreter, a shy little girl in a white *ao dai,* and the show had begun.

My grand rounds lack the luster of some I trailed in medical school. One urology professor, for instance, head of the department, conducted rounds with such flamboyancy that to be privileged to gaze on any more than his hinder parts was too much for the unaccustomed country eye. He gathered visiting professors, residents, interns, head nurses, practical nurses, student nurses, cleaning ladies, the painting gang, and medical students around him in that order.

I'm lucky to have one nurse along. If an emergency arises and she gets called away, as she always does, we continue grand rounds, one little interpreter and I.

It's impossible to follow a tight schedule in a hospital. Maybe the nurses never know when I'm going to start rounds, but the patients do. No sooner are the charts thrown out on the beds than the ambulatory patients come from everywhere—the porch, the coconut grove, the water hole.

It was one of those days when people feel good to be alive. Only one old man was slow in getting to his bed. Ong Dan. Really, he's not very old—forty-seven it says on his chart. But he looks old. He looks like the skeletons pictured in the concentration camps of World War II.

His X-ray report reads like a pathology text: Pneumothorax, atelectasis and pleural effusion right lung; cavity left upper lobe. That means one lung can't be counted on for breathing, and the other one, the "good" left lung, is threatened.

Other patients in this sick man's room complain he smokes so much they can't breathe. So in addition to the usual anti-tuberculosis therapy I suggested that Ong Dan quit inhaling smoke through his not-so-good lung. He really outdid himself by quitting at least six times in a week.

Ong Dan: "I want to die."

"Did you stop smoking?" I asked him again. He nodded an affirmative reply. The interpreter bit her lower lip and smiled.

"When did you quit? This morning?" I quizzed him.

"*Khong.*" (No)

"Ask him when he quit." I told the interpreter impatiently. He said something and I waited for the interpreter to speak.

"Last night," she said, biting her lower lip again.

Then, for the first time in the interview the wasted old man looked up. His expression clearly indicated that he did not care to live out the day. He said something like, "I want to die."

"Tell him he has one good lung yet. Why does he want to die?"

The answer was obvious. The old man was alone. Alone in a room full of other sick men and their relatives. Where was his family? Did he have any? He didn't.

In this life, at least, if a man has a friend perhaps he doesn't even need God. He can do without a lung, surely. But few men can get along without a friend. Ong Dan wanted to die. He had one lung. But he didn't have a friend.

Family unit valued in Korea

Both the family unit and the education of one's children are of great importance in the Korean culture. Extreme poverty may prevent the parents from achieving either of these goals, creating feelings of frustration and hopelessness.

Mennonite Central Committee's Family-Child Assistance program is designed to strengthen these poverty-plagued families. In operation since 1952, Family-Child Assistance gives hope and encouragement to these families. However, in order to continue operating effectively, it has become necessary to increase the monthly support of these families. Beginning Mar. 1, the monthly support payment will be $15, rather than $10.

This is not a hand-out program for the families; the fifteen dollars does not provide total support for one month. In order to receive help through the Family-Child Assistance plan, a family must have a plan that will enable it to become self-supporting over a one-or two-year period.

The money contributed by sponsors in the United States and Canada is used for various purposes. It helps pay the salary of the social worker, who plays an important part in helping the family reestablish itself. Part of it is given to the family for use in establishing a business or some other means of support. Part is given so the family can keep a child in school. Some is set aside for medical and emergency needs.

The money given a family to establish a means of self-support is a revolving loan plan. The families repay this loan as they are able.

Aim of student meet Theological disputations

The fourth annual summer seminar for Mennonite graduate students will be held Aug. 21 to Sept. 1 on the campus of Pacific College, Fresno, Calif. In order to make it easier for students from the West Coast to participate it was decided to sponsor the seminar on a campus in California.

The staff of the seminar will be composed of some members of Mennonite faculties on the West Coast.

William Klassen will codirect the seminar with John E. Toews of Pacific College. Klassen is professor of New Testament at the Associated Mennonite Seminaries, Elkhart, Ind., and in addition to assisting in the administration, will also lead the New Testament studies on the Book of Galatians.

John Howard Yoder, professor of theology at the Associated Mennonite Seminaries, will again lead the graduate students in discussions in theology. Millard Lind, professor of Old Testament at the Associated Mennonite Seminaries, will present the Old Testament Bible studies.

Toews is professor of Bible at Pacific College. Both he and Peter J. Klassen, professor of history at Pacific, participated in the seminar last year. Other lecturers from Pacific who will participate in the program are John H. Redekop, professor of political science; Abe Klassen, professor of theology; and Robert Vogt, who will lead some discussions on church renewal.

Werner Pankratz, a Mennonite psychiatrist from Los Angeles, will present a lecture on the tension between Christian faith and a psychological view of man. Other resource persons from that region will also participate.

Students will be asked to present papers at the seminar which they may have presented to their classes in graduate school. In this way it is hoped that graduate students will be able to profit more directly from the method and content of theological thinking.

It is also expected that theologians and church men from diverse traditions may be present so that the type of theological disputation so common in the sixteenth century may also be experienced at Fresno.

The seminar is sponsored by the Student Services Committees of the Mennonite Church, the Mennonite Brethren Church, and the General Conference Mennonite Church. In part its expenses are underwritten by a grant from the Schowalter Foundation. Interested students may write to John E. Toews, Pacific College, Fresno, Calif.

CHURCH RECORD

Published

The Mennonites, a brief guide to information about Mennonites, has been republished in a revised and enlarged edition. It was first printed in 1962. The booklet contains a brief outline on Mennonitism and lists a bibliography of books available to the student of Mennonite history.

The *Youth Hymnary* reprint of 4000 copies has been completed. The *Hymnary* was originally published in 1956, embodying "suitable material . . . for any age group from about nine years to twenty-five." Total printing now stands at 19,000.

Serve and Bear Witness, 1966, has just been published by the Board of Missions. It contains the pictures of the sixty-six new and returning workers who took up asignments last year. Says the board, "During 1966 more workers went forth than any other single year. It may be that this year will be the year of the breakthrough."

Deaths

Henry J. Buller, Hampton, Neb., Bethesda Church, Henderson, Neb., was born Aug. 28, 1908, and died Feb. 18.

Bertha Epp (Mrs. C. D.), Bethel College Church, North Newton, Kan., was born Dec. 1, 1890, and died Feb. 13.

Mrs. Jacob Ewert, Trinity Church, Hillsboro, Kan., was born Dec. 4, 1881, and died Feb. 11.

Mary Isaac Fedrau, First Church, Reedley, Calif., was born Aug. 11, 1885, in Kansas, and died Nov. 11.

Sarah Geiger (Mrs. Calvin), Bethel College Church, North Newton, Kan., was born Feb. 13, 1874, in Rockport, Ohio, and died Jan. 12.

Mrs. Anna Jantzen, First Church, Beatrice, Neb., was born Apr. 27, 1881, at Saratov, Russia, and died Feb. 14.

Peter J. Neufeld, Buhler (Kan.) Church, was born Aug. 27, 1903, and died on Feb. 1.

Helen Plenert (Mrs. Adolf), Trinity Church, Hillsboro, Kan., was born May 15, 1889, and died Jan. 28.

Walter Will, First Church, Ransom, Kan., was born Apr. 7, 1904, at Boycerville, Wis., and died Feb. 14.

Workers

Virginia Claassen, Emmaus Church, Whitewater, Kan., is returning to Japan for a second five-year term. After language study she will teach at the Miyazaki Christian School for missionary children at Miyakonojo, Japan. She sailed for Japan Mar. 3.

Peter Froese, Boissevain (Man.) Church, and *Lenard Martens,* Crystal City, (Man.) Church, have accepted eight-week winter voluntary service assignments in Montana. They will do renovation and construction work at the four Indian churches.

Christene Nickel, Inman (Kan.) Church, has accepted a two-year voluntary service assignment for the Board of Christian Service at Hamilton, Ont. She began work as a nurse's aide in one of the local institutions on Feb. 4.

Ministers

Wendell Rempel, Hutchinson, Kan., has accepted the call as pastor of the Eden Church, Moundridge, Kan., effective Aug. 1. He recently resigned from the First Church, Hutchinson. H. A. Fast, who has served the Eden Church since September 1966, will continue as copastor.

Calendar

General

Mar. 12—Conference Sunday.

Apr. 9—National Christian College Day.

Apr. 20-23—Elkhart, Ind., Central District Conference.

May 4-7—Quakertown, Pa., Eastern District Conference, West Swamp.

May 18-21—Paso Robles, Calif., Pacific District Conference.

July 23-30 — Amsterdam, Mennonite World Conference.

Aug. 10-16, 1968 — Henderson, Neb., General Conference.

Canadian

Mar. 14-19—Abbotsford, B.C., Ebenezer Church, evangelism workshop, David Wiebe, leader.

Central

Mar. 5-7 — Bluffton, Ohio, First Church, stewardship institute, Lester Janzen, leader.

Mar. 8—Normal, Ill., First Church,

Rempel (Ministers), Claassen, Nickel (Workers).

Lenten service, Miley Palmer, speaker.

Mar. 15—Normal, Ill., First Church, Lenten service, Ward Shelly, speaker.

Mar. 19-23—Pandora Ohio, Grace Church, special services, Wiley Freer, speaker.

Eastern

Mar. 5-8 — Lansdale, Pa., Grace Church, Lenten service, Arthur Climenhaga, speaker.

Northern

Mar. 2—Mountain Lake, Minn., Gospel Church, Bethel College choir.

Mar. 12—Mountain Lake, Minn., Gospel Church, special meeting, Clyde Taylor, speaker.

Mar. 19-24—Henderson, Neb., Bethesda Church, special services, Verney Unruh, speaker.

Mar. 21-24—Freeman, S.D., Salem Church, special meetings, Abe Krause, speaker.

Western

Mar. 2-7 — Clinton, Okla., First Church, evangelism workshop, David Wiebe, leader.

Mar. 12-15—Ransom, Kan., First Church, Lenten services, Harold Thieszen, speaker.

Mar. 19-22—Buhler (Kan.) Church pre-Easter services, D. C. Wedel, speaker.

Mar. 20-21—Newton, Kan., Tabor Church, special services, Jurgen Schoenwetter, speaker.

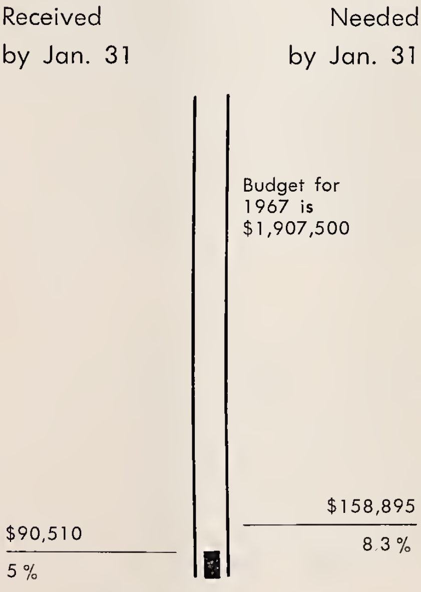
Mar. 20-26 — Inola, Okla., Eden Church, evangelistic meetings, Homer Mouttet, speaker.

Apr. 1 — Newton, Kan., First Church, Bible school workshop.

January's cold receipts

January has started out cold. That is to say, receipts are down from what they were a year ago. However, January is not a good month to compare with a previous year. We will attempt to give you a comparative analysis next month.

Bequests and gift annuities sometimes have quite an effect upon budget receipts in a given month. If you have questions as to how you might remember the Conference and its program in your will, we can probably help you with printed literature, or other help. Also, a gift annuity is often a very helpful way, especially for older people, to obtain a fairly high rate of return semiannually and yet reduce the size of a taxable estate. We can give you information on gift annuities if you will tell us your age and the age of your spouse. *Wm. L. Friesen, Conference Treasurer.*



Boards	Budget	January Receipts 1966	1967	
Missions	$1,250,000	$ 83,189	$52,428	(4%)
Christian Service	351,500	23,059	23,761	(7%)
Education and Publication	120,000	3,319	2,717	(2%)
Seminary	186,000	4,850	4,795	(3%)
*Where Most Needed		5,951	6,809	
	$1,907,500	$120,368	$90,510	(5%)

*Will be distributed to Boards at end of year.

January 1967 figures do not include Canadian receipts.

LETTERS

Reply to Vincent Harding

The following was written by Richard Schroeder, 504 NE 16, Oklahoma City, in response to "Do We Have an Answer to Black Power," Feb. 7.

I've got friends, too. And my friends are on both sides of some kind of fence. My friends are asking me questions, too, Vince. Sometimes, I begin to feel like Mr. In-Between—I feel more like a crazy, mixed-up kid than like a good, honest, sure-of-himself Christian out on the firing line in the world.

Some of my friends are saying, "Dick, you don't belong there in the city, especially not in the slums. After all, you grew up on a farm, Dick. What do you know about social work? What do you know about the war on poverty and ignorance? What do you know about helping people with their economic, social, and political problems when you are supposed to know something about history and electronics and reporting? Maybe you just don't belong there, Dick. Sure, it's nice for you to do voluntary service and all that for a couple of years. But, then, why can't you come home and start thinking about a permanent home for your family? After all, you could get a good job if you really wanted one, you know. We know you mean well, Dick, but we're a peaceful people. We've got so many problems in our own churches."

That's frustrating, Vince. Because some of your friends think that I'm just doing what I'm doing for the sake of avoiding carrying a gun. They think I'm maybe really after publicity or personal glory for some big project that I started or helped to succeed. They don't think I'm really capable of being genuine and authentic, especially since I have come to be with your kind of people for two years. Some of your friends would just as soon tell me to go back where I came from because my skin is lighter than theirs and because my name has a familiar Mennonite ring to it.

Vince, sometimes I just don't know where I really ought to be!

I'm not ashamed of my heritage—Mennonite, Anabaptist, Christian, as you say. We have something to say to a world that is every bit as mixed-up as I sometimes am. If we don't, maybe we ought to close up shop. But I think we do! And I realize that the ball is already partly mine to carry. We have made mistakes; but it's now partly up to me to make sure that we really know what our message is.

Some of my friends are saying, "Why don't you go to school some more, Dick? Maybe some courses at seminary would be good. We need people who are educated and who are not afraid to speak out." They seem to try to tell me that we are up against another reformation and that it's our turn to take the lead, rather than reacting against some other leader. Maybe they're more right than even they know, Vince.

But about that time some of your friends tell me, "No, you can't do that. At least if you did, it wouldn't do any good. You're not one of us. You're still running in circles somehow letting people know that you are better than they are and that you are going to try your best—even if it takes all your life—to make them just like you are. But we don't want to be like you! We want to be like *us*. And we want you to *let* us be like us. If you can, we wouldn't mind too much if *you* were like *us*. But don't tell us how *we* have to be."

You see, Vince, I'm not sure that I can be like your friends. Even if they do have something to say, I just don't know how to be like them.

So, I go on with my work. It's not easy. It is exciting. It's always different, you can be sure. It's sort of like an adventure in a no-man's-land, inhabited by your kind of people, where some of my friends think how nice it is that I'm doing it for them, where some of your friends think we're just finks. Meanwhile, I'm still Mr. In-Between, because I can't really figure out what it means to be a Christian out on the firing line. Why?

I've decided that we really need you, Vince. We need you because some of my friends are also your friends. Maybe you can understand why your friends say what they do and why my friends say what they do. And then you can help *me* understand why I'm caught in the middle. You can help me understand how I ought to be helping carry the ball.

Sometimes I'm just not sure. Where do you think I ought to go, Vince? Or, where do you think I ought to stay? I want to, but I don't know how! We need you, Vince!

Answer for black power

To the Editor: In the 1960's there have been many hopeful starts in the battle against discrimination in employment. The 168 major companies which cooperated with the Kennedy administration's "Plans for Progress" hired twice as many Negro white-collar workers in 1964 as they had in 1961. The Federal government in fiscal year 1966 hired more Negroes than whites with Negro white-collar gains at 3.7 percent and white white-collar gains at 1.3 percent. The Civil Rights Act of 1964, effective July 1965, established the Equal Employment Opportunity Commission which administers Title VII of that Act (outlawing discrimination because of race, color, religion, or national origin). Test cases involving discrimination by labor unions and corporations have already been decided in Federal courts. The Labor Department established an Office of Federal Contract Compliance in 1965 to ensure that the government does not award contracts to discriminatory employers. Several major companies, including Timken and Armstrong Rubber, are currently being investigated. The Justice Department has filed several suits to enjoin discriminatory union practices. Some of the stronger Fair Employment Practices Commissions such as the Michigan Civil Rights Commission have moved aggressively to combat discrimination and ensure equal opportunity.

These are important accomplishments. Taken together with other programs in housing, education, and welfare they constitute a real answer for "black power" (*The Mennonite*, Feb. 7). The next few years will be crucial for many of these activities. The programs, granted their powerful potential, are still weak and in need of direction and support. Yet, the Mennonite church and its membership does very little to encourage and direct these programs. Many Mennonites have not even heard of them! Although the political process can be a real weapon in the fight against poverty and discrimination, Mennonites seem to be fearful of learning about politics and engaging in political endeavors. When our socially-conscious ministers stand up to speak on these issues and suggest actions which have some significant probability of implementation and success, they are "kicked out" because they "don't preach the gospel!" There are real and powerful alternatives to the hate of "black power." As Mennonites, we should use our resources to support individuals and groups who will work for these alternatives. *Emil Kreider, 1402 Skyline Drive, Carbondale, Ill. 62901.*

Telegram to White House

The following is a telegram sent to the White House by members of the Zion Church, Souderton, Pa.

"We, the members of the Zion Mennonite Church, Souderton, Pa., assembled for our annual congregational meeting on Jan. 25, are appalled at the injuries we are inflicting upon Vietnamese women and children through our use of napalm, phosphorus, and fragmentation bombs. We respectfully request our President as Commander-in-chief of our armed forces to order an immediate end to the use of such weapons of mass indiscrimination.

"We further request an immediate halt to the bombing of North Vietnam and de-escalation of the war in the South as an important step toward negotiation.

"We believe that these, suggestions, together with a recommendation that we recognize the Vietcong at the conference table, are in line with those made by U Thant, Secretary General of the UN, as the minimum steps toward peace which the United States, as a great power, should be willing to risk."

YOUTH

the deadly anesthetic

Sharon Unrau

The place was Darien, Connecticut; the date—June 23, 1964. Two debutante coming-out parties were being given, and the community was gay and cheerful that night. Michael Smith, eighteen, the escort of one of the debutantes, seventeen-year-old Nancy Hitchings, attended her party first and had an enjoyable time at the punch bowl. Then he took Nancy to the other party for awhile. There he frequented the bar as much as the dance floor; after a total of twelve Scotches and waters, he took Nancy home.

On the way, the car went out of control, overturned, and Nancy Hitchings did not come home. Michael was later convicted of reckless driving and negligent homicide, and during his trial the defense attorney contended that Michael had not been driving, for he was too drunk. Michael doesn't know, because four hours of that fatal night are blank.

Teen-age drinking — it's becoming more serious every day! Today 59 percent of high school students drink; approximately one-fourth getting drunk once a month. Many of them start drinking at the age of fourteen and acquire the habit at home, as did the Darien youths. Teen-agers are almost certain to drink if their parents do, but evidence shows that even young people from teetotaling homes are indulging. The placid satisfaction and pride felt by some parents toward their abstaining sons and daughters would receive a staggering blow if they could observe their Saturday night activities. Many parents would gain considerable insight into the frequent and sudden attacks of flu on Sunday morning.

When the drinking is then combined with driving, the Darien incident is multiplied. In Minnesota, 14 percent of the fatal crashes caused by drinking drivers involved persons under twenty-one. In California, teens composed 16 percent of the drunken drivers in fatal accidents. The arrests of teen-age drinkers increased 65 percent from 1955 to 1960, and in 1961 there were more arrests for teen-age drinking violations than the combined totals of all serious teen crimes (robbery, assaults, sexual offenses).

The problem is urgent! Roscoe P. Kandle, a New Jersey health commissioner, says, "The blunt fact is that a good many of our youths today, who have great promise, will be alcoholics sometime in the future unless we can give them some guide lines."

Now is the time for these guide lines. I'd like to propose three.

First, we must educate our children to the harmful effects of alcohol, and we must begin this education early, before alcohol has already become a part of their lives. This education must be presented scientifically and objectively, not emotionally, or we may give alcohol the provocative appeal of a "forbidden fruit." We must tell them the possible long-range results such as chronic alcoholism (a condition one out of fifteen drinkers encounters), diseases like pellagra and liver cirrhosis, and the likelihood of cutting ten years off their life-span.

But we must also emphasize the immediate reactions caused by drinking, for this is the information they need right now. We must tell them of society's disgust at the sight of a staggering, incoherent, boisterous drunk—a spectacle no one wishes to see, and with whom no one wants to be identified. Boys say there is nothing so disgusting as a sloppy drunk girl.

Also, teen-agers must learn that alcohol in any amount dulls the senses and relaxes the judgment centers of the brain, causing delayed reactions, necessitating longer periods for making decisions, and releasing needed inhibitions. This can be tragic when in the driver's seat or in the emotional atmosphere of petting in a parked car. As one grade school boy said, "Alcohol stimulates the brain to think slower."

Alcohol is like an anesthetic, depressing the centers of the nervous system and dulling their sensitivity to external stimuli. This depressive effect relaxes tensions temporarily and creates an illusion of gaiety, but just as the pain-relieving power of an anesthetic wears off, so does this pseudo-feeling of well-being.

Second, we must show our children the real meaning of adulthood and impress them with its responsibilities. Adulthood is not the gay, irresponsible period teens often consider it to be. It is not an era of total freedom and luxurious living. Rather, it entails a mature outlook on life, one which realizes that present actions must consider future consequences. A grown-up must gear his actions to society's code. He must make certain that his behavior does not infringe upon the rights of others. This means he must exercise good judgment in his dealings with others and watch out for their safety.

Third, we must help our young people develop a feeling of true self-respect, so they will want to abstain from alcohol's potential danger to their prestige, bodies, and future happiness. We must make them feel important, needed, and wanted by giving them goals which they can reach and praising them when they attain these heights; extending love which binds them tightly to the family group, yet allows them their individual independence; and offering the security they need, so they will not be required to search for comfort or courage from a liquid demon.

If we give them this self-respect, a feeling of their real worth and individual integrity, they will not let themselves—or us—down by behaving rashly.

However, if we do not curb the rise in teen-age drinking, the Darien incident will become a normal occurrence. Our country will be full of teen-agers escaping their woes in an anesthetic state, living in perpetual immaturity. We will have a nation of young people living for the "kicks" their master can bestow on them, washing down their judgment, and,

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SONG

I watched them walking up the hill
each leaning toward the other till
it seemed a single body moved—
a single rhythm, singly grooved.
A strange arithmetic they tone
where one and one make only one,
and one subtracted leaves not none
but half a one who's better gone
than left to walk the hill alone.
They step with measured step and slow—
shoulders stooped, heads bowed, heads bowed low—
arm in arm like hand in glove.
Can they be eighty and in love?

Muriel R. Stackley

often, their future careers and lives. Drinking will become so commonplace that teens will consider every joyous occasion or every moment of despair as a time to "hit the bottle."

It will have such an integral place in our lives that no longer will we be repelled by the remark made by a young boy acting the part of the innkeeper in the Christmas pageant when he told "Mary and Joseph," "I'm sorry there's no room, but come in and have a drink anyway."

A society of mangled bodies, wrecked homes, sotten youths—is that the world we want? If not, we must remove the influence of this deadly anesthetic by early education concerning its dangers, by stressing the meaning of adulthood, and by developing a self-respecting teen-ager. Now is the time for action—before it's your Nancy or your Michael. Talk to your teen-ager, and don't just forbid him to taste. Give him the facts! Today's scientific generation demands reasons. It deserves them, and a vast source of evidence is available. So lay this evidence on the line, and talk to him —talk to her—tonight!

The Prize

Barbara L. Jurgensen

HELLO . . . ALICE BROWN?"

"Yes."

"This is Phil Stone calling from the program *Guess It and Win It."*

"Really?"

"That's right. Miss Brown, we have a prize for you if you can guess today's mystery personage—"

"Oh, dear!"

"All you have to do is name correctly the famous person we are thinking of, and your prize will be that you will be permitted to talk personally for three minutes to this famous person."

"Yi-i-i!"

"That will be something, won't it, to talk personally to this famous person for three minutes?"

"Oh, dear! I'm so nervous!"

"Now it really isn't very hard, Miss Brown, so don't be nervous. This person is very well known."

"Is it the mayor of our city?"

"No, not the mayor of our city."

"The governor?"

"No, not the governor."

"Uh . . . Hud . . . oh, I can't think of his name now . . . the movie star . . . Hud . . . Hud Heartbeat?"

"No, Miss Brown . . . not Hud Heartbeat."

"I know! The man at the U.N. . . . the secretary-whatever-he-is?"

"No, not him either. Now try, Miss Brown, to think of someone who's even more important than that. I'll give you just a little hint: are you a member of a church?"

"Yes, I'm a church member."

"You are a Christian then?"

"Yes."

"And you pray?"

"Yes. Yes, of course."

"Well, then . . . this question should be especially easy for you. Who is it that you pray to?"

"To God."

"Right! Miss Brown, you have just won the prize!"

"I've what?"

"You've won the prize! You gave the right answer! The answer was 'God.' "

"I have? I've won the prize? Oh, dear!"

"What's the matter, Miss Brown?"

"Do I have to accept the prize?"

"The prize? Well, of course! Certainly you'll want to talk to—"

"But do I have to talk *directly* to . . .?"

"Miss Brown, if you remember, I said earlier, when I first called, that you would be able to talk to the mystery personage for three minutes. I didn't say that he was going to talk back to you. I merely said that *you* would be allowed to talk to *him.* Does that make it any easier?"

"Oh, dear — I couldn't — I just couldn't—"

"But you said you pray."

"Yes, but—"

"And this won't be any different, really."

"I know, but I could never *really* —I could never talk *directly* to—"

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*Supplemental reading for the Sunday school lesson of Mar. 12, "Man Under Judgment."

COVER

Woodcut of symbol of the Holy Spirit by an anonymous fifteenth century German Artist. Prayer from the directory and Forms of Public Worship, United Free Church of Scotland.

CONTRIBUTORS

Muriel R. Stackley, Route 1, Lecampton, Kan. 66050, was a former member of our staff.

Sharon Unrau, Route 1, Inola, Okla., is a sophomore at Bethel College. Her article is adapted from an oration prepared as a freshman for which she won first place in a local alcohol oratorical contest and third place in the state contest.

Barbara L. Jurgensen, 1304-13 Ave. NW, Minot, N. D. 58701, is the wife of a Lutheran campus pastor.

CREDITS

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THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly, Editorial assistant: Loraine Rupp. Art director: John Hiebert, Business manager; Walter D. Unrau, Circulation secretary; Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

New York was suddenly plunged into darkness one night over a year ago when its electrical power supplies failed. Few people panicked, but it was an unnerving experience for most people.

Questions popped up to disturb. Has the country been invaded by a foreign power? Is this the beginning of some great catastrophe?

Though the danger and doubts soon passed, darkness had made itself known as the symbol of all that worries all of us. Darkness means fear, and if the Christian has a good shepherd, the time and place to find out is when darkness comes.

"Even though I walk through the valley of the shadow of death," says Psalm 23:4, "I will fear no evil." A marginal reading for this same verse calls the valley of the shadow of death "the valley of deep darkness."

We've talked about a shepherd who does good things for us. Shepherd, pasture, water, and path have been words that describe his goodness. These words describe the activities of bright sunlight. But can the shepherd work when darkness comes?

Now we are talking about the real staff of life. For we read the Twenty-third Psalm most often, not to reflect on the figure of the oriental shepherd, but because we feel the darkness closing in. And we want to find out just what this darkness is. We want to know whether this shepherd who seems to be able to deal with all other problems is able to deal with this one. We want someone to go with us through the deep darkness, whether that darkness be in sickness or in the darkness of despair.

A shepherd proves himself to be the good shepherd if he can do the shepherd business when a shepherd is really needed. And he is needed most of all when the sheep are scared and frightened. Or better yet, he is a better shepherd if he sees ahead to the fearsome places and keeps the sheep calm as they go through the dark valleys and the shadowy places.

Darkness is the only negative picture in Psalm 23, but it is the element that makes all the rest of the things come to life and stand out. Like the darkness in a Rembrandt painting it seems to obscure almost everything. Yet by its very blackness it shows us the light. Without darkness we could come to no understanding of the light.

The deepest darkness is death. This is such a great fear that through the ages we have learned to read at this point "the valley of the shadow of death." For most of our fears are related to death.

Death is our constant companion from the day of our birth. For in the day we are born we begin to die. So we live in the midst of death. It is our deep darkness.

In the midst of all our darknesses, we hear Christ say, "I am the resurrection and the life" (John 11:25).

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

82:11 MARCH 14, 1967

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Body swelling indicates kwashiorkor, a disease caused by malnutrition, in this Guatemalan child.

MULTIPLYING CHRIST'S COMPASSION

John 10:17,18—"For this reason the Father loves me, because I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord."

C. N. Hostetter, Jr.

The four Gospels record sixty-nine specific miracles wrought by Jesus. Ponder the moral majesty of these miracles. These were redemptive acts, grace, help, and healing. Never did Jesus use supernatural power to benefit himself or to bring judgment on His opposers. He performed miracles only to help.

The scriptural record again and again depicts the motive and purpose of many of these redemptive acts by the introductory statement: "He was *moved with compassion."* Note the following instances:

Matthew 9:36—"But when he saw the multitudes, he was *moved with compassion* . . . because they fainted, and were scattered abroad, as sheep having no shepherd."

Matthew 14:14-16—"And Jesus . . . was *moved with compassion* . . . and he healed their sick. . . . His disciples came to him, saying . . . send the multitude away, that they may . . . buy themselves victuals. But Jesus said unto them, . . . give ye them to eat." And Jesus fed five thousand men, besides women and children, with the loaves and fishes.

Matthew 15:32—"Then Jesus called his disciples unto him, and said, *I have compassion* on the multitude, because they continue with me now these three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way." And He fed the four thousand beside women and children.

Matthew 20:30-34—"And behold, two blind men, sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. And the multitude rebuked them . . . but they cried the more. . . . And Jesus stood still, and called . . . What will ye that I shall do unto you? They said . . . Lord, that our eyes may be opened. So Jesus *had compassion on them,* and touched their eyes: and immediately their eyes received sight."

Mark 1:40-41—"And there came a leper to him, beseeching him, and kneeling down to him, and saying . . . If thou wilt, thou canst make me clean. And Jesus, *moved with compassion,* put forth his hand and touched him, and saith unto him, I will; be thou clean."

Mark 6:34—"And Jesus, when he came out, saw much people, and was *moved with compassion* toward them, because they were as sheep not having a shepherd: and he began to teach them many things."

Luke 7:12-15 — "Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: . . . And when the Lord saw her, *he had compassion* on her, and said unto her, weep not. And he came and touched the bier . . . . And he said, young man, I say unto thee, Arise. And he that was dead sat up. . . . And he delivered him to his mother."

In Mark 9:17-27, the distressed father of an enslaved son cries out in anguish to Jesus, "If thou canst do any thing, *have compassion on us,* and help us." Jesus responds with compassionate help and the son is delivered and healed.

Thus Jesus, *moved with compassion,* healed the sick, fed the hungry, gave sight to the blind, cleansed the leper, taught the unenlightened, redeemed a widow from loneliness by reviving a dead son, delivered a distressed father from his anguish and a disturbed son from his bondage. This is the Christ described in the epistle to the Hebrews as the one who had "compassion on the ignorant and on them that are out of the way" because He was "touched with the feeling of our infirmities."

The same compassion that moved the miracle-working hand of our wonderful Lord should move the hands of His disciples in continued loving service. In Acts 1:1-2, the writer Luke states that Jesus "began to do and teach" in the days of His incarnation and humiliation and clearly infers that He continues to do and to teach through those whom He has chosen. Through His church Christ purposes to multiply His ministry of compassion to men—but this can be done only if our hearts, too, are moved with compassion.

What do we see as we look at our world of three and one-fourth billion people?

Are we moved with compassion? Let's look at our world.

Many are hungry. Many are shivering and exposed. Many are homeless refugees. Are we *moved with compassion*?

Many orphans and widows cry for help. Many suffer from physical diseases. Many are tormented by mental and emotional illness. Will we ignore their cries?

Many grope in ignorance and call for teachers. Many shrink in fear and hopelessness because of race prejudice. Many are terrified by war, are made destitute by disaster, and live in poverty.

In Jesus' great lesson on compassion—the Good Samaritan story—He identifies attitudes and conditions of mind and heart that prevent us from multiplying Christ's compassion.

First, note the passion for personal profit as demonstrated by the thieves. These thieves, by their attitudes and acts, said, "What you have, we want and we will take it." Violence, brutality, and injustice result from this passion for personal profit. Another character in the story—the innkeeper —took care of the assaulted traveler because he was paid to do so. There is no violence here, but also no compassionate sharing.

Second, the self-justification attitude of conceit was demonstrated by the lawyer questioner. In response to his inquiries, Jesus pressed the claims of the first and second commandment. The lawyer "willing to justify himself" for not loving his neighbor with Christlike compassion, continued his argumentative questioning. This kind of sophisticated conceit dries up the springs of brotherly compassion and leaves the heart cold and the mind untroubled about the suffering of others.

Third, the legalistic judgmental attitude of indifference is illustrated by the priest and Levite. The law of Moses might have been used to excuse the priest and Levite from relief service. If the priest or Levite had stooped to pick up this assaulted "half-dead" beaten traveler and he had died on their hands, they would have become ceremonially unclean. This ceremonial defilement would have barred them from temple service for seven days. Did they want to keep pure? Did they wish to avoid involvement that would pollute them? Their legalistic righteousness made them indifferent to suffering. The priest and Levite were not "moved with compassion."

In contrast to these, the Samaritan "came where he was and had compassion on him." This Good Samaritan, moved with compassion:

Gave of himself, his time, his services, his property, and his money.

To the self-justifying lawyer, Jesus says, "Go and do thou likewise." He says the same to us. The Lord and Savior whom we profess to follow wants to continue to touch the suffering by multiplying His compassion through our continuing ministry of compassionate service.

GETHSEMANE
A COMMUNION MEDITATION

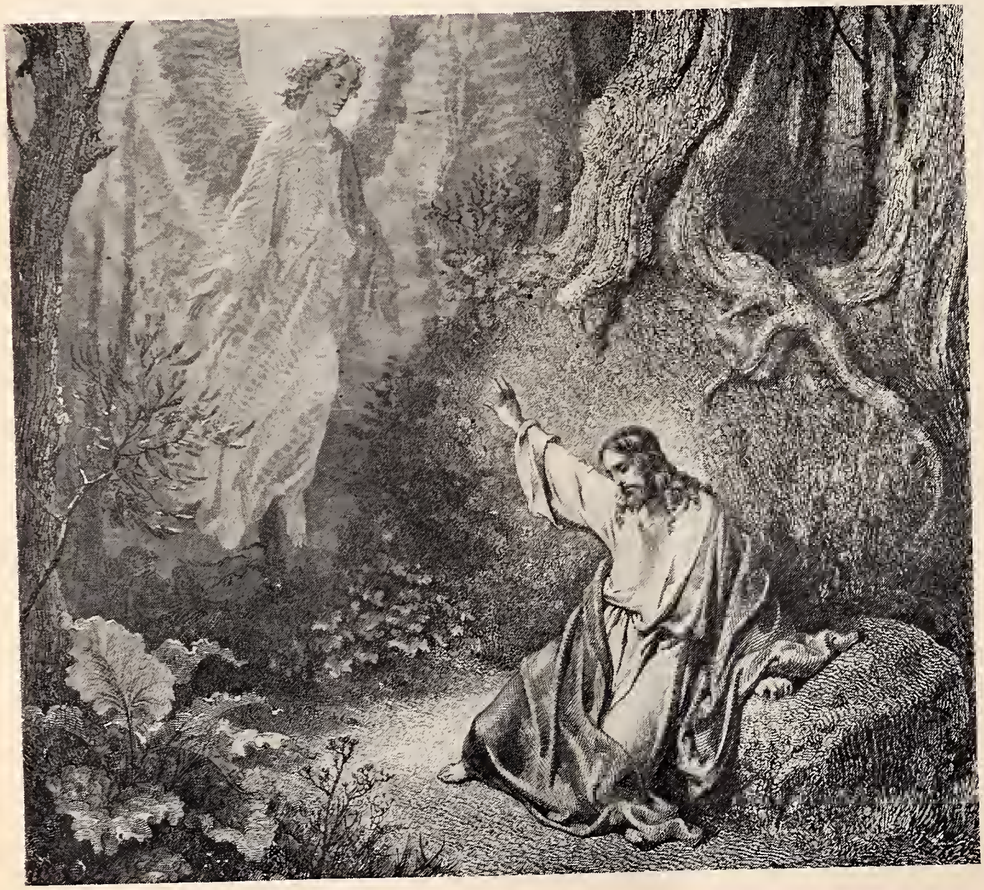
Go to dark Gethsemane.
This is an invitation;
Would you accept it?

The disciples who walked with Jesus were invited.
They went with Him to the garden, but then
It was a time to follow afar off while Jesus earnestly entreated God in prayer;
A time to sleep,
A moment when they were oblivious of the spiritual struggle taking place.

We can easily understand this.
We do not prefer to attend prayer meetings either.
We may not like the way they are conducted.
We may not appreciate what may be said.

Then too, a person's faith is such a personal thing.
In fact, we do not like to look at it too closely.
We do not like to examine our hearts for we need to confess and repent so often, and this is too difficult.

What did take place in Gethsemane?
Jesus prayed.
He prayed for the sincere men and women who were to become Christians through faithful preaching,
He prayed for the church that He would bring into being, and for the unity that was to exist within it.



He prayed for
the church.

Wilfred Ulrich

Listen to that prayer:
"I pray for them; I am not praying for the world but for those whom thou hast given me, because they belong to thee. . . . But it is not for these alone that I pray, but for those also who through their words put their faith in me; may they all be one: as thou, Father, art in me, and I in thee, so also may they be in us, that the world may believe that thou didst send me" (John 17:9, 20, 21, NEB).

Keep them—that they may be one; one as We are one, that the world, those who do not believe on Me, may come to faith.
Jesus prays for you.

You who
struggle to understand yourself, and the temptations and trials you have,
struggle with self-interest and pride,
struggle with inferiority feelings and insecurity,
struggle with jealousy, bitterness, and spite,
have difficulty determining how to love, when you do not feel loving inside,
want to experience deep inner peace in your heart,
find it difficult to forgive—yourself and others.

You who
struggle to understand and love your neighbor,
are distrustful of other people,
are critical of others,
make disparaging remarks of the church of Christ of which you, too, are a living member.

You who
want to see the church of Jesus Christ prosper,
want to win your friends to Jesus Christ, but do not know how to go about it,
are concerned for the church of Christ in our community,
find it is easier to criticize the church and her leaders, than to support it by your time, talents, and money.
Jesus so prayed because those who believed were God's property.

For, who are you? God's,
Heirs and joint heirs with Christ.
Jesus prayed because the salvation of the lost depended upon unity among those who were saved.
If you
sow discord among the believers,
bring rebuke upon the church of Christ among unbelievers
by breaking sacred vows you have made before God,
by untruthfulness in business relations,
by selfishly taking advantage of others when they cannot defend themselves,
by compromising your faith with acts or deeds which give the appearance of evil,
by holding bitter feelings toward other Christian people,
Christ prays for you.
To this end He gave himself.

It is not a joke to be passed about by youth on the back pews of the church.
It is no cause for Christians to absent themselves from the worship of the church.
His prayer is filled with the desire for your redemption.
He wants you to grow in grace,
He wants you to grow in love for your brother,
He wants you to be an instrument to bring harmony in the brotherhood,
He wants you to be one who "lets your light so shine before men, that when they see your good works they will give glory to God the Father."
To this end He gave himself in earnest struggling prayer.

Jesus not only prayed,
He suffered in prayer.
He sweated under the agony He felt.
The gospel is a story of God's willingness to suffer for men.
In the communion service we hear, "This is My body, this is My blood,
This is My life, given for you."
Can we withdraw and say,
"This is not for me?"

You may have questions,
"Is this for me?
I am not worthy,
I see others who are not worthy,
I do not want to bring dishonor upon the body of Christ."
All twelve disciples received the Passover communion from Christ.
He desired to draw all unto himself in closer fellowship.
He desired to bring cleansing to all who had sinned.

Christ's desire has not changed.
He would draw all men unto himself that they might be saved.
He calls all men unto repentance,
He calls us.
May we come before the Lord with humbleness of heart.

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

NEWS

Hindu mother gives up charms

Helen Kornelsen, missionary to India, writes about one of her experiences.

After we walked eight miles from where we were camped to the nearest bazaar to buy a little rice and some peanut oil, we felt as if we had reached the edge of civilization. The eight miles back convinced us.

Bandlimal, the village where we had set up camp, is but one mile from the border of the state of Sarangarh and only two miles from the Orissa border, but still within our mission area. It is one of five villages wedged into the valley between two ridges of mountains and enclosed on all sides by dense forest. In Bandlimal and in the other four villages (Bandupali, Balenda, Banjhapali, and Murnuri) God has been at work His wonders to perform. Approximately one hundred and fifty persons are asking for baptism.

The men are often willing to leave their former religious beliefs and customs. Knowing that the wives generally are much more unwilling to leave traditional beliefs, I came to Bandlimal with Mrs. Batasa Singh to teach the women. The four interested families in this village come from a Hindu background. As we explained the purpose of our coming, the women held back. When they learned that to follow Christ in a day-to-day relationship meant giving up the worship of the tulsi plant, discarding their sacred threads and charms, and not participating in the feast for the dead, they said, "No, we do not want your religion. We cannot give up what we have been taught by our forefathers. It satisfied them; it will satisfy us."

This did not satisfy the men. "We want to become Christians," they said. "We know that only Christ can fill our hearts' hunger." And they listened. Young Uttan could not hear enough. He came to our tent several times during the day to read and to listen.

Slowly we won the confidence of the women. "We cannot make Christians out of you," we told them. "We have come to explain to you the way of salvation and to tell you what Jesus Christ can do for you. The choice is yours. You can accept or reject."

Then death struck a blow. A brother died. Near relatives arrived at once to give counsel. The brother and the cousin of the deceased objected to having a feast for the dead. "We cannot recall our brother's spirit," they said, "nor can we with a big feast bring his spirit rest and peace." But the relatives thought otherwise. There just *had* to be a feast. Sadly Bailochan and Tikelal had to give in.

For the remainder of the time in Bandlimal we could do little. The family was steeped in sorrow and engrossed in preparation for the "sharad" (feast for the dead). To feed all the relatives and caste people is no small undertaking, nor is it cheap. "When this thing is over," the men assured us, "we will be free to become Christians."

The relatives in Bandupali and Balenda said the same thing. "Let us now bury our dead according to Hindu custom. Our relatives cannot exclude us because of our Christian faith before we have taken baptism. We will go through with the 'sharad.' But we do want to become Christians."

Caste rules are very strict and binding, but so are age-old customs. The Sunday we went to Banjhapali we came face to face with the importance of the worship of the tulsi plant. It has special significance for the women, whose faithfulness in tending the plant has merits of salvation for them.

The Rev. A. Barik asked a family to prove their sincerity in wanting to become Christian by uprooting the tulsi plant. The son was willing, but smiled wryly as he said, "You will have to ask my mother. She it is who tends the plant."

The mother came when called. She threw her head back and laughed outright at the ridiculousness of the idea. "Do you think I'll uproot what my forefathers have planted and worshiped all their lives? Never." She laughed again, then sat back on her heels, relaxed, amused, and curious.

Then Jai Singh took over. Patiently, clearly, and unhesitatingly he explained to her the meaning of all this. She listened respectfully, but with a mocking smile on her face. "I, too, have come from a Hindu home where the tulsi plant was worshiped," Jai Singh told her. Such a revelation always draws attention. Nidrawati Bai listened intently as Jai Singh gave his personal testimony, how God had given him a marvelous salvation experience, how much Christ meant to him from the day he had accepted Him as Savior.

The old mother became quieter and more serious as Jai Singh went on. She sat in deep thought. We could tell a struggle was going on in her heart. She did want to become a Christian, yes, but how could she give up the tulsi plant? "No," she said at length, rising, "I cannot give up the tulsi plant and my sacred threads and charms."

We left then. We did not want to force her to a decision she might regret later. She must be given more time to think it over.

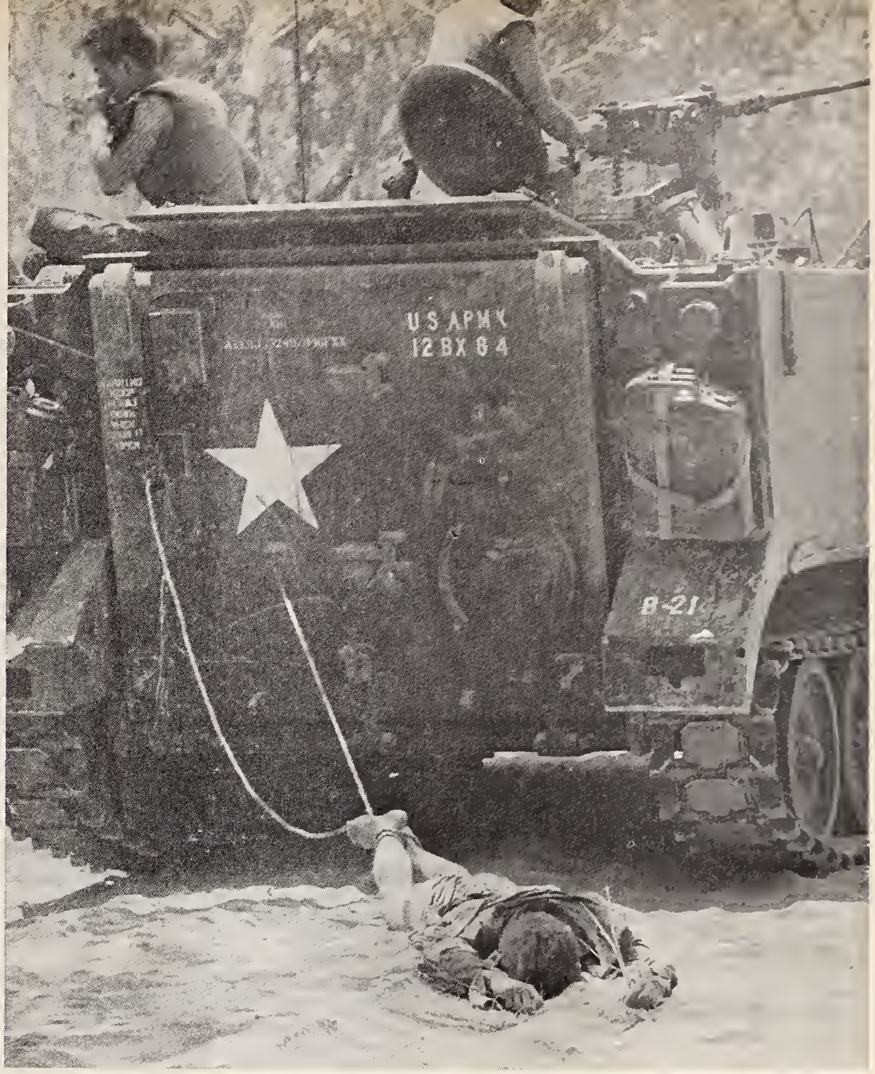
We started back to camp: the pastor, Mrs. Singh, and I. Jai Singh, the evangelist, stayed on. We had gone quite a way when one of the boys raced after us on a bicycle. "Satan's head is crushed," he announced, "and they want all of you to be present for the victory."

Nidrawati Bai, the old mother, stood in the doorway, a radiant smile on her face. Gone from neck and arms were her sacred threads. "You may uproot the tulsi plant," she said.

The moment was a hallowed one. All of us were conscious of God's presence in our midst.

Last Saturday, on the last day of the old year, Nidrawati Bai was one of the eleven baptized in Banjhapali. Her face carried the same radiance and serenity that we saw several weeks ago when she decided to follow Christ.

These eleven baptized converts are the first of the one hundred and fifty who have asked for baptism. There is still much teaching to be done. I am looking forward to spending the next two weeks in Banjhapali, fellowshiping with the new Christians and teaching others how great our God is, the God who works in mysterious ways His wonders to perform.



Dusty Death was the title of this United Press International photograph by Kyoichi Sawada which won a top prize in the tenth annual World Press Photo Exhibition in The Hague in December. Last Feb. 24, Sawada recorded the scene of the body of a Vietcong soldier, killed in a night fight with American and Australian forces, being dragged behind an armored personnel carrier near Tan Binh, South Vietnam. Sawada is a Japanese photographer. Photo was published by the Washington Post Dec. 17.

Vietnam is not Munich It's aggression as in Spain

The following analysis of the background of current events was written by Alvin J. Beachy, pastor of Zion Church, Souderton, Pa., and a member of the General Conference Peace and Social Concerns Committee.

Americans who defend the present policy of the United States in South Vietnam argue that retreat or withdrawal from Southeast Asia, or any modification of our foreign policy, now would be equivalent to Munich in the 1930 era. It was during this period that Neville Chamberlain's umbrella became the symbol of appeasement. The fact that he yielded to Hitler's demands on the annexation of Sudetenland from Czechoslovakia, prevented an immediate outbreak of hostilities. It is now maintained that if Hitler's aggressive tendencies had been resisted at that point, the millions of lives that were lost from 1939 through 1945 could have been saved. The would-be aggressor would have learned much earlier that naked aggression does not pay.

Many maintain that resistance to communist-inspired aggression from North Vietnam now will prevent the whole of Southeast Asia from falling prey to Red China, and thus eliminate the necessity of having to resist it at far greater cost in lives and treasure at a later time. If we do not resist aggressive Chinese communism in South Vietnam now, they argue, we may eventually have to resist it in the Philippines, India, or even on our California shores.

This argument, on the surface, appears to be a cogent one. But before we make Munich parallel with possible United States withdrawal from South Vietnam, let us probe more deeply, in order to expose the differences between the two.

Bernard Fall in the December 1965, issue of *Ramparts* magazine wrote a report of our American war in South Vietnam, which he entitled "This Isn't Munich; It's Spain." Spain, it will be remembered, was the laboratory where Hitler tested his weapons for World War II, as he fought beside dictator Franco against the Loyalists. If we compare the events in Europe during the Munich period with events in Southeast Asia, we note many differences.

By Sept. 1, 1939, the shape of things to come during the first half of the next decade was already evident. When Poland refused to submit to Hitler's demands as Czechoslovakia, under pressure from Britain and France, had done a year earlier, his mechanized armies supported by Stuka divebombers smashed across Poland in a few short weeks.

The free world looked on in stunned disbelief, as country after country, each with a long history of self-government, fell before the blitzkrieg. The Netherlands, Belgium, Luxembourg, France, Rumania, Yugoslavia, and Greece fell in quick succession. Germany had earlier seized Czechoslavakia and had also added Austria to its empire through the *Anschluss*. After the fall of France, the surrender of Belgium, and the evacuation of the British expeditionary force at Dunkerque, Great Britain alone remained free of conquest or foreign domination. It seemed that the *Wehrmächt*, supported by air power, was all but invincible.

The free world began to rally its resources for the battle against Nazi tyranny. The famed fliers of the RAF staved off Hitler's scheduled invasion of the English coast and won from Churchill the now famous remark that "never before have so many owed so much to so few."

As knowledge of the grisly business

conducted at the concentration camps of Belsen, Buchenwald, and Dachau began to seep through to our own news media, some young men, who had on the grounds of Christian conscience refused to register for the draft under the Selective Service Act of 1940, began to volunteer for service in the armed forces. Among these was Don Benedict, founder of the East Harlem Protestant Parish. Under the circumstances, or as the situational ethics people would say, in the context of the total situation, these young men came to see service in the armed forces as a more Christian response than the refusal to bear arms.

Unlike any country in Europe, Vietnam was for fifty years before 1940 a part of the colonial empire of a foreign power. In 1863 the French established a protectorate in Indochina and in 1885 signed a treaty with China at Tientsin, which recognized French suzerainty over Vietnam.[1] China had been in extensive control of Vietnam from 111 B. C. to 939 A. D. and again from 1406 to 1427.[2] The Treaty of 1885 simply meant for the Vietnamese people that they were exchanging their Chinese masters for French ones.

French sovereignty over Vietnam as a part of French Indochina continued until 1940, when it was more and more displaced by Japan. In 1941 the Communist Party formed a revolutionary league for the independence of Vietnam. The Vietminh then fought against the Japanese who brought Vietnam into their Greater East Asia sphere in March of 1945. Though the Vietminh were communist-inspired, many Vietnamese who were not communist fought with them against the Japanese. The Vietminh knew how to appeal to latent Vietnamese nationalism and the desire for independence from any foreign power—Asian or Western. This Vietminh-led Vietnamese national resistance to Japanese domination was so successful that on Sept. 2, 1945, the Emperor Bao-Dai handed over the Grand Seal to the Vietminh forces, and the Democratic Republic of Vietnam was formed under the leadership of Ho Chi Minh.

During the war with Japan, the United States had supported Ho Chi Minh against the French. It had been the announced policy of President Rooevelt to deny Indochina to the French and make it a trusteeship under the United Nations. When the Truman administration, in response to the spread of communism in Europe after the breakup of the wartime alliance in 1944, developed its "containment of communism policy," the Roosevelt plan for Vietnam was abandoned. We then supported France in her military effort to regain control of Vietnam. The outbreak of the Korean War in 1950 seemed a further justification for a reversal of President Roosevelt's plan for the future of Vietnam. Although the United States did not send men to aid the French in their reconquest of Indochina, we did finance a large share of the cost of their war.

In 1953, the French prime minister announced that the United States would bear 70 percent of the cost of the war that year, and, by 1954, our government had assumed responsibility for the entire cost of the war at a price tag of $1,175 million.

The hope of the Truman advisors, as they formulated this policy and followed it, was that France, once it regained possession of its territory, would grant a larger measure of independence to Vietnam, thereby creating an anti-communist state that would act as a buffer against communist China. The surrender of the French forces at Dien Bien Phu in 1954 brought an end to this dream. Thus, for the second time in nine years the Vietnamese had won their right to self-determination, despite United States assistance to the French attempt at reconquest.

The United States, however, unable to recognize that communism in Vietnam was at least as much a tool for Vietnamese nationalism as it was subversion of the same, set out on a course of action that is now forcing the Vietnamese peasants to fight their way for independence from foreign domination a third time. The Geneva Accords, which divided the country at the seventeenth parallel and provided for elections to be held within two years, gave the Vietminh control over much less territory politically than their military position warranted. Moscow and Peking, each for its own reasons, pressured them into doing so. The probability is that neither nation welcomed the prospect of large-scale intervention should the war continue for a longer period of time. People who lived in Southeast Asia had, after Hiroshima, a vivid reminder of what could happen to them, if the vague threats of "massive retaliation" by the United States were actually carried out.

Although there were in 1954 voices of moderation regarding our involvement in Vietnam, and among them the voice of the then Senate Majority leader, Lyndon B. Johnson, who said that he was "against sending American GI's into the mud on a bloodletting spree to perpetrate colonialism and the white man's exploitation in Asia," there were also those who lobbied for nuclear strikes, among them Vice-president Nixon.

Secretary of State, Foster Dulles, went to the Geneva conference prepared to use the threat of possible nuclear strikes on the positions around Dien Bien Phu. His threat was disarmed when President Eisenhower announced that the United States would take no unilateral action while awaiting the outcome of the conference.[3]

The agreement in the Geneva Accords had been worked out between the Vietminh and the French, and it was to the French that the Vietminh looked to have them carried out. But the French reneged on the responsibility in 1956 and withdrew from Vietnam, leaving a vacuum, which was at once filled by Ngo Dinh Diem, who had been brought from exile in the United States in 1954, and installed as premier of a separate government in Saigon.

It is generally conceded, though not widely known, that most of the 679,000 refugees who fled from the north to the south after the rise of the Catholic Diem were themselves Catholics. The rise of the Catholic Diem to power, after the Marxist character of Ho Chi Minh's revolution became more apparent, made it quite evident that they could expect to receive more favorable treatment in the south under Diem than under Ho Chi Minh in the north. They, and they alone, appear to have welcomed Diem as a liberator from communist aggression. The possible exception to this would be the native Vietnamese who had risen to positions of prominence in the French civil service.

It was at this point that the Vietminh again went underground and began a third war for independence. The Saigon government had never had either legal base or the popular support of the Vietnamese people. George McT. Kahin and John W. Lewis observe that the Vietcong have for a long time controlled nearly the same amount of territory, and in most cases, the same areas as the Vietminh. They also remark that in the areas of the South under Saigon "popular loyalty to government is tenuous and not appreciably greater than that accorded to France and her Vietnamese protegees."

These same authors rightly point out that France ignored in 1945, and the United States is ignoring now, the fact that there are basic political factors which limit what can be achieved through the military power alone. We, like the French, now support "a regime artificially fostered by Western backers and out of line with the mainstream of Vietnamese nationalism." It is this fact, say these authors, Kahin and Lewis, which prevents us from making any effective political application of our military power.

Because the United States has not been sufficiently aware of the extent to which Vietnamese nationalism inspired resistance to our puppet government in Saigon, our leaders have looked upon all who fight with the Vietcong as hard-core, committed communists. This is simply not the case. What the percentage of communists within the guerilla armies of South Vietnam is, no one can tell with certainty. Stanford Gottlieb estimated that it may be as low as 30 percent. It is well known that not all of the political leaders in the NLF are communists.[4]

Furthermore, it is an erroneous conclusion to assume that a direct chain of command exists between Ho Chi Minh and the South Vietnamese Vietcong. Vietnamese nationalism is a larger factor in Vietnamese resistance to Saigon and the United States than is communism, although there is no doubt that the communists now direct and control the Vietcong. Nevertheless, the majority of the Vietnamese peasants and a number of Vietnamese intellectuals and professional people as well, who have gone underground with the Vietcong, see our presence in their country as a continuation of the French presence. They fight against us as a foreign invader who has come to impose his will upon their aspirations for political self-determination.

We, on the other hand, are inclined to see the Vietnamese peasant as politically unaware of the danger of communist slavery and are convinced that we must save them from their own naivete.

Believing this, the United States has unsuccessfully tried method after method to force the South Vietnamese people to accept the unpopular and illegal government in Saigon. Among these methods were the so-called "strategic hamlets," which were hailed as a huge success by Secretary of Defense McNamara at the time they were in operation. Now it is admitted that they were a failure from the beginning, and that peasants who were supposed to be protected by them had to be moved into them frequently at bayonet point. The present elaborate plans at pacification of the villages, after the Vietcong have been driven from a newly-conquered territory, do not promise to be any more successful. In fact, one must raise the question why pacification is necessary at all, if, as we are led to believe, we are in South Vietnam at the request of the Vietnamese, who should then welcome us as liberators.

Raymond R. Coffey, in a series of five articles released to *The Philadelphia Inquirer* and *The Chicago Daily News* in 1965, comments on the undemocratic nature of the Saigon government. He states that the ultimate American goal is not to kill Vietcong, but to win the hearts and minds of the Vietnamese people, so that some kind of free and stable government can be established as an alternative to communism. But, continues Mr. Coffey, "asking the courageous and long-suffering Vietnamese people to choose between Vietcong communism and what passes for government in Saigon is a little like asking a man which arm he wants chopped off first."

The Saigon government, says Mr. Coffey, is, with no ifs, and, or buts, a dictatorship. He learned this after four months of close observation. Anyone who shows signs of leadership under this government is "likely to get himself fired, exiled, or reprimanded." There is actually less freedom for the Vietnamese peasant under Saigon than there was when the country was under French control.

The aim of this article is neither to deny nor defend the terrorist tactics of the Vietcong. But so far, the Vietnamese people, apart from the one-half million Catholic refugees from the north, have been given no compelling reason why they should choose Saigon in preference to the Vietcong. Our failure to understand that our struggle in South Vietnam is more basically against Vietnamese nationalism than against either Chinese or Russian communism has led us to compare our possible withdrawal from Southeast Asia to Neville Chamberlain's appeasement of aggression at Munich. The comparison will not stand upon a close examination of the difference between the two situations. It is rather, as Bernard Fall has indicated, more closely akin to Spain than Munich. Only this time it is we who use what is presented to the public as a noble effort to resist communist aggression in an effort to cover up our own. It is we who make war upon the inhabitants of a small and helpless country to try out new weapons and new tactics of warfare.

Marc S. Fasteau, in the September 1966 issue of *Bulletin of the Atomic*

Scientists, shows how inaccurate the Administration's analogy of Vietnam with Munich is. He points out that the revolution in Southeast Asia arises from conditions within these countries, while on the other hand, "the Nazis threatened Europe with a Conventional war machine. The blitzkrieg, manned by Germans, came from outside the countries attacked, and was largely independent of conditions within them." Since the difference between Europe in 1939 and Vietnam from 1945-66, Fasteau argues, I think rightly, that U. S. intervention in Vietnam is likely to provoke wider war than to prevent it.

Fasteau states, "Our current, apparently open-ended commitment to victory in South Vietnam seems unjustified. At this writing, Administration plans call for 375,000 troops in Vietnam by the end of 1966, and it is by no means clear that even at the current level of North Vietnamese support, hundreds of thousands more will not be needed. Moreover, if Hanoi continues to increase its support of the Vietcong, there is a strong likelihood that the military logic of the situation will eventually draw us into open conflict with North Vietnam. At that point, war with China would become a very real possibility."

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1. Paul Peachey, "Vietnam Calendar," *The Mennonite,* January 25, 1966, p. 57.
2. George McT. Kahin, and John W. Lewis, "The United States in Vietnam," *Bulletin of the Atomic Scientists,* June, 1965, p. 34, footnote 43.
3. John McDermott, "Profile of Vietnamese History," *Viet-Report,* July, 1965, pp. 27-28.
4. Sanford Gottlieb, "The Road to Negotiation," *Saturday Review,* December 18, 1965, p. 48.

Words and deeds

On Wednesday, Mar. 1, a group of General Conference Mennonites studied and witnessed in Washington, D. C. Eleven people from the Moundridge and McPherson, Kan., area, and several people from the Eastern and Northern districts are involved. Schowalter Foundation funds designated for peace education were used to pay the way for five representatives. Fifteen or twenty others either paid their own way or had their way paid by churches or other organizations. The purpose of the trip was to learn more about the war in Vietnam from congressmen and to study ways of effective witness.

The Evangelical Mennonite Church was represented by two observers at the first meeting of merger talks between the United Missionary Church and the Missionary Church Association in December.

The Evangelical Church in Berlin-Brandenburg is planning to invite one hundred injured children from North Vietnam to convalesce in East Germany. The church is particularly interested in those children who have lost limbs or need orthopedic care.

The U. S. Internal Revenue Service has announced that for taxable years beginning on or after Jan. 1, 1967, self-employed persons (including ministers who have chosen Social Security coverage) must include their estimated self-employment tax (social security) in their declaration of estimated tax on forms 1040ES. It is to be filed on Apr. 15 along with the first quarterly payment on the 1967 tax.

Helmut Harder, instructor at Canadian Mennonite Biblical College, Winnipeg, was the speaker at Christian life week at Rosthern Junior College, Mar. 12-17.

Eight Canadian men are being sought as voluntary service workers to help construct a new nursing home at the Mennonite Youth Farm, Rosthern, Sask. The Mennonite Youth Farm has had many volunteers coming from the United States. They have made a significant contribution and have been greatly appreciated. However, this project is restricted to Canadians because of the nature of the work (construction jogs during the summer are reserved for Canadians) and a Canadian immigration ruling on this kind of work. Write to Personnel Office, General Conference Mennonite Church, Box 347, Newton, Kansas 67114, or Mennonite Youth Farm.

Best 1966 films acclaimed

A few members of the Broadcasting and Film Commission admitted they were "afraid of Virginia Woolf," but a majority voted to cite the film for its "presentation with compassion and honesty of the human predicament."

Other winning films were "The Gospel According to St. Matthew," "The Sand Pebbles," "A Man for All Seasons," "And Now, Miguel," "Born Free," and "The Russians Are Coming, The Russians Are Coming."

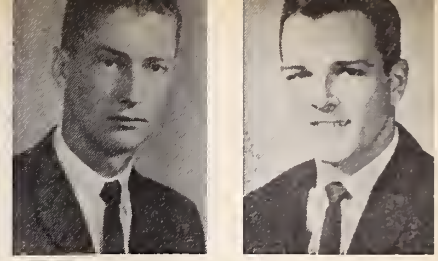
In addidion, a special citation went to the "A Time for Burning," the documentary produced by Lutheran Film Associates, which has been widely acclaimed for its revealing study of a local church in crisis. The Broadcasting and Film Commission is an agency of the National Council of Churches of Christ.

Films were classified under specific categories for the last time this year, explained William F. Fore, executive director of BFC. And for the first time, the Commission cited a foreign film, Pier Paolo Paolini's "Gospel According to St. Matthew." In the future, films will be considered for their excellence as artistic films or as entertainment.

In its comments on "Who's Afraid of Virginia Woolf," the Commission noted that it is recommended only for mature audiences. In its view, the film "reveals the struggle for integrity and wholeness that resists the temptation to live within fantasy and deceit." "Sand Pebbles," similarly recommended only for mature audiences, "portrays the grandeur and misery of the human family in a world torn by war."

"A Man for All Seasons," the story of Sir Thomas More, was cited as "a profound statement presented with simple beauty." Both "And Now, Miguel," set in New Mexico, and "Born Free" set in an African Animal Reservation, were highly recommended for children, while "The Russians Are Comming. . ." with "its uncommon and delighfully humorous treatment of the international situation" was recommended for everybody.

CHURCH RECORD



Entz, Longacre (Workers).

Deaths

Anna L. Androes, First Church, Newton, Kan., was born Dec. 5, 1898, and died Feb. 18.

Mrs. Henry Claassen, First Church, Paso, Robles, Calif., was born July 14, 1879, in Beatrice, Neb., and died Feb. 26.

John G. Claassen, First Church, Newton, Kan., was born Jan. 30, 1881, and died Feb. 20.

Leslie E. Cooke, 58, associate general secretary of the World Council of Churches, died on Feb. 22. Since 1955, he was director of the council's largest operation, the Division of Interchurch Aid, Refugee, and World Service.

Amadeus Frey, First Church, Newton, Kan., was born July 20, 1905, and died Feb. 23.

Jacob Heinrichs, Bethel Church, Mountain Lake, Minn., was born Mar. 17, 1894, and died Feb. 18.

Mrs. Helena Koehn, New Hopedale Church, Meno, Okla., was born Mar. 21, 1874, in Moundridge, Kan., and died Feb. 6.

Tina Hiebert Koehn (Mrs. Frank), Alexanderwohl Church, Newton, Kan., was born Apr. 17, 1915, and died Feb. 7.

Elizabeth Unruh, New Hopedale Church, Meno, Okla., was born July 4, 1902, in Moundridge, Kan., and died Feb. 14.

Published

Gesangbuch der Mennoniten is now in use in many congregations and institutions. Approximately 9000 copies have been distributed in fifty congregations and institutions in Canada, and close to 3000 copies in South America in ten congregations and institutions. George Wiebe and Henry H. Epp have participated in at least sixteen worship services in which the book was dedicated.

Vietnam Report is a twelve-page booklet published by the Mennonite Central Committee. It contains articles on the war in Vietnam by Atlee Beechy, Frank H. Epp, Patricia Hostetter, as well as a summary of the work of Vietnam Christian Service.

Baptisms

Bethel Church, Hydro, Okla., on Dec. 18: Elmer Dick.

Buhler (Kan.) Church, on Jan. 27: Peter J. Neufeld.

First Church, Newton, Kan., on Feb. 19: Connie Frey, Carol Harms, Marilyn Holdeman, Beverly Janzen, Verona Juhnke, Sandra Koehn, Karla Smith, Rachel Unruh, Marilyn Wiens, Gary Budde, John Buller, Eldrid Busenitz, Bob Hiebert, Gene Jost, James Krehbiel, Gary Penner, Lyndal Penner, Jerald Regier, Lynford Regier, John D. Reimer, David Smith, Daryl Unruh, John Voth, Robert Wiens.

First Church, Sugarcreek, Ohio, on Mar. 19: Emanuel J. Yoder, Melvin J. Yoder.

Ministers

H. P. Wiebe, Clearbrook, B.C., is serving as interim pastor of the Glendale Church, Lynden, Wash.

Workers

Dwight Bond, Calvary Church, Barlow, Ore., has accepted a two-year voluntary service assignment at the Mennonite Youth Farm, Rosthern, Sask. He will assist in the milk processing plant, beginning Mar. 15. He is the son of Mr. and Mrs. George E. Bond of Woodburn, Ore.

Reynold Entz, Zion Church, Elbing, Kan., has accepted a two-year voluntary service assignment at the Mennonite Youth Farm, Rosthern, Sask., Canada. He will work in the milk processing plant, beginning Apr. 1. He is the son of Mr. and Mrs. Albert A. Entz, Newton, Kan.

Mr. and Mrs. Henry J. Goering, Bethel College Church, North Newton, Kan., spent four weeks in Oklahoma. Mr. Goering did carpenter work in three parsonages of missionaries to the Indians. He helped the Lyman Sprungers of Canton remodel their parsonage and built kitchen cabinets in the parsonage at Seiling. Mrs. Goering was busy making quilts which she gives to the missionaries.

Harold and Linda Groth, Wichita, Kan., have accepted a voluntary service assignment at the State Home and Training School, Wheat Ridge, Colo. He will work in the maintenance department and she will work in the clothing department. Their assignment began Mar. 11. His parents are from Independence, Kan. He is a member of the Church of the Brethren. Her parents are also from Independence, Kan.

Paul Longacre, presently serving as associate director of Vietnam Christian Service will assume administrative duties at MCC's Akron headquarters on Aug. 1. He will be responsible for the programs in Hong Kong, Korea, Indonesia, Vietnam, India, Nepal, and Pakistan during the absence of Robert W. Miller, director of Overseas Services who will be taking a one-year leave of absence for further study of international relations.

Dana O. Troyer, an eye specialist from Goshen, Ind., arrived in Vietnam recently for a two-month service assignment under Vietnam Christian Service, a program of the Mennonite Central Committee, Church World Service, and Lutheran World Relief. He is performing a series of eye operations at the Evangelical hospital, Nhatrang. This thirty-three-bed facility is one of the few places in Vietnam that provides services in the treatment of complications produced by eye diseases such as trachoma. Mennonite Medical Association paid for his transportation.

Calendar

Apr. 9—National Christian College Day.

Apr. 20-23—Elkhart, Ind., Central District Conference.

May 4-7—Quakertown, Pa., Eastern District Conference, West Swamp.

May 6-7 — Canadian Mennonite Bible College commencement.

May 18-21—Paso Robles, Calif., Pacific District Conference.

May 28—Bethel College commencement.

May 31—Mennonite Biblical Seminary commencement.

June 15-18 — Henderson, Neb., Northern District Conference.

July 23-30 — Amsterdam, Mennonite World Conference.

Aug. 10-16, 1968 — Henderson, Neb., General Conference.

Canadian

Mar. 14-19—Abbotsford, B. C., Ebenezer Church, evangelism workshop, David Wiebe, leader.

Central

Mar. 12-15—Carlock (Ill.) Church, special Lenten services, Norman Derstine, speaker.

Mar. 15 — Normal, Ill., First Church Lenten service, Ward Shelly, speaker.

Mar. 19-23—Pandora, Ohio, Grace Church, special services, Wiley Freer, speaker.

Mar. 22—Normal Ill., First Church, special services, George Dick, speaker.

Mar. 22-24 — Mountain Lake, Minn., Gospel Church, Holy Week services, J. J. Esau, speaker.

Northern

Mar. 19-24—Henderson, Neb., Bethesda Church, special services, Verney Unruh, speaker.

Mar. 19-26 — Mountain Lake, Minn., Bethel Church, Holy Week services, Norman Bergen, speaker.

Mar. 21-24—Freeman, S. D., Salem Church, special meetings, Abe Krause, speaker.

Mar. 28—Henderson, Neb., Bethesda Church, program by Mennonite Seminary chorus.

Pacific

Mar. 26-31—Paso Robles, Calif., First Church, deeper spiritual life meetings, J. J. Enz, speaker.

Western

Mar. 12-15—Ransom, Kan., First Church, Lenten services, Harold Thieszen, speaker.

Mar. 19-22 — Buhler (Kan.) Church, pre-Easter services, D. C. Wedel, speaker.

Mar. 19-24—Inman, Kan., Hoffnungsau Church, Holy Week services, Peter Wiebe, speaker.

Mar. 20-21—Newton, Kan., Tabor Church, special services, Jurgen Schoenwetter, speaker.

Mar. 20-26—Inola, Okla., Eden Church, evangelistic meetings, Homer Mouttet, speaker.

Apr. 1 — Newton, Kan., First Church, Bible school workshop.

LETTERS

Has KJV lost its power?

DEAR EDITOR: In *The Mennonite* of Feb. 14 we find the article "What New Testament Shall We Use?" written by David John Wieand. I do not know his address to write to him, so will make a few remarks to you. At the close he remarks "it is high time that the churches unite and go over to the RSV to the end that the written Word of God may again become a powerful, sharp two-edged sword for the shaping of American life and society."

I would like to know how the King James Version lost its power that the Revised Standard Version must replace it. We read in Rev. 22:18, 19 in the King James Version, no man shall add or take away. As I understand it, some of the verses are left out, also the word hell. I look at it as dangerous if it does not keep the full meaning. Why not leave those with the King James Version that use it? The important thing is to live it, and not argue or work against it. *Abe E. Kroeker, Inman, Kan.*

Mind behind the universe

TO THE EDITOR: Harry Emerson Fosdick was recently quoted as saying: "The only alternative to mind-behind-the-universe is blind protons and neutrons accidentally colliding in space to produce the universe. . . . (This) is like saying that the letters of the alphabet were blown together by a chance wind to form the works of Shakespeare." The probability of such a happening intrigued me.

The probability of two or more independent events occurring jointly is equal to the product of their individual probabilities. This theorem may be used to analyze the probability that the works of Shakespeare could arise by chance.

Because there are twenty-six letters in the alphabet, the probability of the first letter of a chance word being the correct letter is 1/26. And the probability of a four-letter word having the four correct letters is $(1/26)^4$. And since there are twenty-four possible sequences of these four letters, the probability of their being in the proper sequence for correct spelling is 1/24. Consequently, the probability of a single four-letter word arising by chance is $(1/26)^4 \times 1/24$, or one chance in about 11 million.

But the probability of this being the right word arises from the number of words in the English language. The second edition of *Webster's New International Dictionary* is reported to contain 600,000 entries. But since the language is growing, and to be conservative, we shall assume that in Shakespeare's day the language contained only half that many words. So the probability that a single word would be the right word is 1/300,000; and the probability of a five-word sentence containing the right words is $(1/300{,}000)^5$, or one chance in about 2430 trillion trillion. But the sentence must not only contain the right words, they must be in the proper sequence. And since there are 120 possible sequences of five words, the probability of their being in the proper sequence in 1/120.

All these terms entered into a single formula is: $(1/26)^4 \times 1/24 \times (1/300{,}000)^5 \times 1/120$. This yields the probability that a single sentence of five four-letter words in the works of Shakespeare could condense by chance from an alphabet cloud is over 3 trillion trillion trillion (3 followed by 36 zeros). But there are thousands of words in the works of Shakespeare, so this figure must be multiplied many times.

It is clear, therefore, that the mathematical probability of the works of Shakespeare arising by chance within his life span is incomprehensively slim. And writing plays is much simpler than creating a universe so vast and complicated that it is still a mystery in most respects. So the concept of "mind-behind-the-universe" still seems reasonable. To the persistent skeptic it is suggested that he catalog similarly the known complexities of the universe and calculate the mathematical probability that it could have arisen by pure chance within its currently estimated age of 13 billion years. *Gilbert L. Betts, 1035 Reed Ave., Reedley, Calif. 93654.*

WHY IS CHRIST IMPORTANT?

WHAT COULD BE more obvious than that Jesus' crucifixion meant that He had been rejected by God, and that He was not the promised Messiah after all? Messiahs don't "hang on a tree"; they conquer, they rule in glory.

Now that, whether we like it or not, is the way most first century people reasoned when confronted with the preposterous claim that Jesus was the Messiah for whom they had been waiting. We have to face very squarely the fact that this is so. Jesus did not win all the multitudes to Him by a pleasant personality. He won a few people, yes (though most of them deserted Him in the pinch and left Him to go to His death without them). But many other people rejected Him vigorously and absolutely. They flatly denied His claim, called it a blasphemy, and did their best to get Him executed once and for all. They succeeded.

Or at least, they thought they did. The fact that His death was not the end of the story is a fact we shall presently have to examine. But before we do so, we must realize that His life was a "failure" in the sense in which we ordinarily use that word. What kind of Messiah would be put to death in the first century equivalent of an electric chair, as a common, ordinary criminal, after successful prosecution by both the religious and the civil authorities? A strange Messiah indeed, hardly worth a second glance!

The tiny minority who disagreed

And yet, there were those who *did* take a second glance. They were the ones who flew in the face of the facts, talked about victory when only tragedy was apparent, spoke in cheerful voices when they should have been sad, smiled when they should have been weeping. Why were they different from the other 99½ percent? Take a look at them.

Look at these followers of Jesus immediately after their leader had been captured, convicted in a "framed" trial, and put to death. They are *bewildered* by the quick reversal of fortunes which they and their leader have suffered. Jesus, who had been with them at supper just a night or two ago, now lies cold and dead in a tomb. They are *disillusioned*. Jesus had talked of such wonderful things. He had done such wonderful things. But that was all over now. He had only been spinning out a dream. When the real pinch came He was powerless, and the dream had dissolved like a puff of smoke. You can see them getting ready to sneak out of Jerusalem and go back to their fishing nets, saying to one another, "I'll never get taken in like *that* again." They are *frightened*. They are meeting behind locked doors. Why? The reason is very simple. They were

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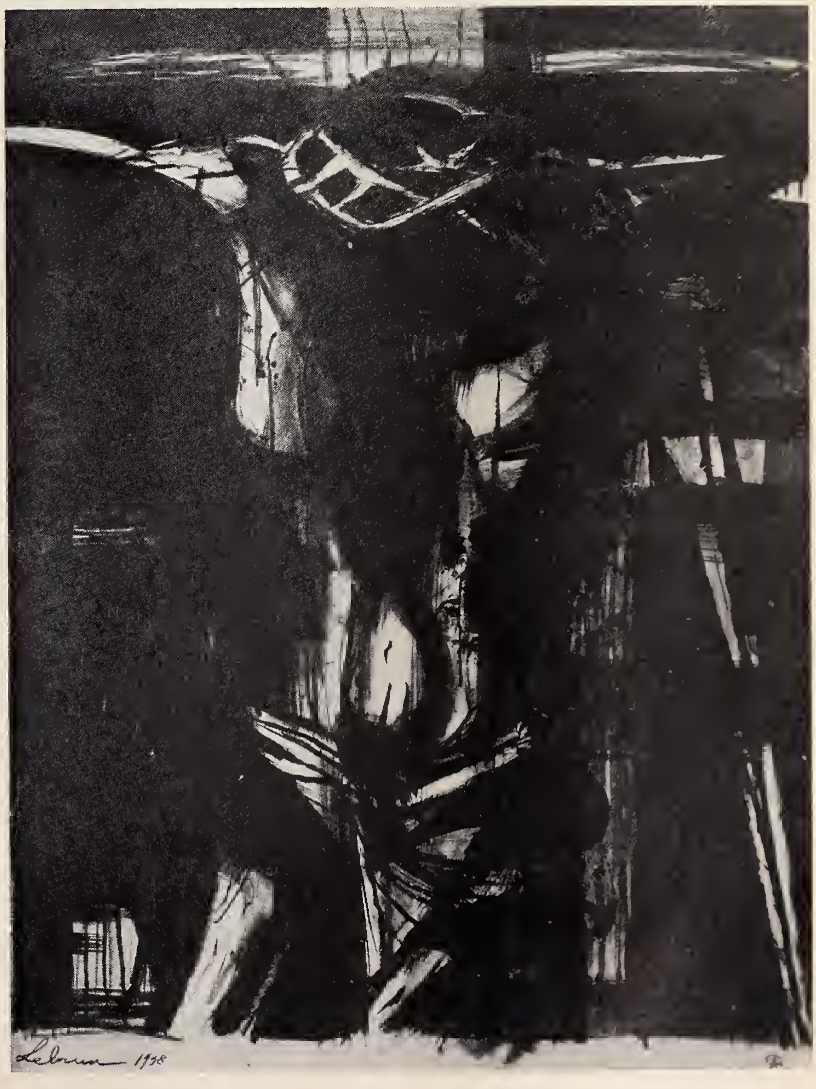

The Crucifixion by Rico Lebrun

Cincinnati Art Museum

afraid. They had been seen with Jesus. Jesus had been killed. Who would be next? The Romans had plenty of crosses. Let the Committee of Un-Roman Activities look their way, and they, too, would be going through a "framed" trial, and death by torture.

This is what the disciples were like immediately after the death of their leader. An unpromising group of men, bewildered, disillusioned, and frightened. Nobody would expect them to amount to anything.

But they did amount to something. They very soon began to amount to a great deal. And to complete the story we must look at another picture of the same group of men. This time the canvas can't be confined to a little room with a barricaded door. It has to be wide enough so that eventually it will include the whole Roman Empire. Take another look.

Why they disagreed with the majority

Instead of being bewildered, they are immensely sure of themselves. They have been galvanized into action, and are going far and wide proclaiming what they call "good news," in temples and marketplaces, to fish peddlers, and Roman officers. Instead of being disillusioned, they are full of confidence, and have an almost naive joy in sharing a tremendous experience which has transformed them. Rather than walking about with leaden feet, they are filled with a mysterious power which they call holy. Instead of being frightened, they are full of an infectious courage, and are going all over the place literally shouting about the same sort of things for which their leader had so recently been killed. The more they are told to keep quiet, on pain of death, the more gladly do they speak. In fact, they made such a dent on the people around them, that very soon their enemies (not their friends, but their enemies) were calling them "men who have turned the world upside down" (Acts 17:6).

What brought about this amazing transformation? Quite inescapably, it was their unshakable conviction that Jesus had not been held by the grave in which He had been put after He was quite dead, but that God had raised Him from the dead and that He was with them, beside them, among them, as a living and active presence. The "risen Christ" was no theory to them, but a fact, a fact of their own experience. They knew He was alive because He and they were once again in intimate fellowship. And as we look at the record of the things they did, the sermons they preached, the letters they wrote, the stories of Jesus which they compiled, a startling fact emerges. The basis of the whole enterprise was not (as we are often led to believe) the ethical teachings of Jesus, but rather the "good news" of the resurrection.

It was indeed "good news" on every level of life. It vindicated the claims of Jesus, and the faith the disciples had had in Him. It showed that even out of a catastrophe like the crucifixion God could make something supremely good. It showed that death need no longer be feared, since God is more powerful than death, the Lord of life *and* death. It showed that God could take human sin (even the terrible sin of those who put Jesus to death) and triumph over that. It demonstrated, in short, that through death could come resurrection, that out of tragedy could come triumph, that even when men did their very worst, God could do His very best. This good news "upset" everything that people had believed before.

Evidence of the resurrection

A quick look at the evidence should make clear how central this message was. The earliest specific written references to the resurrection are in Paul's letters. In his first letter to the Corinthians, for example, he says that this resurrection faith is "the gospel," the good news. He "received" it when he became a Christian. It is "of first importance . . . that Christ died for our sins . . . that he was buried, that he was raised on the third day" (1 Cor. 15:3, 4). But this is not just something Paul has been told. He lists those to whom the risen Christ has appeared, and then says, "He appeared also to me" (v. 8). The experience has been real for Paul himself. This resurrection faith *is* the Christian faith: "so we preach and so you believed" (v. 11). Put even more strongly, "if Christ has not been raised, then our preaching is in vain and your faith is in vain" (v. 14).

This kind of testimony stands out on almost every page of the New Testament. Christ is risen from the dead! Sing it! Shout it! Let everyone know! Because it changes everything.

We naturally have questions. We want to know as much as we can about such an event. Paul doesn't give us any details. For specifics we have to turn to the concluding chapters in each of the four Gospels (Mark, ch. 16; Matt., ch. 28; Luke, ch. 24; John, chs. 20, 21), although it is important to remember that the resurrection is presupposed throughout each book. What do we find?

The accounts give overwhelming testimony to the central fact of the resurrection, with differences about some of the details. Any honest person must recognize both these things. On the important matters there is agreement: Christ was not held by the tomb, He was raised from the dead, He appeared to His followers, they became sure of His living presence, and their lives were transformed by Him. When you pin down the details you find, naturally, less than full agreement. Four writers, long before newspapers, telephones, printed journals, have different recollections and stress different things. They are not sure, for example, just who was at the tomb when the women got there to anoint the body. They are unable to agree as to precisely the kind of body the risen Lord had, so that in some stories He can eat boiled fish with them and in others He can appear and disappear.

These facts are pointed out since they often perplex readers of the stories. Why are there even minor disagreements? Let us imagine an unexpected event taking place today.

Two cars collide on the main street of your town in front of the high school.

You see the crash from the grocery store window.

Your cousin sees it from a parked car a block away.

Some tenth-graders see it from the playground.

A policeman sees it from the corner.

Passers-by see the cars just after the collision.

If all these witnesses were hailed into court a few months later, any lawyer worth his salt would be suspicious if their stories tallied exactly on every last detail. People simply don't notice things that minutely, or remember them that well. The lawyer would suspect them of getting together to "put one over on him" by concocting a uniform tale.

Now imagine that thirty or fifty years later the witnesses are asked for information about the accident. What would they recall? They would be able to give clear and convincing evidence that there *had* been an accident. No disagreement there. But on the secondary details, the color of the cars, the speeds at which they were going, and so on, there would be understandable differences.

Now there is a considerable difference between an auto accident and a resurrection from the dead. And there is an element of mystery in the unparalleled character of the resurrection event which can be lost whenever we try to make too neat an analogy to explain it. A resurrection from the dead can never be fully "explained." But over and beyond that, our example can be at least dimly suggestive. When we look again at the resurrection accounts in the Gospels, we can see that the very differences of detail are a tribute to the fact that no one is "putting one over" on us. Four accounts (written by different men in different places in different years) which dovetailed neatly with each other would arouse our suspicions. The very differences underline the integrity of the central claim on which they all agreed—that the cross was not the end, but that God raised Jesus from the dead.

Had the cross been the end, let us remember the disciples would have dispersed, cynical and disillusioned, and Christianity would never have gotten started. The thing that did get it "started" was the disciples' conviction that God had raised Jesus from the dead, that He was in fellowship with them, and that this world-shaking news had to be proclaimed at whatever cost, since it completely transformed the meaning of life.

The choice open to us

What are we to make of this amazing story? We can, it seems, do one of two things with it. We can accept the testimony of Jesus' contemporaries, and let the startling fact work the same transformation in our lives that it did in theirs. Or, we can refuse to accept it, insisting that "dead people stay dead." We can say that the biblical claim is so world-shaking that it couldn't possibly be true, that it is a bit of pious fiction, or a shabby invention by a group of deluded men who couldn't face the awful reality that their leader had been destroyed.

Both those options treat the Christian claim with something like the respect it ought to have. Both understand that this is a stupendous claim, not to be treated lightly or accepted glibly. Both understand that this claim is either the most significant truth of all time or the most barefaced nonsense ever perpetrated.

The thing which we are *not* entitled to do with this story is to try to eliminate it from the Christian account, to suggest that the disciples didn't really believe it, or that it was tacked onto their ideas by some later group of people. That is tampering with the facts in an illegitimate way. One who says that the resurrection faith is a delusion must have the honesty to grant that the first Christians were so deluded, and that it is this delusion which is the foundation of the Christian religion.

It's either delusion or sober fact. You can't steer a middle course.

From THE BIBLE SPEAKS TO YOU by Robert McAfee Brown, the Westminster Press. Copyright 1955, W. L. Jenkins.

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*Supplemental reading for the Sunday school lesson of Mar. 19, "Love Beyond Measure."

COVER

Child feeding program in Hong Kong sponsored by the Mennonite Central Committee: The Lord and Savior whom we profess to follow wants to continue to touch the suffering by multiplying His compassion through our continuing ministry of compassionate service.

CONTRIBUTORS

C. N. Hostetter, Jr., 607 West Cherry St., Palmyra, Pa., formerly president of Messiah College, is a Brethren in Christ pastor and chairman of the Mennonite Central Committee. This article, like the one published in our Feb. 28 issue, is adapted from an address given to an MCC annual meeting. This one was given in 1966.

Wilfred Ulrich is pastor of the First Mennonite Church, Aberdeen, Ida. 83210.

Robert McAfee Brown is a professor of religion at Stanford University in California. His article is reprinted from his book The Bible Speaks to You (Chapter 7: "The Unexpected Character of the Good News.")

CREDITS

Cover, MCC school feeding in Hong Kong, S. F. Pannabecker; 178, Bernard Cole from UNICEF; 180, Christ in Gethsemane by Dore.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly, Editorial assistant: Loraine Rupp. Art director: John Hiebert, Business manager; Walter D. Unrau, Circulation secretary; Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

Comfort is the hallmark of civilized living. It means carpet on the floor, padding on our chairs, an electric blanket on the bed. Look around you and you can find many other marks of the comfortable life.

But if you look in the Bible you'll find some odd words associated with comfort. Try these: "Thy rod and thy staff,/ they comfort me" (Ps. 23:4).

The rod and staff are two different things. Yet they have much in common. The rod is used on the enemies of the sheep, the lion and the bear. The staff is used to guide and nudge the sheep along the path. What's comfortable about a hard rod and a stiff staff?

It would be so simple to say the rod is used on our enemies and the staff guides us. I do not deny that we all have enemies—people who seek to bite and devour us. And we are beset by sins that would crush and tear us. This is a lion-and-bear world with a lot of biting and tearing going on. Yet the lions and bears that give us the most trouble are often within our own souls. Selfishness, hatred, greed, self-pity—what are these if they are not lions and bears of the worst type?

We must be protected and defended from these enemies. Therefore we need the rod applied to these things in our lives. We need its chastisement. We need its correction. We may feel a little uneasy about how that correction will be applied. If this is comfort, it is different than the overstuffed sofa.

But we know something about the shepherd who applies the correction. We know he will take the initiative to defend us against the bears and lions. He doesn't wait until the sheep is down the lion's throat before he springs to the defense to save a leg or an ear. He sees the danger long before the lamb sees the danger.

So the shepherd is already working to save us from all our present dangers and all our future dangers. If we feel uneasy about the things which threaten our lives, it may be a sign that he is already working to protect us.

With the staff he is guiding us along the path that is best for us to go. This is sometimes called providence. It means that God is leading and teaching us. We may find it hard to believe in providence. I do too. But I find it much harder not to believe it.

All these pictures help us to see the kind of God that is our God. He is the God revealed in Jesus Christ.

READING THE PSALMS—XX

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

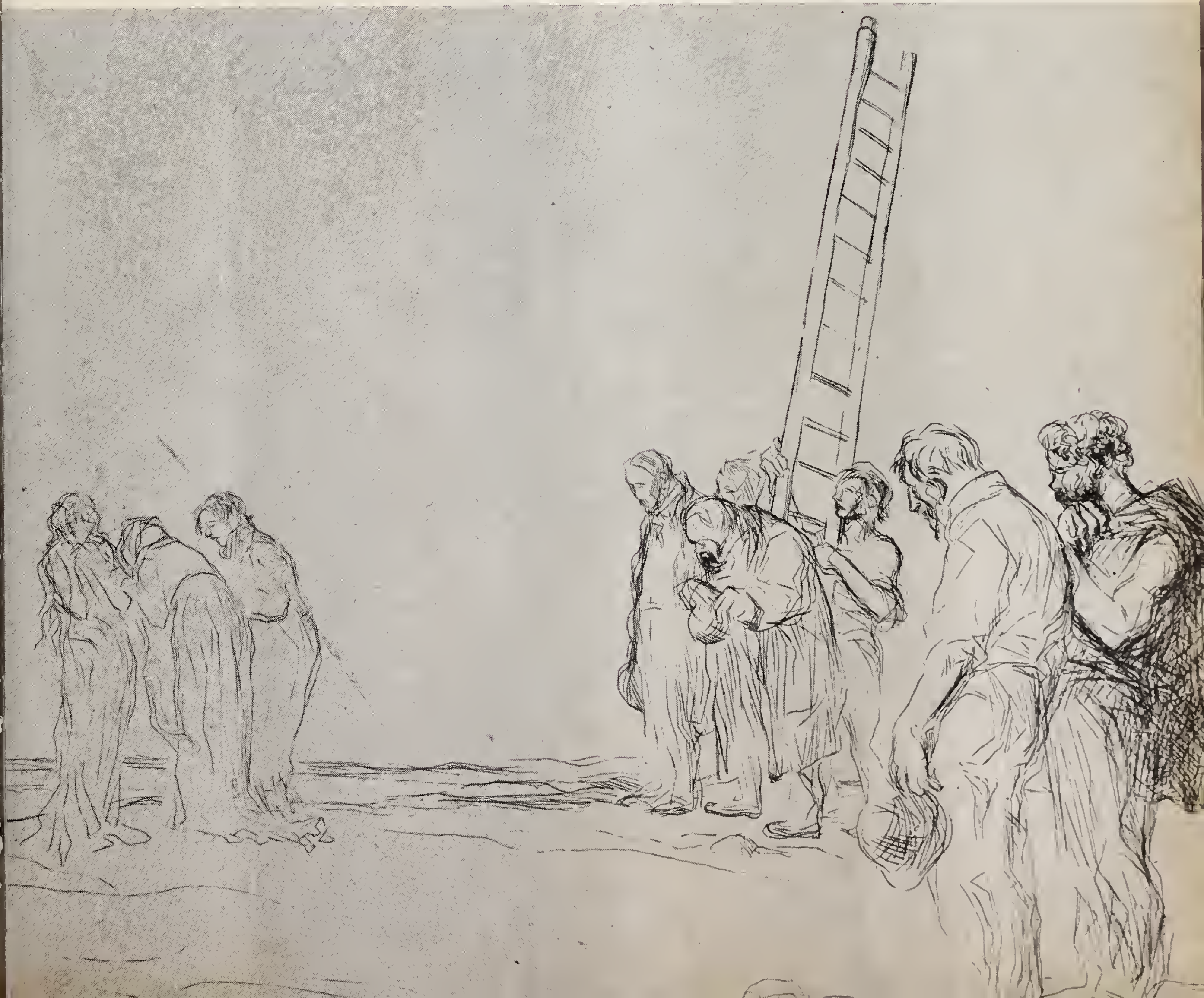
THE MENNONITE

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

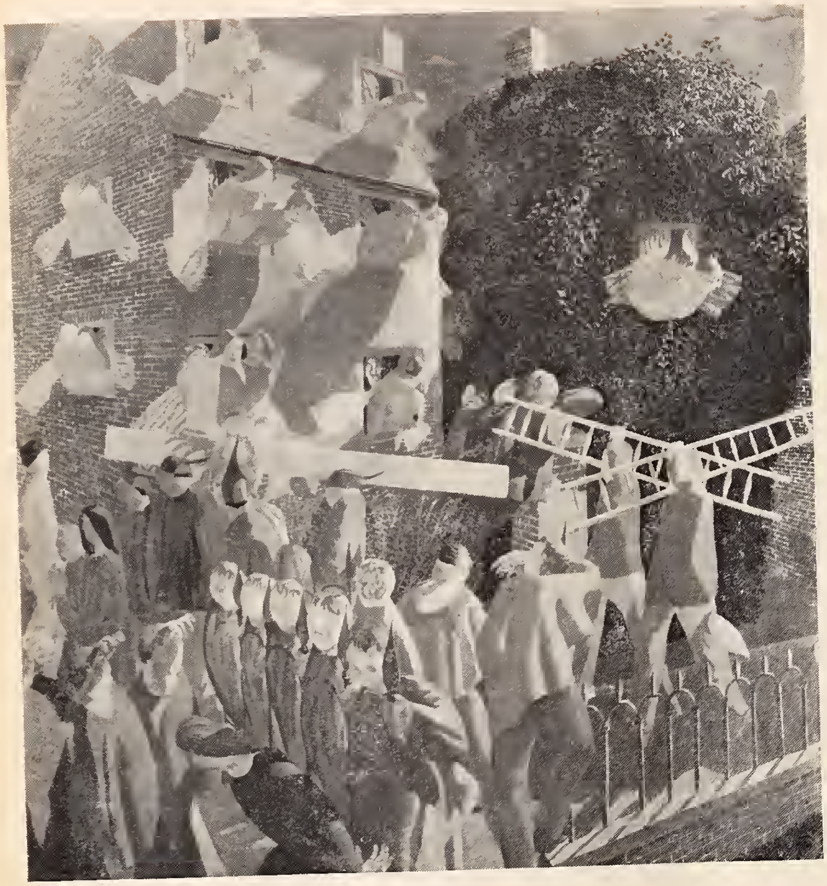
2-12 MARCH 21, 1967

"Return from Calvary" by Jean Louis Forain

Cincinnati Art Museum



Good Friday Every Day



"Christ Carrying the Cross" by Stanley Spencer, courtesy of Tate Gallery.

". . . so many years
so many heartaches
so many prayers ago."

The spine that cuts the cattle
cuts the Christ
as men of rectitude
crown Him with thorns
deck Him in purple robes
and mock Him up the hill.

The tree that harbored robins
holds the man of sorrows
as soldiers sneer
and Pharisees cry out:
"Others He saved;
He cannot save himself."

The nail that held the house
now tears His feet
and rips His hands
as soldiers mock
and people scorn
and helpless Mary
hopelessly stands by.

The spear that ripped the foreign foe
now rips the Christ
and slits His side
and water, blood, and guts
splash softly down
and irrigate the earth.

The men that cried
"Hosanna to the King,"
in Jerusalem ages ago
and sang "Praise to the Lord"
at First Church yesterday
both here join the plea:
"Crucify, crucify Him."

Elmer F. Suderman

Stark and still,
a cross beam etched
against a darkening sky
from Calvary's hill
so many years
so many heartaches
so many prayers
ago . . .

yet still, still
the crucifixion:
a man child dies
of rat bites
in a crowded slum,
an old wino
freezes to death
beneath the tracks,
a junkie on a corner
dies of an overdose
with no one to help,
no one to care.
Good Friday
is every day!

Elizabeth Searle Lamb

Child's funeral
in Chile.

*". . . yet still, still the crucifixion:
a man child dies of rat bites."*

The Mystery of Being Human

An Easter Meditation

Chad Walsh

An ordinary automobile accident and Easter morning do not appear to have much in common. But ever since I was involved in my first and, so far, only accident, I find that when I think of it, my mind soon moves by some strange logic to Easter.

The accident was a few summers ago when my wife, our daughter, Alison, and I were traveling through a small village in upstate New York. It was a pleasant, drowsy sort of day; we had eaten lunch and were headed north for a vacation in Vermont. Eva was at the wheel; I was half dozing beside her; Alison was asleep in the back seat. The pit of the station wagon was piled up with our summer equipment, topped by Alison's guitar which she had recently learned to play.

All at once—the memory is very confused and blurred — a flat-nosed monster came roaring through the stop sign to our left and smashed into the left side of our hood. My memory abruptly ends at this point and resumes with me alone in the front seat. I learned later that Eva had leaped from the car to shout "Stop that man!" and Alison had waked up, shaken the fragments of guitar from her hair, and got out of the crumpled car. Some local people took her away and tried to calm her down. All this must have happened in a few seconds. Meanwhile, I regained consciousness, and noticed that my shirt was half gray, half red, and the red part was spreading. Somehow, this seemed of no great importance. Eva returned to the car, apparently unhurt, and was startled to see that I was bleeding badly. I asked where Alison was. She explained that some people were looking after her. Half a dozen times, I suppose, before I was taken to the hospital, I asked about her. Dimly as my mind was functioning, I still knew that *if* she had been killed, Eva obviously could not say so; there was, therefore, no way for me to know whether she was telling the truth.

The noise of the accident had attracted a little knot of people. A man leaned through the door and shouted, "Would you like some brandy?" This seemed an extraordinarily courteous gesture to me. With a formality that rarely comes to my lips, I replied, "That would be very kind of you, sir." And soon the stretcher-bearers were there, and I was being taken into the ambulance and to the hospital. There I lay on the operating table, and as the needle flashed that would end all thoughts for a while, my final thought was of Alison and I remember saying to myself, "I must go into the darkness without knowing."

It sounds rather pretentious and silly in the narrating. But for reasons that half elude me, the whole memory of that accident has a quality of revelation about it. For one thing, I had always considered myself something of a coward. When I was at a point when, for all I knew then, I had real reason to fear for my life, I found that was the least of my anxieties. And I had often ironically told myself that in a time of great crisis, I would probably try to rescue my manuscripts first and then worry about my family's safety. Again, in the showdown, it was not so. I completely forgot that I am a writer. I remembered only that I am a husband and father. In short, I seemed to have behaved considerably better than I had any right to expect of myself.

This makes me wonder how many layers there are to a human being. The upper layer of full consciousness makes it possible for us to think rational thoughts, to plan Utopias, to scheme, to win friends, and influence people by deliberate strategies. But below that level is the great darkness of the unconscious, filled with images of both beauty and terror; the source of nightmares as well as the haunting dreams and intimations of beauty that the arts embody. It is the teeming jungle, powerful both for creation and destruction, that Freud and Jung explored. But what if there is a still deeper layer?

The skeptic in me smiles at this point. Perhaps the serenity I experienced was nothing more than the euphoria of the steer who is stunned by a heavy blow before being led to the slaughter. Perhaps . . . I cannot prove the opposite. But neither can I shake off the memory, and the lingering suspicion, that at the core of a human being is something better than he ordinarily experiences—and that this inner citadel may be the point where he meets God, and puts aside the masks of mere reason, social custom, and the teeming jungle.

At the heart of the universe, what is there? Emptiness? Matter in motion, moving according to precise mathematical and physical laws? An expressionless face? A snarling face? A face smiling with recognition?

I think the answer has been given. That face at the heart of the universe has been seen: first with physical eyes, and now with the eyes of faith. When Christ appeared to His disciples on Easter morning, it was not simply a revelation that God held power over sin and death. As good Jews they had always known that. It was more. It was the affirmation of all the vague but haunting and persistent institutions that mankind has known. It was the visible sign that

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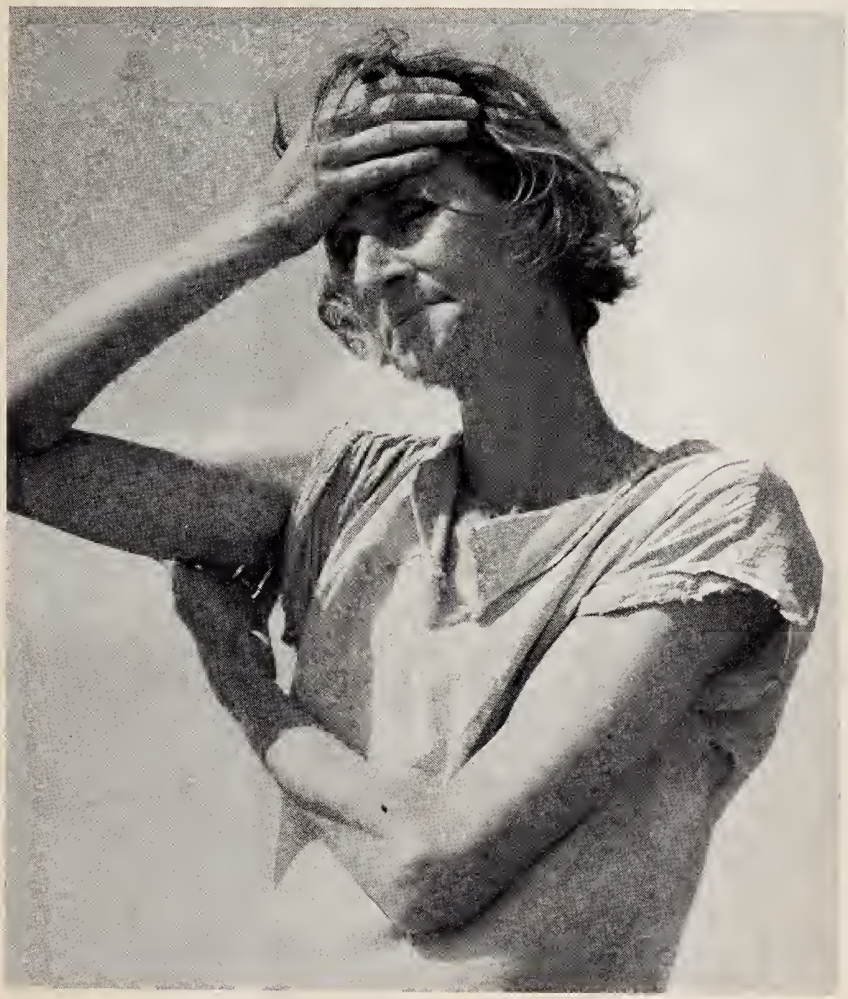
beyond the apparent impersonality of the universe going about its mechanical routine, there is personal meaning; that beyond the agonies and cruelties and frustrations of human lives, there is a dimension in which tears cease and the holiness of laughter begins; that in each man there is that point where, however faintly at times, he hears a voice that is more than human, and feels a call to a love that rustles in human streets and moves the sun and the other stars.

I believe that what I experienced at the time of the accident was real, because Christ rose from the dead and confirmed all such moments.

But how can we believe He rose? The witnesses are long since dead. They cannot be cross-examined. We can say only, what historical record there is proclaims the fact, and there is no historical record that would provide an adequate alternative explanation. But this does not answer the question. What we are really asking is, "Is this the kind of thing that *could* happen?" Or perhaps that is the wrong way to put it. What God wants to happen, can happen. But *would* He will it?

And thus one comes full circle. What kind of a God is God? The event of Easter tells us what sort of God He is. The risen Christ is the exclamation point affirming the fleeting moments when, in the midst of danger and confusion, we discover an inner silence and a quiet voice that seem to come both from our depths and from light-years away. Good Friday tells us what we need to know about the cruelty and horror of which human beings are capable. Easter is the pledge that beyond all we can do in fear and hatred, there is God, and that He has planted beachheads of His presence deep in us, where we cannot escape His love.

He is risen! And whatever is deepest and truest in us is gaily summoned to rise with Him.



Migratory laborer's wife: "The risen Christ is the exclamation point affirming the fleeting moments when, in the midst of danger and confusion, we discover an inner silence and a quiet voice that seem to come both from our depths and from light-years away."

NEWS

Buddhists ask end to war Pray for peace in Vietnam

The Buddhist leadership in Saigon has protested the destruction of eighteen Buddhist temples by American planes in Mo Cay district of Kien Hoa province, and at the same time has issued a plea for an end to the war. This is believed to be the first public statement issued by Saigon Buddhists asking directly for a cessation of hostilities.

In a letter addressed to the ministry of war in Saigon, the Venerable Thich Phap Tri, Vice-chairman of the Unified Buddhist Church (Vien Hoa Dao), stated, "We earnestly ask, Mr. General Commissioner, to order an investigation of this in order to make necessary indemnity and to recommend the careful use of weapons in order to avoid the damage of lives and properties of the population as well as of the church."

This statement made in Saigon on Dec. 20, was received in February by the Fellowship of Reconciliation via the Association of Overseas Vietnamese Buddhists, whose world headquarters are located in Paris.

An earlier document, dated Dec. 19, over the signature of the Venerable Thich Thien Hoa, chairman of the Vien Hoa Dao council, is a communique from the Committee for the Leadership of the Vien Hoa Dao, which asks "that the war in Vietnam which has caused tremendous suffering and destruction to the nation should be stopped. Peace is now the deepest aspiration of our people."

On Dec. 28, a third communique was released urging that the period of Tet, which is the Vietnamese New Year, be used to "urge all local communities to carefully organize periods of prayer with the hope and intention to establish peace in order to rebuild the country that has been ravaged by the war for more than twenty years." It was further urged that there be two periods of prayer for peace, the second period of prayer beginning on Feb. 9 and continuing for one week.

Mennonite worker in China Letters have note of joy

In the heart of red China, in Shantung Province, the Red Guards last fall invaded the home and destroyed the books, pictures, and writings of the last Mennonite missionary left in that huge country. He was able to keep one page from the Gospel of Matthew.

The elderly missionary-farmer who has lived in China since the capitulation to the communists is Loyal Bartel, eldest son of Rev. and Mrs. H. C. Bartel, pioneer missionaries to China. Bartel, now sixty-six, has been separated from his wife Susan and his five children since 1948. His wife lives in Wheaton, Ill. Except for one son, who is in the university, the children are all married now. One daughter and her husband are missionaries in Congo.

When the communists took over China, Bartel had a choice to stay or go. A Chinese citizen by birth, he decided to stay. His family, however, he sent out. Though he could have left, he felt he should cast his lot with the national church. He was confident that God would take care of his family.

His brother Jonathan, a missionary under the Mennonite Brethren Board of Missions and Services in Japan, says that whenever Loyal sends letters out of China "he writes with a note of joy and praise." The last letter was dated December 29, 1966.

During the early years of the communist regime, Bartel was brought up for public trial twice but both times there was absolutely no one among the local population who would speak up against him. Since the outcome of the trials depended on the will of the villagers, he was released. Until the recent Red Guard activity, he has been able to live unmolested.

On a piece of property that the family bought just before the end of World War II, Bartel now makes a livelihood for himself growing figs, dates, and raising chickens, a goat or two, and a few other animals. The communists permitted individual families to keep small plots for themselves after the initial attempt at total communization of the land backfired.

At the time of the youthful Red Guard invasion last fall he was pressured to go to work leveling the graves of Chinese dead for use as agricultural land, but this he stopped when he discovered that someone was stealing things from his property while he was away at work.

His brother claims that since last October, the church in China has gone underground. All church buildings have been closed, torn down, or converted to other purposes. Because the Red Guards tried to destroy any literature that appeared Western to them, most Bibles were also destroyed.

Many Christians must therefore rely totally on their memories for a recollection of biblical teaching. One Christian who has written to friends outside the country described his situation with the words: "Unless the Lord had been my help, my soul had almost dwelt in silence" (Ps. 94:17).

When the H. C. Bartels and other missionaries of the China Mennonite Mission Society were still active in mainland Shantung, a church of 5000 members came into existence. [The society was organized by friends of the Bartel family and later its work was taken over by the Mennonite Brethren Church and the Evangelical Mennonite Brethren.]

Today no one knows how many of these Christians still exist. Loyal and a good many of the believers, however, still continue their witness. He writes that his little two-room house always has people in it. As they sit and discuss many topics, he writes, he finds the opportunity to share his knowledge of God and of Jesus Christ. His is a frail candle. But who knows how many more there are in that great totalitarian monolith.

The above article is from the Feb. 10 Mennonite Brethren Herald.

Brethren head meets Pope

"Pray for me." This was the request of Pope Paul VI in Rome to Raymond R. Peters, moderator of the Church of the Brethren.

The pontiff's plea came in response to Peters' affirmation of support for the Pope in his reconciliatory efforts between North Vietnam and the United States. The timeliness of the Pope's request, on Jan. 18, was accentuated by the fact that within a week's period the head of the Roman Catholic Church had also granted audiences to England's Prime Minister Harold Wilson, Russia's President Nikolai Podgorny, and American Ambassador to Vietnam, Henry Cabot Lodge. It is widely assumed these crucial talks dealt in large part with the war in Vietnam.

Beyond the exchange evidencing mutual interest and involvement in the quest for world peace, Peters conveyed to the Pope the greetings of the Church of the Brethren and presented to him a medallion marking the 250th anniversary of the Church of the Brethren. In return Paul VI gave to Peters a medallion struck for the Second Vatican Council and to Mrs. Peters a medallion of his own papacy.

The encounter was the first official meeting of a moderator of the Church of the Brethren with a head of the Roman Catholic Church. Peters had sought the audience, in connection with travel in Europe and Africa, primarily to express Brethren gratitude for the current peace endeavors of the Vatican.

While there, the moderator and his wife were guests of the Secretariat for Promoting Christian Unity. According to its spokesman, Father Thomas Stransky, the Secretariat has the task of implementing certain elements of the new constitution of the church, such as developing a common Bible for all Christians (now being done in collaboration with the United Bible Societies), working on problems of religious liberty, and coordinating Catholic charities with Protestant relief work (just now India and Africa are major concerns).

Pope Paul VI and Church of the Brethren Moderator Raymond R. Peters and Mrs. Peters in a meeting at the Vatican in January. In the first official visit between the two church groups, Peters expressed support for the peace efforts of the Pope.

While at the Vatican, Dr. and Mrs. Peters examined firsthand the recently-excavated necropolis under St. Peter's, which includes also the ancient memorial to the Apostle Peter and the later altars built over it.

Following the meeting with the Roman Catholic pontiff, Peters said it was imperative that the toal Christian community work together in such concerns as all have in common. Such cooperation among Christians is not only a joy but a necessity for our day.

Peters is pastor of the Manchester Church of the Brethren, North Manchester, Ind. He was formerly executive sercerary of the denomination's General Brotherhood Board.

Reward of service to boy A smile after four years

Althea Shoaf, a member of the First Church, Berne, Ind., writes about her work at Wiltwyck School for Boys, Yorktown Heights, N.Y.

After being in voluntary service almost a year, I realized that not everyone in this world had been raised in a small Mennonite community as I had been. Of course, I realized before that there were some unfortunate people in the world, but never has it been so clearly revealed to me as it is now.

Can you picture boys eight to twelve years old running loose all day and never being in school or at home? To read a case history of a child who was born three days after his mother got married for the second time is something I'll never forget.

Imagine this same child being strapped to a chair for a whole day at the age of two or three, or being held prisoner in a dark closet for the entire day while the one he called mother was out working, and then at night being taken for fresh air on top of the apartment building.

When mother finally has enough of the child, she arranges for him to go to an institution called Wiltwyck School for Boys.

The boy arrives at the age of seven after rejection and mistreatment from his mother. Naturally he's a problem; we would be too. He steals, lies, takes revenge, and respects no one. Why should we expect him to be thankful for anything he has?

After being at the institution for four years, he wanders into a Sunday school class where he learns the love of Jesus. You realize that somewhere, someplace he's been in church, for he seems to know something of every Bible story you tell him.

Somehow he wins a place in your heart, and you go out of your way to help him and be kind. He learns to appreciate things you do for him. Then one Sunday you make something special for him—small as it may be, he looks at you wide-eyed and with a big smile. You become the recipient of joy, a kiss, and a big "thank you" from the bottom of his heart.

Amish education issue Goes to Supreme Court

The Amish have often been in trouble with state governments and their public school systems. (See "Iowa Governor Seeks Aid for Amish," Feb. 28.) The problem is one of freedom to educate and be educated. And while most freedoms are protected by the United States constitution, the Supreme Court has never had an opportunity to rule on the Amish problem.

Now the American Civil Liberties Union is appealing the conviction of an Amish father who refused to send his daughter to an accredited high school as required by Kansas law. Action was taken after consultation with the National Committee for Amish Religious Freedom, a group formed to offer assistance in this case.

Although the Amish have repeatedly been fined and jailed in disputes with educational authorities in several states, the current case is the first to reach the high court. The union is appealing the decision from the Kansas Supreme Court.

In 1965, the Kansas legislature passed a law requiring formal education up to age sixteen. Kansas previously had required an eighth-grade education.

Formal schooling beyond the eighth grade is opposed by most Amish on the ground that the family, not the school, has the duty to prepare the young for life. The Amish believe contact with the outside world, which the schools represent, should be shunned. Leroy Garber, therefore, refused to enroll his fifteen-year-old daughter in an approved high school. Several other Amish parents made the same decision.

The Amish community set up a special vocational school for children who had completed the eighth grade but had not yet reached age sixteen. The classes, taught by an Amish farmer with an eighth-grade education, met one morning a week. On the other four school days the students spent one hour in study at home and five hours in vocational training at home.

Garber was convicted of violating the new state law because the Amish school program was not state-approved. In upholding the conviction the Kansas Supreme Court said, "The natural rights of a parent are subordinate to the police power of a state and may be restricted by municipal law providing minimum educational standards."

The court stated also, "The individual cannot be permitted, upon religious grounds, to be the judge of his duty to obey laws enacted in the public interest."

The Kansas court saw no depriviation of the First Amendment rights: "Religious liberty includes the absolute right to believe but only a limited right to act."

The ACLU argues that "the conscience of [Amish] parents should not be overridden unless the state demonstrates that its requirement is essential to the preservation of the safety, health, and welfare of the child."

Since there has been no showing that Garber endangered his child, the union will defend his First Amendment right of conscience. Representatives of the Garbers approved the legal action.

Obituary

The following poem is one of three written by Peter J. Ediger which appeared in the February issue of the Arvada (Colo.) Citizen *under the title "Three Meditations for the Lenten Season."*

Christ died the other day.
Not on a cross but on a battlefield.
Christ's name was G. I. Joe
And for Joe's death
V.C. Charlie was given a promotion
for an act of deep devotion.

Christ died the other day.
Not on a cross but on a battlefield.
Christ's name was V.C. Charlie.
And for Charlie's death
A G. I. Joe was given a promotion
for an act of deep devotion.

Christ died the other day.
Did no one hear Him say
"Father, forgive them
for they know not what they do"?

Words and deeds

Harrison Salisbury, an assistant managing editor of the New York *Times,* was the first speaker of a telelecture series planned by Bethel College student body. On Mar. 9 at 7:00 P.M., Salisbury spoke to the student body by telephone from his home in New York. Opportunity was given for students to question the speaker.

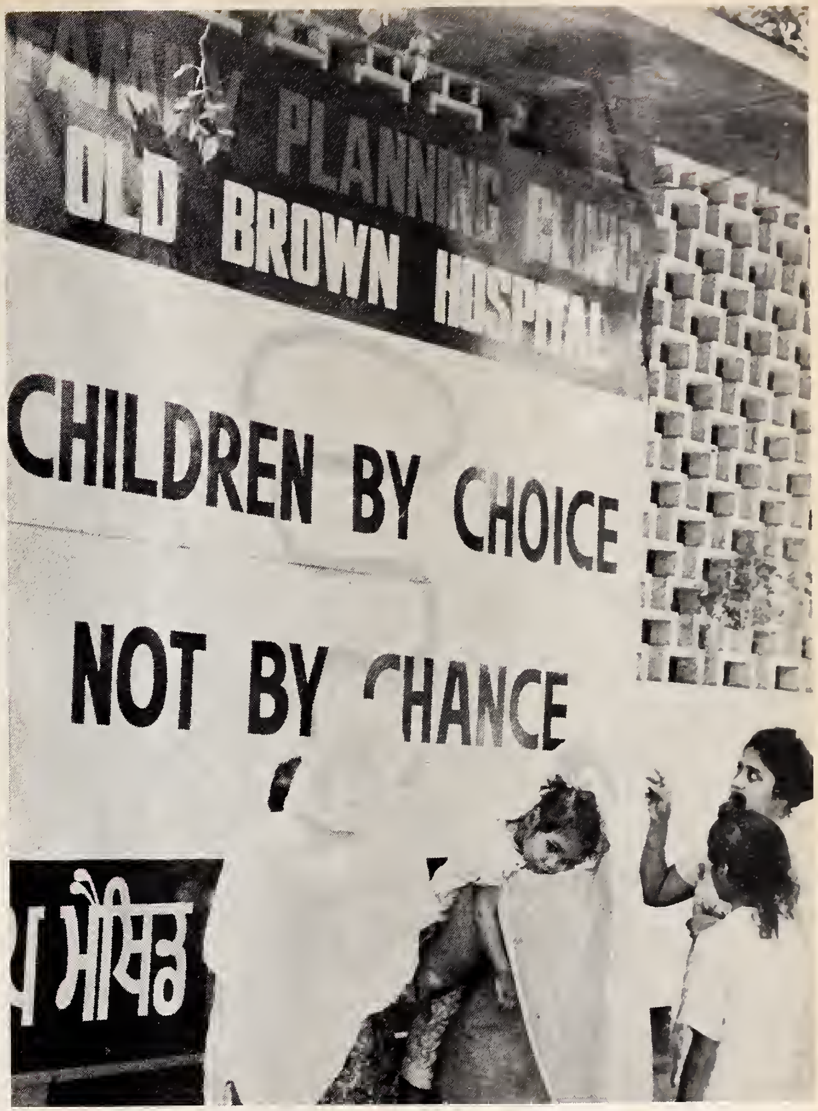
The Harvey Baumans, Coopersburg, Pa., had to cut short a tour of General Conference Mennonite mission stations in India, Taiwan, and Japan because of a back injury sustained by Dr. Ella Bauman on Feb. 12 at the completion of a visit to India. She was returned to the Allentown (Pa.) Hospital.

Marlene Habegger, Bogota, wrote on Feb. 8, "Today was the day of the earthquake that shook almost all of Colombia and parts of Venezuela. The children were in their respective schools and although they sensed something was happening they were unharmed. . . . Howard was downtown when the bricks started to fall and large plate glass windows started dropping from the office buildings." The new church being built in Bogota is also unharmed. John Zerger, voluntary service worker, writes this, "Of course the big news down here is the earthquake. . . . It's quite an experience; I think everyone should have it. None of us was hurt and we didn't even have any broken dishes."

Ernest Bachman, Newton, Kan., was honored recently by Church World Service for the leadership he has given to CROP.

J. C. Wenger, Goshen, Ind., professor of historical theology at the Associated Mennonite Biblical Seminaries, will be the guest speaker at the Canadian Conference at Leamington, Ont., July 5 to 9.

Cultural change and Christian mission will be the theme of a seminar for workers among the Manitoba Indians. The Conference of Mennonites in Canada is one of the sponsors of the program which will be held June 12-22 on the University of Manitoba campus with Jacob A. Loewen, anthropologist and American Bible Society consultant as principal lecturer.



Controlling population growth is one way in which India hopes to stop hunger.

Calls for war on hunger Wide support for India aid

President Johnson's proposals to Congress for American participation in a worldwide war on hunger specifically in India, was praised in a telegram sent to him by the director of Church World Service.

James MacCracken wired the President: "Congratulations on your superb Indian food message which comprehensively and brilliantly expresses the American people's concern and compassion for those in desperate need in India and elsewhere in the world. Your message challenges the American Protestant community, working through Church World Service, to do even more to meet the challenge of world hunger."

Commenting editorially on President Johnson's proposals, the New York *Times* said:

"President Johnson has broken exciting new ground with his proposals to Congress for American participation in a worldwide war on hunger. His program is both short-run, dealing specifically and immediately with the famine threat in India, and long-term, geared to help willing nations help themselves along the road to self-sufficiency in food.

"It is a program that should restoke the fires of idealism and altruism while satisfying demands for practicality. The President states harsh truths about imperative self-help requirements for food recipients: birth control and family planning; higher priority for agriculture as against industry in development programs of needy countries; vastly expanded use of fertilizer and seeds along with soil-building and conservation policies.

"But he emphasizes equally the enduring willingness of the United States, if other advanced nations cooperate, to provide food on generous terms while recipient countries are developing the capacities to feed their hungry.

"Mr. Johnson sensibly proposes to approach India's problem through the eleven-member consortium already functioning under World Bank leadership to provide economic aid to that country. Food becomes a part of the multilateral assistance program provided through the consortium.

"The President makes clear that food and food-related aid administered in this way should be additional to the economic assistance already in consortium programs, and not—as had been feared—a substitute for it. Use of the consortium under the World Bank umbrella should facilitate integration of overall aid to India and defuse suspicions that the United States will use its aid in an effort to influence Indian policies at home and abroad."

World passes 3.3 billion Adds 180,000 people a day

By the summer of 1966 the population of the world had passed the three-and-a-third billion mark. According to the Population Reference Bureau's annual Data Sheet, just released, world population totaled 3.346 billion, an increase of 65 million in one year—180,000 per day.

According to Robert C. Cook, the Bureau's president, half the population now living on the earth has been born since the end of World War II. The post-war increase of 1.6 billion approximates the total population of the world in 1900.

An analysis reveals that half of the world's population lives in its five largest countries: China, India, the Soviet Union, the United States, and Pakistan.

Fifty-one percent of the population of Honduras and 48 percent of Costa Rica's is under the age of fifteen (the highest percentages in the world). Costa Rica shows an annual growth rate of 4.3 percent.

CHURCH RECORD

Words and deeds

Conscientious Objectors and the Draft is a folder published recently by the National Service Board for Religious Objectors, 550 Washington Building, 15 and New York Ave., NW, Washington, D.C. 20025. It gives basic information about current selective service regulations.

Otto Dibelius, Berlin, bishop of the Evangelical Church in Germany, died on Jan. 31 at the age of eighty-six. He was dismissed from an administrative post in the church by Nazi authorities. He was an opponent of totalitarian rule in pre-World War II Germany. Most recently he was an outspoken critic of restrictions on religious liberty in East Germany.

James DeForest Murch, in a pamphlet published by the National Association of Evangelicals, says: "There are still thousands of ministers and lay members in the churches committed to the National Council [of Churches] program, who maintain their biblical evangelistic beliefs and practices but their churches are being slowly but surely infiltrated and 'brainwashed' by the liberal concept of evangelism through literature, visual aids, conferences, and study groups. The approach is so cleverly veiled with biblical words and phrases that the average person is unaware of the liberal poison which will inevitably destroy all convictions and motivation for salvation of the lost."

The God-is-dead movement was discussed at an Eastern District Conference meeting at Fairfield, Pa., on Mar. 3. Participants were Gordon Kaufman, Myron Augsburger, Robert Gerhart, and Chester Raber.

Institutes on world evangelism will be held on two Mennonite seminary campuses this summer. Dates and places are: Eastern Mennonite College Seminary, Harrisonburg, Va., June 12-23; and Associated Mennonite Biblical Seminaries, Elkhart, Ind., July 3-14. Donald R. Jacobs, Nairobi, Kenya, will direct the seminars. The programs are sponsored by the Council of Mennonite Seminaries in consultation with the Council of Mission Board Secretaries and with support from the Schowalter Foundation.

Calendar

Apr. 9—Christian College Day.

Apr. 20-23—Elkhart, Ind., Central District Conference.

May 4-7—Quakertown, Pa., Eastern District Conference, West Swamp.

May 6-7—Canadian Mennonite Bible College commencement.

May 18-21—Paso Robles, Calif., Pacific District Conference.

May 28—Bethel College commencement.

May 31—Mennonite Biblical Seminary commencement.

June 15-18—Henderson, Nebraska, Northern District Conference.

July 23-30—Amsterdam, Mennonite World Conference.

Aug. 10-16, 1968 — Henderson, Neb., General Conference.

Canadian

Mar. 14-19 — Abbotsford, B.C., Ebenezer Church, evangelism workshop, David Wiebe, leader.

Central

Mar. 12-15—Carlock (Ill.) Church, special Lenten services, Norman Derstine, speaker.

Mar. 15 — Normal, Ill., First Church, Lenten service, Ward Shelly, speaker.

Mar. 19-23—Pandora, Ohio, Grace Church, special services, Wiley Freer, speaker.

Mar. 22 — Normal, Ill., First Church, special services, George Dick, speaker.

Mar. 22-24 — Mountain Lake, Minn., Gospel Church, Holy Week services, J. J. Esau, speaker.

Apr. 2-7—Comins (Mich.) Church, evangelistic meetings, O. W. Stucky, speaker.

Northern

Mar. 19-24—Henderson, Neb., Bethesda Church, special services, Verney Unruh, speaker.

Mar. 19-26 — Mountain Lake, Minn., Bethel Church, Holy Week services, Norman Bergen, speaker.

Mar. 21-24—Freeman, S.D., Salem Church, special meetings, Abe Krause, speaker.

Mar. 28—Henderson, Neb., Bethesda Church, program by Mennonite Seminary choir.

Mar. 30—Mountain Lake, Minn., Bethel Church, program by Mennonite Biblical Seminary choir.

Pacific

Mar. 26-31—Paso Robles, Calif., First Church, deeper spiritual life meetings, J. J. Enz, speaker.

Western

Mar. 19-22—Buhler (Kan.) Church, pre-Easter services, D. C. Wedel, speaker.

Mar. 19-24—Inman, Kan., Hoffnungsau Church, Holy Week services, Peter Wiebe, speaker.

Mar. 19-24 — Moundridge, Kan., community pre-Easter services, Lloyd L. Ramseyer, speaker.

Mar. 20-21—Newton, Kan., Tabor Church, special services, Jurgen Schoenwetter, speaker.

Mar. 20-24—Inola, Okla., Eden Church, evangelistic meetings, Homer Mouttet, speaker.

Apr. 1—Newton, Kan., First Church, Bible school workshop.

Apr. 2-5—Beatrice, Neb., First Church, special services, Arnold Funk, speaker.

Apr. 2-9—Herold Church, Cordell, Okla., revival meetings, Richard Tschetter, speaker.

Published

Nurses Needed is a special six-page publication for prospective nursing volunteers issued by the Mennonite Central Committee, Akron, Pa.

New addresses

Arthur Buller, 220 Old Main, Newton, Kan. 67114 [49]
S. W. Diller, 413 Baker Ave., Westfield, N. J. 07090 [35]
A. A. Harder, 2379 Birch St., Clearbrook, B.C.
Mrs. Parviz Monsef, 10536 Johnson Ave., Cupertino, Calif. 95014 [48]
J. J. Sawatzky, 32052 Peardonville Rd., Clearbrook, B.C.
Paul Schmutz, 9428 La Grande, Alta Loma, Calif. 91701 [57]
Horace Thoburn, Big Fork Star Route, Black Springs, Ark. 71930
Richard Holly, 2707 East Lake Ave., Watsonville, Calif. 95076 [48]
Marvin Schroeder, 1445 S. Uticast, Denver 80202 [50]

Marriages

Merlin M. Gabel, Ness City, Kan., and *Adella Ruth Unruh,* First Church, Hillsboro, Kan., on Dec. 13.

Dennis Koerner, Reformed Church, Freeman, S.D., and *Jo Ellen Goertz,* Salem-Zion Church, Freeman, S.D., on Feb. 17.

Dale Schrag and *Beverly Peters,* both of Grace Church, Dallas, Ore., on Feb. 17.

Milton Woelk, Spring Valley Church, Newport, Wash., and *Ann Chavis,* Church of God, Fayetteville, N.C., on Feb. 17.

Deaths

Frank P. Andres, Alexanderwohl Church, Newton, Kan., was born Dec. 8, 1901, and died Feb. 19.

Albert Ewert, Trinity Church, Hillsboro, Kan., was born Mar. 20, 1923, and died Feb. 26.

Mrs. Peter C. Graber, First Church, Pretty Prairie, Kan., was born Feb. 15, 1880, and died Feb. 26.

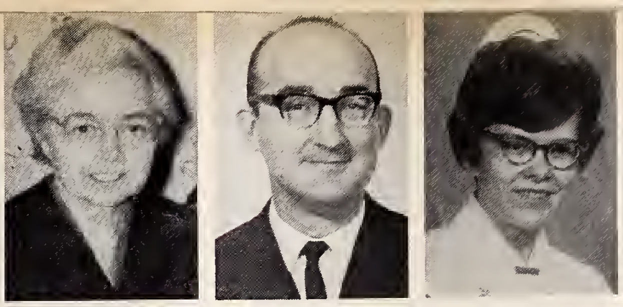
Franz D. Hiebert, Deer Creek (Okla.) Church, was born July 19, 1891, and died Mar. 3.

Mrs. Margaret Krause, 90, First Church, Reedley, Calif., died Mar. 1. She was born in Russia.

Wilhelmina Kuyf, Newton, Kan., was born Mar. 29, 1901, in Antwerp, and died Mar. 6. A missionary in China, 1936-42, she returned to work with the Mennonite Central Committee in 1946. Leaving China in early 1948 she returned to work in a new mission field in western China until April 1951. With the work in China closed to outside workers, she took up the assignment as administrative assistant in the office of the Board of Missions in 1951, a post she held until 1963. She was a member of the First Church, Philadelphia, and an associate member of the Bethel College Church, North Newton, Kan.

Sister Anna Gertrude Penner, Bethel College Church, North Newton, Kan., was born Oct. 4, 1886, and died Feb. 22. She had served in the Bethel Deaconess Sisterhood for more than fifty years.

Margaret Peters, 59, United Church, Vineland, Ont., died Feb. 28.



Kuyf (Deaths); Schrag (Ministers); Wiens (Workers).

Clinton Glenn Sprunger, Salem Church, Kidron, Ohio, was born May 20, 1900, and died Feb. 24.

David L. Zuercher, Salem Church, Kidron, Ohio, was born Mar. 28, 1880, and died Feb. 13.

Ministers

Myron Schrag, Mennonite Biblical Seminary senior, has accepted the pastorate of Faith Church, Newton, Kan., beginning about July 1. He received his B.A. degree from Bethel College in 1959 and did his alternative service at Craigwood, Ailsa Craig, Ont., as a teacher. After teaching in junior high school during the 1961-62 school term at Anthony, Kan., he returned to Craigwood to serve as school principal for two years. He was associate pastor at the Nairn Church, Ailsa Craig, Ont., (1965-66) and has worked in the Calvary Methodist Church, Elkhart, Ind. Mrs. Schrag, the former Ericka Koop from Vineland, Ont., is a nurse.

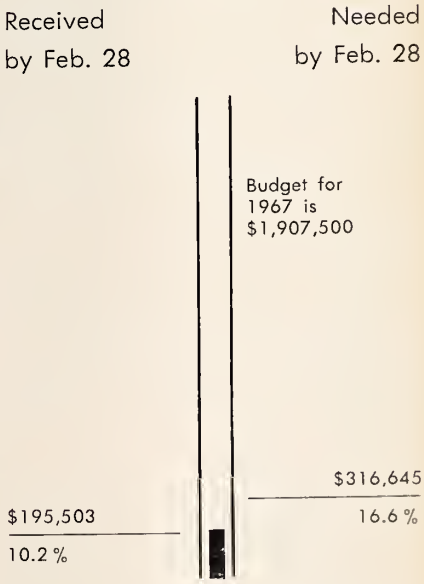
Workers

Marlin Pankratz, First Church, Mountain Lake, Minn., spent an eight-week period of service in Haiti with Mennonite Disaster Service during January and February. He was the leader of a team that built homes at Marigot, a town in southern Haiti that was destroyed by Hurricane Inez in October. Also among the team were *Victor Plessinger,* Wooster, Ohio, a member of the Oak Grove Church, Smithville, Ohio, and *Myron Schultz,* Bethlehem Church, Bloomfield, Mont.

Claude and Margaret Schrock, Fort Wayne, Ind., have accepted a two-year assignment at Michigan City, Ind. He will work in the Indiana State Prison and she will probably be working in one of the community institutions. Parents of the couple are Mrs. Janneth Schrock, Grabill, Ind., and Mrs. Ernestine Bixler. Both are members of the Maplewood Church, Fort Wayne.

Hertha Wiens, Ebenfelder Church, Herschel, Sask., has accepted a two-year voluntary service assignment with the Hamilton, Ont., voluntary service unit, beginning Apr. 1. She will work as a nurse at one of the hospitals in Hamilton and share in community outreach activities with the voluntary service unit. Her parents are Mr. and Mrs. John Jacob Wiens.

Conference budget



During January and February, 10.2 percent of the budgeted amount for 1967 has come in. This compares with 10.8 percent for the same two months in 1966. However, February 1966 figures did not include receipts from Canada which amounted to roughly $14,000. Taking this into account, we have received approximately 1.5 percent less of budget now as compared to a year ago.

It is too early to make predictions, but if the widespread drouth continues and the general business climate remains soft, it may well mean a curtailment of program at places. We covet your prayer and financial support. *Wm. L. Friesen, Conference Treasurer.*

LETTERS

Two church record systems

To the Editor: Just a brief note in reply to the letter "On Church Record Keeping" by Adalbert Goertz in the Feb. 28 issue of *The Mennonite.*

The committee on the ministry of General Conference had this item on their agenda for several years. We looked into a number of systems, both bound and loose-leaf, which we found available. After an extended study we recommended that Faith and Life Bookstore in Newton make available the loose-leaf system developed by Orlin Frey, to be kept in a multi-ring binder (not in a card file as referred to in the above article); and a bound volume published in the United States by Standard Publishing Company. Evidently, we were unaware of the one available from D. W. Friesen and Sons, Altona, Man., or possibly it was not available five or six years ago.

The Newton bookstore has available the systems we recommended and will be glad to furnish further information to churches desiring assistance. *Lester E. Janzen, secretary, committee on the ministry, 722 Main St., Newton, Kan.*

Which shall we choose?

To the Editor: This timely question may be quickly answered by the Bible: I am the Way, the Truth, and the Life, no one cometh to the Father but by Me.

There are different ways related in the New Testament that men tried to make life work, and some lead to dead ends. "There is a way that seemeth right unto man—but it leadeth to destruction." We can be forgiven.

1. The first way is the way of the zealots—the resisters. These usually fight with those who don't agree on doctrines and cause cliques in the church. Jesus converted a disciple's attitudes from destruction into construction and edification in His kingdom (Acts 9).

2. The second way is the way of retreat—or escapism. Today many withdraw into clannish quietism, indifference, and least resistance, while others escape responsibility through drink, gambling devices, and pills which can't fill their spiritual emptiness in the heart. No matter what: "We shall reap whatsoever we sow," and everyone will give an account.

3. The third way is the way of self-righteousness. The pharisees were legalists, very religious—superior morally and spiritually and living self-centered lives, and Jesus spoke woes against their hypocrisy. In this day of "ecumenism and mergers" of denominations, is it enough to change the name a bit and move ahead in the same autonomy? In some Mennonite branches with whom the General Conference would merge, it is required to be rebaptized to be a servant in important offices—and this after seeing the better light when joining their group. Then in interdenominational realms the question of "Who is more fundamental?" comes up. But these wish to enter Mennonite homes, churches, and schools for money's sake and succeed in greatly dividing the unity which exists, and seek to take over the programs which are progressing nicely under strong leadership. Jesus, knowing that the Father had given all things into His hands, took a towel and washed His disciples' feet. He came to minister and not to be ministered unto—and to do the will of his Father.

4. Another way is the way of materialists. Such were the Sadducees who believed in no future life, angels, nor spirit, and tried to stop the resurrection with money. They did what all materialists try—to settle things by force (Acts 4:3). In our day, these try to remedy communism by force, not seeing that what produces it is the uprising of depressed and oppressed humanity. The best way, then, is to lift up exploited people by sharing our God-given moral, spiritual, and material abundance. Blind Samson, a materialist, pulled down civilization by destruction. There is much talk about fighting for freedom, and all of us want it, but if we seek it first we will miss it. In what way can innocent civilians become free by being killed and wounded or those killing by being killed also? Many try to get freedom by doing as they please, others by doing as they ought: believing and obeying as Abel, and not Cain. Satan said to Adam and Eve: (paraphrasing) If you do as you like you shall be as gods knowing good and evil. They chose and were cleaned out by not following the right Person.

5. The fifth way is the way of the compromiser. Such were the Herodians, allying themselves to the ones in power and being the "yes" men ready to do what furthered their own cause. This spirit persists among people who follow policy and public opinion rather than principles, and trying to remain popular. Great evangelists ask people to stand to their feet in support of state policies, and criticize those entering peace corps as draft dodgers and faithless, purposeless Christians, unloyal to their country, etc. It may be true that some abuse Christian principles just as well as patriots and politicians abuse patriotism and politics, but even then we can't throw principles overboard. Our President, in a speech for the peace corps, remarked: "I hope voluntary service for fellowman will become as popular as going to school and he that hasn't served has never lived."

6. The sixth and last, but not least, way is the way of the Christian. Jesus spoke to a small group: "Fear not, for it is your Father's good pleasure to give you the Kingdom." Why? Their spirit and principles became the ruling ideas of civilization because they surrendered to the right authority. To preach the cross and prefer hate before love (Rom. 13:8; 1 Cor. 13), becomes foolishness to the world. Christians and disciples of the New Testament church made the cross and resurrection the theme of their preaching and denied themselves, to make Him Lord.

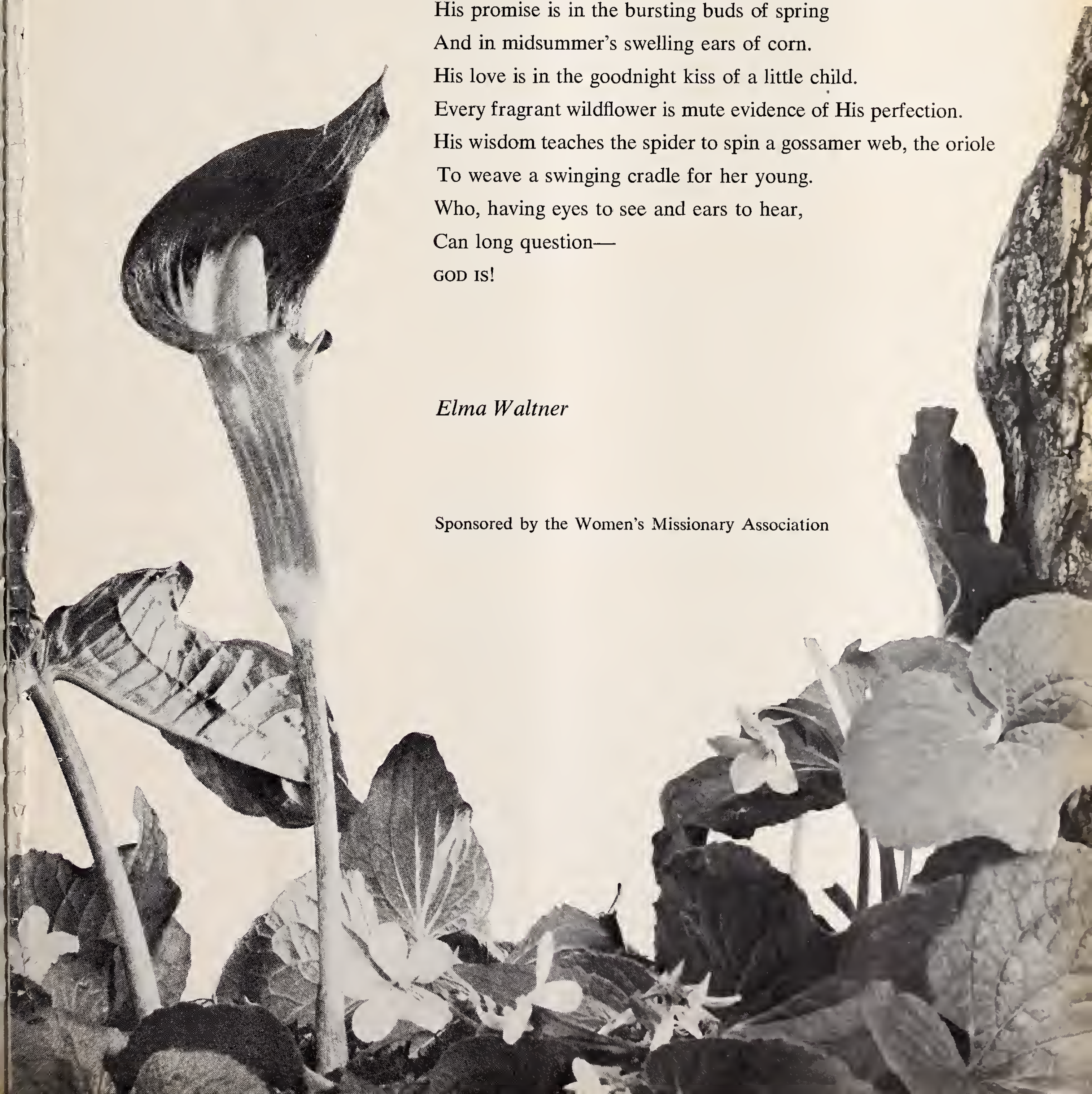
This is the more excellent way for which the world is seeking. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. *Joe Eck, Route 2, Box 13, Sedgwick, Kan.*

God Is Not Dead

I am alone.
Alone? No,
Where I am, there God is.
I see, I feel His presence.
His majesty is in the towering tree, the ominous rolling storm clouds.
His promise is in the bursting buds of spring
And in midsummer's swelling ears of corn.
His love is in the goodnight kiss of a little child.
Every fragrant wildflower is mute evidence of His perfection.
His wisdom teaches the spider to spin a gossamer web, the oriole
To weave a swinging cradle for her young.
Who, having eyes to see and ears to hear,
Can long question—
GOD IS!

Elma Waltner

Sponsored by the Women's Missionary Association



L. Paul Neufer

YOUTH

Can You Afford a Car?

CAR FEVER IS a malady currently rampant, especially among teen-age males. Its symptoms are plain, its side effects often serious, and its victims not at all easy to treat.

This teen "sickness," car fever, is diagnosed in the Family Films' release by the same name. The boy in this thirty-minute color film realizes a long-cherished ambition — to own his own car. But the car proves to have an enormous appetite: It eats up the earnings of his after-school job, all his spare time, and a lot of non-spare time as well. The boy begins to neglect his responsibilities to his family and church. When his grades at school nose-dive, the family finally lowers the boom and "grounds" him, which displeases the boy no end. But his resentment finally gives way to a realization that his car actually had become a false idol which threatened to displace everything else important in his life. This causes him to reevaluate the pros and cons of owning a car.

Let us do the same.

At first consideration is the realization by young people that along with the privilege of driving comes a tremendous responsibility. A car is not a plaything. It must be controlled; it must not control you. The misuse of a car will cost you. It may even cost you good grades.

An insurance company made a study of 20,000 junior- and senior-high students and came out with this report: The poorest students are those who drive their own automobiles. They found that the young person who used his car four days a week became a *D* student; the one using his car two days became a *C* student. On the other hand, if the boy or girl had neither car nor job, he would perhaps get *A's* and *B's*. They found twice as many *A* and *B* students among young people not working and not owning cars. This sort of makes you think.

Another consideration is that anyone who owns a car should be able, except with some occasional help from his parents, to accept *full* responsibility for it. That is, the owner should be able, without undue strain, to make the monthly or weekly payments on the car, pay for at least the minimum insurance required by law, keep it in gas and oil and the best of repair. The latter is of primary importance because the responsibility for owning and driving a car extends to society as a whole. The performance of your car and how you drive potentially affects everyone else on the road with you. So you have a responsibility to be sure that any car you own or drive will never be the cause of an accident because of mechanical failure. In this sense, owning and driving a car is a matter of good citizenship.

Owning a car also has specific implications for the Christian. Here you might well ask, "Why? Like any other person, if you have the urge to get a car, why not buy one?"

A matter of stewardship

First, owning an automobile is a matter of stewardship. Stewardship is the conscious awareness of how one's possessions are used. The Christian, at all times, views his possessions as a "trust" for which he is accountable. Therefore, he does not spend his money on useless things. Useless things are those purchases which do not fit into a *total-life* goal. To make buying decisions in terms of a long-range plan for one's life is not easy; and, for every person the *total-life goal is* different. So there is not a solid set of rules to go by. But, at least, the Christian struggles with the problem of how to use his possessions in terms of what he is going to do with his life.

For instance, he will ask, "What is the best way for me to invest my money over the next five (or ten) years to accomplish my goal?"

Jim McCord was in the middle of his junior year of high school when the urge to own a car grabbed him. He could hardly sleep. He could not study just thinking about having his own car. He had car fever just like the boy mentioned in the film above. But, with the help of his parents, he managed to look at the problem.

What was his primary goal? To get a college education. No question here. But did he really need a car to get to school? Well, no. It was still possible to ride the bus—not as convenient, but cheaper.

What about his paper route? Did he have to have a car for that? No doubt it would make it easier. But the rest of the guys were still using their bikes and doing well, too. And he didn't date often enough to warrant a car just for dates. Besides that, there was the family car.

So instead of buying a car, Jim started a savings plan for his future college expenses.

Pete Ford's case was different. His primary goal was the same; to get a college education. He wanted a car, too, but his parents were dubious. To accomplish his goal, however, Pete discovered he needed a car. It took him exactly one hour and forty minutes from the time he got on his school bus until the first class bell rang. The same amount of time elapsed before he got home after school. By car he could get to school in fifteen minutes. This would give him nearly three hours each day to work in his father's garage and earn up to four extra dollars per day. He could save this toward college.

This kind of financial planning may sound square. But it is the sort of cool thinking that is required if you are going to use your money wisely—if you are going to use good Christian stewardship.

Another question before buying a car, particularly for the Christian, is: "Are there unknown pressures forcing me to buy this car?"

Actually, no one sits down and gives himself a quiz before he buys. But powerful inner urges push persons into buying cars they would be better off without. Take that restless urge to assert independence, not to have to depend on the family car for dates, for example. This independent urge is perfectly normal, but do not let it shove you around, or entice you to do a foolish thing.

Then there are the social pressures which tell us how to spend our money. Automobile advertising shows powerful engines, alluring women (or handsome men with money), and distant places to lure us into the showroom—just to look. But watch out. The invitation to come in and inspect certain cars may not be as open as it sounds in the ads.

The idea, also, that owning a car can give a person standing or status can cause us to spend our money for something we do not need. Maybe we need to be "in" and a car will do it; hence, we "need" a car.

Confusing? Only if we fail to sort out the facts and look at the situation realistically. Even so, there are no solid rules about car ownership.

A tool for deciding

As a tool for deciding whether you should buy a car or not, you might want to make a chart. On one side you can list the reasons why you *should* have a car. For instance: you can afford it; what it costs will not jeopardize your long-term plans; you need it; it will not interfere with your school work; you can handle all the responsibilities of car ownership such as keeping it in good repair, paying for gas and oil and insurance, and so on; plus any other reasons.

On the other side of the chart, put down the reasons why you *should not* have a car. For example, the cost of buying and maintaining a car may be more than your pocketbook can stand right now; your parents don't want you to get a car; you want the car as much for status with your crowd as for any other reason; and so on. Be sure to be honest.

Such a chart, with the pros and cons listed, should help you sort out your reasons for owning or not owning a car at this stage in your life. And, of course, you'll want to talk over any such decision with your parents and perhaps another adult.

Don't forget, either, the young people you know who have cars or have decided they couldn't afford one now for some reason.

Whatever your decision is, may it be the right one for you, taking into account your personal situation and our responsibilities as Christians.

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*Supplemental reading for the Sunday school lesson of Mar. 26, "Proclaiming the Resurrection."

COVER

"Good Friday tells us what we need to know about the cruelty and horror of which human beings are capable." See "The Mystery of Being Human."

CONTRIBUTORS

Elizabeth Searle Lamb lives at 4 Washington Square Village, New York, N.Y. 10012.

Elmer F. Suderman is a professor of English at Gustavus Adolphus College, St. Peter, Minn. 56082.

Chad Walsh is chairman of the department of English at Beloit (Wis.) College, a poet, a clergyman of the Episcopal Church, and the author of a number of books including "Campus Gods on Trial," "The Psalms of Christ" (Westminster); and "C. S. Lewis: Apostle to the Skeptics" (Macmillan).

Elma Waltner lives on Bonnie Brook Farm, Hurley, S.D. 57036.

L. Paul Neufer is director of the Christian education center at Lycoming College, Williamsport, Pa. 17700.

CREDITS

Cover, Cincinnati Art Museum; 194, Tate Gallery; 195, WHO photo by Paul Almasy; 197, Dorothea Lange; 205, Waltner; 206, Ed Carlin, Jr.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly, Editorial assistant: Loraine Rupp. Art director: John Hiebert, Business manager; Walter D. Unrau, Circulation secretary; Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

Psalm 23 is called the shepherd psalm, but its best image has nothing to do with sheep or with a shepherd. For the final picture of this psalm leads us not to a sheepfold or to a barn, but to the house of the Lord.

Truth spills out of the vessel of the shepherd-image. For the house of the Lord does not contain sheep, but people.

The figure of our glory could not be captured even in such a perfect literary description as that of the good shepherd. The house of the Lord is not a sheep pen. It is a grand and glorious house for persons. Inside that house is a table, not a trough, from which to eat. And we drink not from a water tank, but from a cup. And we are honored as men are honored with an anointing of the head.

The house of the Lord is again a figure of our salvation. It is also a figure of the church and also of the final reward of heaven.

What do we know about heaven? We've really given little attention to heaven lately—largely because we've probably felt we have heaven here on earth. But we're too easily satisfied.

Even so, we don't know too much about heaven. But we know enough. We know that God is there. It is there that He receives us and blesses us.

When John comes to describe heaven in Revelation 22:1, 17, he describes it with two figures familiar to Psalm 23. He speaks of the throne of God from which flows the water of life. And on the throne is the Lamb—Jesus Christ.

The house of the Lord may also be the figure of the church. Is the church like heaven? Not always, I fear. But if heaven is the community of the redeemed in eternity, we need to seek that better community of the redeemed right here. It begins in the church.

Certainly, heaven is no bachelor apartment where we live alone. John tells us in John 14 that it is a place of many rooms—of many dwelling places. It is a place to live together. Can we live together in the church?

The house of the Lord, no matter where we experience it, is a place in which we can rejoice. It is a symbol of all that our salvation means.

Here is a place where we are safe from danger. We have been rescued from our enemies. God does not take us in reluctantly. He does not receive us as we would receive a black-sheep relative hoping that he would come in by the back door and stay as briefly as possible. He does not receive us out of obligation offering us a cup of cold water or a plate of cold cuts.

No, indeed. He prepares a feast. He gives us every honor. He anoints not just our feet, but our heads. He gives these things to us not because we asked for them or we deserved them but because He wants to give those things to us.

He is not ashamed of us. He rejoices to have us. He does not give us a cup that is half empty because He can spare no more. God is not that poor. The cup overflows.

Such are the affirmations of those who know the God of the shepherd psalm. He is the God whom we have found in Jesus Christ. He wants you. Reach up and accept Him—the Lord is my shepherd. It is the simple affirmation of salvation: all our human needs supplied—the pastures green; our souls restored—the waters still; the way to walk and live—in paths of righteousness; protected from dangers without and within—through the valley of deep darkness; from all sin purified—the rod and staff are His; life is full and complete—"I shall dwell in the house of the Lord for ever."

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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WIN JaPaN'S FaMILIeS

Acts 1:8—"You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

Paul W. Boschman

THE CHRISTIAN CHURCH anywhere grows through conversion of people to Jesus Christ; no conversions, no growth. The profound simplicity of this statement is arresting. But it is the truth. Christians, pastors, and missionaries may be doing excellent mission work but if conversions do not result, the church does not grow.

When we speak of church growth it is common to confuse three main varieties of growth.

There is *biological* growth. Children of Christian parents are nurtured and brought up "in the admonition of the Lord," confess their faith in Christ, and become responsible members of the church. This kind of growth is seen in many of the North American and European churches. A recent article in the *Canadian Mennonite* stated that the Mennonites of Manitoba had the highest fertility rate of any religious group including Roman Catholics. No doubt the moderate growth of the Mennonite church in Canada is largely due to conversions from *within* the church. Given enough time the Mennonites could grow considerably. But although biological growth is necessary, it will never win the world for Christ. Real church growth must depend upon conversions from the world.

The church can also grow by *transfer* in from another church. Actually, transfer growth equals no growth, for what is gain to one congregation is loss to another.

Growth through *conversion* is the third variety. Conversion has been the gateway into the family of God ever since Pentecost and will be so until Jesus comes again. Biological and transfer growth are necessary activities in shepherding existing Christians but the real mission of God's people is to disciple the nations through conversion.

For each way *into* the church there is also a way *out from* the church. Against conversion there is reversion (going back to the ancestral faith); against biological growth there is physical death; against transfer growth there is transfer out.

Disappearance (*yukue e fumei*) is a fourth way that is perhaps peculiar to Japan.

Those of us laboring in slow-growing churches tend to comfort ourselves with the thought, "Our job is not to count the converts; after all, we cannot look on the heart. We sow the seed and leave the results to God. Statistics may have their place for future records but are not of much importance now. We want quality not quantity."

At furlough time we take a promotional count of those who have come into the church but tend to forget the ones who left us. Such comfort is both superficial and unrealistic.

God, the Lord of the harvest, is not content to sow; His servants should not be either. God searches until He finds; so should His servants. Chapter 15 of Luke well illustrates the finding heart of God. The shepherd looks for the one sheep that was lost "until he find it." The woman looks for the lost coin "until she find it." The father of the lost son exclaims, "This my son was dead, and is alive again; he was lost, and is found." God is much more interested in finding the lost than we are. He knows that the very life of the "flock of God" depends on the continuing harvest. Seed-sowing has significance only when a harvest is reaped. Both are essential.

The Holy Spirit was very careful to record for us the numbers that were found in the early days of the Christian church. The Bible speaks of the ones like Nicodemus, the twelve, the 120, the 3000, the 5000, and the multitudes. He even has Luke record that the whole villages of Lydda and Sharon "turned to the Lord."

The Bible also shows us a sociological dimension. Men are social beings, living not as isolated individuals but as societies made up of interrelated individuals. The large number of converts recorded in Acts were not merely 3000 and 5000 unrelated individuals, but must have been families and groups of families making it possible for the church to meet freely in their homes for "the breaking of bread and of prayers."

Persecution forced the church to scatter. Response now came from the Gentiles over the bridge of the proselytes who, no doubt, had kinsmen and friends among them. Again the church grew by families (e.g. Lydia and the jailer at Philippi). The fact that the early church met in homes speaks of the centrality of the family. The Holy Spirit was making use of social structure.

Surely the Holy Spirit who used social structure in New Testament times desires to do the same today. Perhaps one major reason why the church in Japan has not shown more growth is that leaders and missionaries have not paid enough attention to social structure. To rural Japan, where community life functions distinctly along definite structural patterns, the church in its present image and form does not fit the existing social structure. Therefore it is either nonexistent or extremely weak.

In Miyazaki prefecture, 70 percent of the households are rooted in the soil, and yet during the past ten or twelve years only 3 percent of the Mennonite membership has come from the farm. In effect we have said, "The farm families cannot be won because of structural patterns that exist."

We have done very little to seek ways and means to penetrate this structure with the gospel. Is it really unreasonable to expect and believe that rural households, segments, kinship webs, and even whole villages be won for Christ?

The household is central

In Japan, as in most Afro-Asian countries, the central unit of society is the household and not the individual. (This is more true in rural than in urban societies.) Individual persons are considered to be responsible to and for the family, and in turn the family is responsible for its members. The family not only gives them support materially and morally; it supervises their conduct.

Decisions of any major importance are made in consultation with the household. Contrary to our Western way of thinking, the individual person does not feel that his rights and freedoms are thereby circumscribed. On the contrary, he enjoys the security and counsel of his family and feels insecure when forced to make decisions entirely on his own. When a household member is enlisted to follow Christ without the consent of the family he does one of two things: either he leaves the community under social pressure (that is, the church extracts him from the community), or he remains under strained circumstances. In either case he is considered a deviator and, in the eyes of the family, the church is responsible. The centrality of the family in Japanese society has tremendous implications for the growth of the church.

In rural Japan, no household, however, stands in geographical or social isolation as is common in many Western countries. Every household belongs to, and is responsible to, a larger unit called the *buraku*. In the cities, there may be other than *buraku* designations. *Buraku* are not recognized political units but are unofficial subdivisions of the villages (*mura*) and towns (*machi*). Here people live in a face-to-face relationship where co-residency tends to subordinate even nonresident kinship bonds. In fact, households which have much mutual socioeconomic intercourse are called relatives (*shinrui*) even though they are not blood kinsmen.

The *buraku* are closed communities. A person enters by birth, marriage, or adoption, and membership is qualified by residency. No one can become an active member of the *buraku* unless he lives and owns property in the community. It is virtually impossible for an outsider to join the community. Some reasons for this are: land shortage, sense of attachment to the native place, and shyness and suspicion of outsiders.

Very seldom is there enough land, especially rice land, for all the sons to get a share and make a living. Consequently, young people leave for the cities to find employment. This transient stratum of society is the most easily won. Our findings confirm this, for the largest occupational group being reached in our churches in Miyazaki prefecture is the salaried-man class. These are also the most

Men are social beings, living not as isolated individuals but as societies made up of interrelated individuals.

mobile after becoming Christians.

From our experience in Miyazaki prefecture, we believe we have found some ways to promote the growth of the church in rural Japan.

Ways toward growth

1. We must aim for the household. The household and not the individual is the primary unit of the *buraku*. A person in good standing with the immediate and surrounding households, who has full intentions of continued residency in the community, is not likely to become a Christian unless he can do so without jeopardizing his standing in the community. Social acceptance is very important for two reasons. One is that to be alone creates an endless amount of problems for the isolated one, social, religious, and economic. Second, to be a bother to someone else, to cause others concern is a shameful "sin" in Japanese society.

A middle-aged man, while under the influence of alcohol, volunteered what I believe was an honest remark when he said, "I would rather go to hell with ninety-nine of my friends than go to heaven all by myself."

What he was saying is that if my friends and my family members will go, I will go. Not long after he said this he came to Christ and was baptized, together with his wife and two teen-age daughters.

Certainly, acceptance of the gospel is always an individual matter. But it is easier for a group—and it need not be large—to make the decision together, a multi-individual decision. For stable church growth the gospel appeal needs to be made to the whole unit—the family, the relatives, the *buraku*, the gang, or the club—rather than to one individual here and another there.

As Westerners, we tend to plead for individuals to come "out from among them and be separate." In so doing, we attempt to build the church by extraction, and extraction is always painful. The mistake occurs when the only objective is the individual convert without his related group. Of those baptized in both Baptist and Mennonite churches in this area, 40 percent have left the community in which they were converted. They have migrated to industrial areas or simply disappeared. The church must penetrate, not extract. It must utilize the individual convert as a bridge *into* the group instead of becoming a highway of escape *from* the group. The object is to win the household.

2. We will need to be more flexible in our concept of the church. If our objective is to win the households, will program-centered evangelism in a Western-type, centrally-located building be the most effective way into the community? Rural society is wary of identifying with the unfamiliar. Very few have the courage to seek out the church. The church must seek them. The easiest place to find Christ is where people live and work. We, therefore, need to take the church to the people instead of expecting the people to come to the church. This may mean that cottage meetings, the "church in your house," will be one of the best means of taking the gospel to rural Japan. Central meeting places will be needed, but more for worship and less for evangelism.

3. Laymen already in the church will be the key to further growth. It is of utmost importance that the church consciously follows family lines of Christians already in the church. Each member must become a gospel highway to his kin, friends, and neighbors.

I agree with Eugene Nida in *Church Growth and the Christian Mission,* when he says, "Any real church growth must depend upon the witness of the laity, who in their daily contacts are in vital relationship to the world. The evangelist can confirm the saints and restore the backsliders, but the lay believer is the indispensable communicator to the world outside" (p. 180).

Laymen should make regular, frequent visitations to homes and groups of homes where the gate is open to tell and retell the story of salvation until a breakthrough comes. This must become the responsibility of every member of the church. It must become natural to do so. For this they will need on-the-job training.

It is significant that in the book of Acts, the Holy Spirit worked in advance of evangelists to prepare sponsors who were then ready to open their hearts and homes when the gospel messengers arrived. Timothy, Lydia, Jason, Aquila, and Priscilla were such sponsors. We must pray for sponsors in every village and town. It is indeed easier to witness as invited guests than to do so without invitation.

We will welcome the individuals, the Nicedomuses, but will pray for and expect the family, or the *buraku* to make a multi-individual decision.

To get this kind of results, the mass approach with loudspeakers and tracts in the American manner will be the least effective. House meetings around the *kotatsu* (low heated table in winter) and teapot will be the way into the community, where Christ is recommended as Savior and the Head of every home.

4. Church growth must become the concern of all missionaries, pastors, and laymen. Much is being written on the subject; failures and successes are being shared from all over the world. We in Japan need to discover the real situation in our own denomination from a nonpromotional point of view, then share our findings with others through conferences, seminars, and publications. Let us learn from the mistakes that have been made, and go on to new frontiers of evangelism with our wonderful Lord. "Lord Jesus, do build your church in your way."

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Other Kinds of Conscientious Objectors

J. Lawrence Burkholder

MOST CONSCIENTIOUS OBJECTORS to war in America are members of the historic peace churches. They come from Mennonite, Quaker, and Brethren homes, and they generally reflect the faith of their fathers. They are, along with objectors from other denominations as well, "religious objectors" to "all wars."

But with the war in Vietnam, other kinds of objectors are appearing before draft boards, the courts, and TV cameras. They are conscientious objectors whose objections are stated in terms which sound strange to draft boards and church leaders who have associated conscientious objectors with the traditional thinking of the historic peace churches.

It is impossible to categorize the new breed of objectors, since they are informed by many combinations of ideas and convictions. However, two main categories have emerged which may be singled out—the nonreligious objector and the selective objector.

The nonreligious objector is likely to object to war on purely humanistic grounds. In some cases, however, the nonreligious objector may be a very contemplative and philosophical person, indeed religious by liberal definition, but he may not prefer to express his belief in terms of a Supreme Being. In other cases, the nonreligious objector may well be very orthodox in his beliefs but he may not consider himself a religious objector because he is not a member of one of the peace churches or because he has not had an opportunity to connect his faith and his objection to war.

The selective objector is one who refuses to consider himself a pacifist in the absolute sense. He is not opposed to war in principle. Rather, he is opposed to "particular wars" which he considers to be wrong or ill-advised. The selective objector is likely to be a religious person who appeals to the just war theory which has characterized the thinking of major bodies of Christendom since St. Augustine in the fifth century. Throughout the centuries, the just war theory has been employed mainly to support wars. But there is no reason why it cannot be used to condemn wars as well. The logic of the just war can move in either direction depending on whether a particular war is considered just or unjust.

At any rate, the churches and the nation are both somewhat surprised and taken aback by the emergence of other kinds of objectors.

The appearance of nonreligious and selective objectors in connection with the war in Vietnam has alerted us all to the fact that our conception of conscientious objection has been a rather narrow one and is no longer adequate in face of the facts. The churches and the nation alike have generally assumed that conscientious objectors ought to be or, at least, will be religious and opposed to all wars. These assumptions are implicit in the Universal Military Training Act where three criteria for classification of conscientious objectors are set forth. They are: religious training and belief; conscience (sincerity); pacifism (absolutism).

The Act says explicitly: "Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of *religious training and belief* is *conscientiously* opposed to participation in war *in any form*."

Becoming a conscientious objector is not, after all, the thing to do. They know that they are likely to land in jail. Selective objectors may look and sound peculiar, but they are not phonies.

So far as the nonreligious objector is concerned, the problem is not as difficult as in the case of the selective objector. Ways have been found to interpret the law so that the religious requirement is at best ambiguous. It is true that Congress in 1948 defined religious training and belief as involving the individual's relation to a Supreme Being, but the Supreme Being clause was attacked directly in the Daniel A. Seeger case in 1965 in which the Supreme Court ruled that the intention of "religious training and belief" was to clarify its meaning "so as to embrace all religions and to exclude essentially political, sociological, or philosophical views." Hence, not many have been refused the conscientious objector classification for being religiously unorthodox.

However, the selective objector has not fared as well as the nonreligious objector under the existing law. The law is obviously designed for the absolutist pacifist. Sometimes local draft boards find ways of circumventing the law, but it is clear that the present law was not meant to accommodate the selective objector. As it now stands, many selective objectors see themselves headed for jail.

A thousand or more young men, eligible for the draft, have fled to Canada, and on many college campuses groups have gathered together to discuss other ways to dodge the draft.

To add to the quandary, some selective objectors have approached their problem without their position clearly thought through since American history has no clear precedent for the selective objector, and because some of them first began to think about the problem in connection with the Vietnam war.

Frequently, they became conscientious objectors by wrestling privately with their own consciences since they did not have the advantage of an inherited religious framework. Sometimes their objections have stemmed from a sophisticated analysis of the political implications of the war in Vietnam, and sometimes their objections have come from a gut feeling of revulsion for the atrocities which are daily flashed on the television screen.

Is the law adequate?

Since nonreligious and selective objectors do not meet all three criteria required by the existing law, the question of the adequacy of the law is bound to arise. Indeed, it has arisen. Some of the major denominations and peace societies have called for a new draft law.

The General Assembly of the United Presbyterian Church in May 1966, declared that the Assembly "affirms that Christian faith obliges men to judge whether in conscience they can participate in war; urges Congress to examine new proposals for universal service to the end that those who cannot conscientiously serve in a particular war may give alternate service to the nation, at least as long and perhaps as arduous as that given by those drafted into the military."

Furthermore, the United Church of Christ has explored the issue extensively and the National Council of Churches has urged its member churches to study "possible new legal bases for conscientious objection."

A statement of the Fellowship of Reconciliation declares that the third criterion, namely, objection to "war in any form" imposes "unwarranted restriction on the nature of sensitive human conscience."

As an organization opposed to all wars, the Fellowship of Reconciliation has the following to say in support of the selective objector: "Sharing as we do their profound revulsion against the injustice of America's actions and policies in Vietnam, apart from our own rejection of all wars, the Fellowship of Reconciliation supports these young men in their refusal to serve in the military forces, and registers its conviction that such a refusal can be as profoundly conscientious as that of the more conventional pacifist. We call on Congress, the courts, and the Selective Service System itself to move immediately to broaden the provisions for recognition of this right of conscience to include both the nonreligious and the objectors to participation in a particular war which they believe to be unjust."

So far as I can tell, Mennonites have not yet expressed themselves officially on this issue. But it seems to me that it would be especially appropriate at this time, indeed, incumbent upon Mennonites to join those who urge Congress to pass a law which would enable *all* who are opposed to any or all wars to be classified as conscientious objectors. Mennonites would do well to come out officially for such a law.

In the first place, Mennonites may see in it the broad issue of freedom of conscience. Freedom of conscience is especially precious to Mennonites. As a religious minority, much of the history of the Mennonites has been a search for religious freedom. Therefore, when others' conscience is at stake, Mennonites should be the first to use all legitimate means to enlarge the boundaries of freedom.

In a democratic country, this may mean an attempt to influence legislation. Mennonites played a significant role in the formation and the enactment of the present law. Since it is now inadequate, Mennonites would do well to seek a new law which would enable selective objectors to enjoy the same advantages as the members of the historical peace churches enjoy.

Call for new law

In the second place, it would be especially appropriate for Mennonites to call for a new law because of the peculiar significance which they have attributed to conscientious objection to war. Mennonites have placed more emphasis on conscientious objection than any other group in America, with the possible exception of the Quakers and the Church of the Brethren. Therefore, when those who are not of our fold take this stand, would it not be natural to expect that we would come to their rescue?

It is true that the selective objector may be moved by theological or political reasons which are different from the traditional Mennonite point of view. Nevertheless, they are conscientious objectors, and they have at least shared part of the vision of peace and have for some reason come to the conclusion that the Vietnam war is wrong. The fact of objection to war is, after all, more important than the precise reason for objection.

Furthermore, Mennonites should rejoice in the fact that many of the younger generation have had the courage and the moral sensitivity to protest against the brutalities of the Vietnam war. When we recall the almost fatalistic attitude which people have traditionally taken toward their nation at war, the attitude of the selective objector may be considered a new and significant development in the moral history of our nation.

New chapter in war making

It may mean a new chapter in war making as well. It may mean that hereafter our nation will need to justify its wars before a tribunal of an awakened American conscience upon the threat of widespread nonparticipation.

The selective objectors are saying in effect, "Wars must be just or you cannot count on our support." This application of the just war theory is relatively new and it has broad implications.

And there is something admirably fresh and honest about the objection of selective objectors. Since they have become objectors without precedent and without an inherited system of objection, they are very likely to be personally caught up in their convictions. Becoming a conscientious objector is not, after all, the thing to do. They are conscientious objectors who know that they may land in jail. Therefore selective objectors are likely to have been led to their position by their own deepest feelings. Some of them may look and sound peculiar, but they are not phonies. They are probably as sincere as religious pacifists—no more, no less.

The selective objector is, by the nature of his protest, powerful witness at this particular period in our history. He is powerful because he speaks on a level which is the level upon which governments profess to operate, namely, political morality.

In this secular age, governments make no Christian profession and are not accountable to religious institutions and their theologians. But governments profess to be moral, and justice lies as close to the heart of political morality as any other general principle. When, therefore, selective objectors call the Vietnam war an unjust war, the government cannot disregard the criticism without disavowing all moral responsibility. It can only disagree.

In some respects the selective objector is at this moment in a more powerful position to witness to government than the typical religious objector. The government has learned how to ignore religious pacifists by interpreting their criticism as irrelevant to political reality, since it is religious in origin and, largely, in content.

The criticism of religious absolutists has certainly been a most important one in the history of our nation—the tradition of dissent to war has been carried almost singlehandedly by religious pacifists. However, it cannot be denied that religious objectors have been quietly set aside within the realm of religious vocationalism. The minor inconvenience of providing alternative service has been more than compensating to our government by enabling it to point to the well-being of the objector as evidence of religious freedom.

Conscientious objectors have been given religious freedom in exchange for political obscurity. General Hershey once said, "The conscientious objector, by my theory, is best handled if no one hears of him."

The significance of the selective objector is that he cannot be disregarded. Standing as he does on the premise of political morality, and seeking as he does to change the policy of the nation rather than to protect his own personal moral freedom, he is a moral power which must be taken seriously.

Mennonites favored

Mennonites may be further prompted to call for a new draft law, because, as it now stands, the members of historic peace churches find themselves unwittingly in a favored position. Historically, one can understand why this is true. The peace churches constitute the heart of the peace movement in America and they have helped to shape the existing law as a result of relations with the government during the world wars of this century. The law was intended to meet the needs of such conscientious objectors as there were.

But now, since other kinds of objectors are appearing, the historic peace churches find themselves in a privileged position. Already the Mennonites have come in for some friendly criticism for accepting their favored status with equanimity and references to a tacit agreement with the government (paralleling traditional agreements between the established churches of Christendom and governments in Europe) can be found in recent literature. It would seem, therefore, that the Mennonites need to act.

Finally, it may be pointed out that willingness to recognize the rights of the selective objector is ultimately a test of the flexibility of American institutions. America has a strong tradition of respect for the individual conscience. One of its marks of greatness lies in the fact that in the perennial tension between the freedom of the individual and the will of society, America has found ways to protect the individual conscience without jeopardizing the stability of the social order. The need, therefore, to revise the present draft law is a challenge for the American genius. It challenges the adaptability of American institutions. To refuse to change the law is to admit that we are not as free as we thought we were.

Kentucky poor to get helping hand

THIS YEAR, THE Mennonite Central Committee hopes to enlarge its two and one-half-year-old program among the poverty-stricken people of Appalachia who have, in many cases, lost their personal initiative and self-esteem.

One of their biggest needs is for work opportunities in the area. Another large need is for a tangible display of real concern for persons. In spite of substantial emigration from the region, many mountaineers remain in their highland homes, reports Jerry Nofsinger, assistant director of voluntary service, after a recent visit to Appalachia.

In 1964, the Appalachian Regional Hospitals asked MCC for medical personnel for its ten modern hospitals located in eastern Kentucky, West Virginia, and Virginia. Volunteers were assigned to projects in Williamson, W. Va., and Whitesburg and McDowell, Ky. Two of the doctors worked at clinics, and the third joined the Department of Public Health as the Letcher County public health officer at Whitesburg a year later. Four nurses joined the McDowell hospital staff in 1965.

The medical work in Appalachia has complemented the rural development program. During the Christmas season, Richard Keeler called on a sick family who had neither sufficient food nor a probable source of income in the near future. He sent two volunteer development workers to visit the family and help them obtain relief checks.

The relation between the medical doctor and the rural development workers is also reciprocal. The two volunteers found a person who was hemorrhaging and referred him to Keeler. Keeler, in turn, arranged for a free extensive medical checkup at the University of Kentucky Medical Center in Lexington.

Volunteers work with individual families in Letcher County to supplement the family income. Over thirty families are reached this way. It may involve going to the public assistance office with them to aid them in filling out application forms.

They also helped two men construct hotbeds for 30,000 tomato seedlings. A net income of $3000 is possible from one such operation.

Rural development in Kentucky has many facets. An active 4-H club has been organized in cooperation with a local county extension agent. Club members have leased two acres of ground from the local hospital to plant cucumbers, sweet corn, potatoes, and beans. Their goal is to sell these vegetables to help pay for their college expenses. All but one of the boys plan to attend college.

One volunteer met a discouraged lady who had undergone extensive operations for varicose veins. Her husband could not keep up with the medical payments. The volunteer referred her to another lady in the area who was familiar with hooking rugs. He also helped her purchase yarn and patterns and provided her with a loan so she could take lessons in hooking rugs. Today, she is making rugs and selling them.

The three registered nurses who now serve at the McDowell hospital find time to teach vacation Bible school, sing in the choir, and assist the youth fellowship in the local community. They hope to start crafts and recreation projects and offer tutoring services.

Over two years ago a volunteer administrator at the Whitesburg hospital contacted a needy man and referred him to an MCC rural development volunteer who helped him build a large kitchen, pipe down pure drinking water from a spring on the mountain, and construct a hotbed. When asked about the work the Mennonites are doing he replied, "My impression of you is that you're not here to take something from us." He could remember when outsiders exploited him for the timber and coal on his land.

A Whitesburg pastor said, "I hope I can bring my congregation to see our responsibility for these people out in the hollows as you who have come in are showing to us."

Mennonite Central Committee hopes to concentrate its services in Letcher County because of the contacts already established at Whitesburg, the county seat, and the obvious need in this area. It is planned that a director and his wife and as many as eight other workers will be assigned in pairs to serve in more remote areas of the county and operate as a team. The director and half of the envisioned team should arrive in Appalachia this summer; the others, in 1968.

Samuel Bucher, a Mennonite who has established a clinic in Harman, W. Va., invited MCC to begin a rural development project there. A couple, or two single men, will be assigned to this task.

A new project has been opened in Cincinnati, Ohio, to serve the needs of Southern Appalachian migrants who have moved north from the rural areas to seek employment. The team here will also minister to the needs of a large number of Negroes. Social caseworkers, casework aides, recreational leaders, orderlies, qualified elementary teachers, substitute teachers, and teachers' assistants are needed. The goal is to make a part of the Cincinnati program a logical extension of the concern for the rural mountain migrant as he seeks to relocate.

Mennonite Central Committee follows several principles in rural development. One is *not* to simply give things away. Before using funds for specific needs, all other possible sources of financial assistance are checked. Farmers' Home Administration and the Letcher County Economic Opportunities Commission are two examples.

Another guideline is to minimize the possibility of a recipient's becoming dependent on MCC.

The volunteers at Whitesburg, Ky., are Dr. and Mrs. Richard Keeler, Harrisonburg, Va.; David Bolton, Souderton, Pa.; and James Loewer, Branch, La.

The MCC nurses at the Appalachian Regional Hospital in McDowell, are Tina Dyck, Plum Coulee, Man.; Erika Fast, St. Catharines, Ont.; and Mary Poole, Souderton, Pa.

Vietnam is a peasant war
Revolt against domination

Alvin J. Beachy, pastor of the Zion Church, Souderton, Pa., concludes his background analysis of current events.

The Peasant War of the sixteenth century and Luther's support of the German nobility in it is now seen as a black mark in the history of the German nobility and in the Protestant Reformation. In the perspective of history, the current battle of the United States against the peasants of South Vietnam and the support of the government by some churches in that battle will look even blacker, for that is, in effect and by design, what our war in South Vietnam, with the tactics we are now employing, has become.

A special release to the New York *Times,* Jan. 2, 1966, states that 83,000 sorties were flown against targets in South Vietnam during 1965. A sortie is a flight of a single plane to bomb a selected target. These sorties, it is stated, were a major factor in keeping our casualty list at a figure no higher than 1350 for 1965. (Total casualties for the war, as of March 1966 were 7920.)

But they have also resulted in a much higher rate of civilian deaths among the Vietnamese and have been largely responsible for the 730,000 people who fled into refugee camps. The Pentagon conveniently forgets to make any estimate of Vietnamese civilian deaths, when it reports its weekly Vietcong body count. Yet it is clear that civilian deaths outnumber by far the deaths which take place because of Vietcong terror and assassination.

Bernard Fall reports on the technique used in air strikes against suspected Vietcong hideouts or villages. The Skyraider planes carry napalm and fragmentation bombs, and in addition are equipped with twenty-millimeter cannon. The strategy is to drop the napalm first and set the fragile Vietnamese homes aflame, so that the occupants are driven out into the open by the heat and the flames. Then when they are exposed, the planes hit them with fragmentation bombs and later rake them with cannon.

It is impossible to tell how many Vietnamese civilians who are not communists are killed in such a raid or how many are maimed for life. But again, it is obvious that the number must be very high, indeed. Under present strategy, the presence of a few Vietcong in a village or a few bursts of sniper fire is sufficient provocation to call for an air strike that will destroy the village completely. As Raymond Coffey observes, "Not everyone in the South Vietnamese countryside is a Vietcong or even a Vietcong sympathizer, and not every hut and rice paddy is owned or occupied by the enemy. And it seems—often in fact—that more discrimination might be exercised in the use of air power against the people, villages, and countryside." Coffey then goes on to describe how the presence of six Vietcong, who were seen around a string of thatched huts lining a canal early one morning about ten miles southeast of Saigon, was sufficient to call for an air strike by eight Skyraiders on the same afternoon. They took turns bombing and strafing the nine huts for nearly an hour. When they left, four huts were destroyed and four damaged, and the surrounding rice paddies, in a land where hunger is already a problem, were pocked with black bomb craters.

Unfortunately for the Vietnamese peasant, the Pentagon, which has now been given a free hand in the conduct of the war, regards anyone who lives in territory controlled by the Vietcong as the enemy. The Pentagon is not, at the moment, concerned with winning the hearts and minds of the people, but with winning a military victory at whatever cost necessary to the peasant. The New York *Times,* Jan. 2, 1966, reports as follows, "A qualified source said today that victory will take place when the population turns against the enemy. He said that through much of 1965 a *substantial* [italics supplied] part of the population had been neutral, had been bent with the wind, seeking the side of strength, and sometimes finding it difficult to distinguish the strong side."

It will take some time to make refugees out of 70 to 80 percent of the South Vietnamese, who will then have no alternative to survival except to become wards of the despised regime in Saigon. But an increase in the number of air raids, linked with the spraying of crop-destroying herbicide upon rice crops and gardens, may yet accomplish the task.

According to the New York *Times,* Dec. 21, 1965, fifty thousand acres of rice under Vietcong control were sprayed with herbicide the day before. The account goes on to say that a request for crop destruction begins with the South Vietnamese provincial chief, who must approve, or at least technically request, a spray mission. The request is then passed on to the Joint General Staff in Saigon, who in turn passes it on to the United States Assistance Command, who must approve it before it is finally submitted to a high official at the United States Embassy for final approval.

Given the character of the Vietnamese government, there is little likelihood that any crop destruction, despite this elaborate system of checks and balances to make it look respectable, really expresses the will of the Vietnamese peasants themselves.

President Johnson has stated publicly on numerous occasions that the United States will remain in South Vietnam until the Vietnamese people are free to choose their own form of government. We must ask whether the war, as we are now conducting it, will allow the survivors anything like free choice at all. Will they not be compelled to accept what Saigon, with the generous help of the United States, is willing and able to give them?

Hanson Baldwin, the military editor of the New York *Times,* has told us that the Pentagon is finding this war a laboratory for the testing of new weapons and new techniques. From the Pentagon comes word that we are developing a new philosophy of war known as the philosophy of total attack. There seems to be little, if any, concern for the fact that this also means total destruction for the Vietnamese people whom we say we are defending from communist aggression.

The denial of a basic humanitarian concern in this war, coupled with the illegality of our presence in Vietnam in the first place, has put us in the unenviable position of committing atrocities through our bombing raids on helpless villagers, which are more in number and larger in scope than those committed by the Vietcong.

It is understandable then, in the context of the total situation, why some young men, who would serve in the armed forces without much hesitation in many other wars, should burn their draft cards in protest against this one. Young Americans wearing the uniform of the country's armed services have demonstrated in uniform, carrying placards with the lettering, "I will not serve in Vietnam." One young man, for so doing, has been court-martialed, sentenced to two years at hard labor, and given a dishonorable discharge from the armed services. The American Civil Liberties Union has come to his assistance. A commander of an American Legion Post in Connecticut, who is by faith a Jew, demonstrated against the Vietnam war in his Legion uniform and was relieved of his command because of his action.

Last year, more than 200 veterans of former wars, who had been decorated for heroism in combat, called at the White House to return their medals and citations in protest against our war in Vietnam. When President Johnson could not receive them, because he was on his way to Honolulu, the veterans refused to give their items to police, who promised to deliver them to the Pentagon. The veterans said they would return on some other day, for they wished to deliver their protest in person.

Men with high responsibility in the Mennonite Central Committee, which carried on relief work during the long and cruel war of the French against Algeria and is now coordinating all Protestant relief work in South Vietnam, see very close parallels between the type of war the French conducted in Algeria and the type we are now conducting in South Vietnam. They predict a breakdown of morale within our armed forces in South Vietnam, if the war should be prolonged. Boys reared and trained in American homes and churches are not saints, in the commonly-accepted meaning of that word, but neither are they, by nature, brutes who enjoy making war on helpless civilians.

What we have here is a reversal of the situation which prevailed in World War II, when some Christian journals spoke of the war as an "unnecessary necessity," and when young men, who had at first refused to register for the draft under the Selective Service Act, decided to volunteer for service in the armed forces. Also, prominent clergymen, who tried to involve our country in World War II, now spare no effort to get it honorably out of this one.

The difference in the response is justified by the difference in the situation between "then" and "now." Let Washington beware of labeling all protests against, and criticisms of, our war in Vietnam as communist-inspired. Protests and criticisms, such as the March on Washington on Nov. 27, 1965, as well as the student demonstrations, represent in many cases the opinion of responsible and concerned people, whose judgments and criticisms the nation can ill afford to be without.

Henry Steele Commager has observed that Americans seem to be obsessed with a conviction that they are free from the contamination of original sin. The present conduct of of the war by the Pentagon, unhampered by either political or moral consideration, once more underscores Lord Acton's dictum that "power corrupts and absolute power corrupts absolutely." This seems to be true no matter who wields such power.

The situation in Vietnam is admittedly complicated and permits no easy solution. Yet no solution will ever be found as long as such a solution is pursued with so little regard for the political and moral issues that are at stake in it. Let us begin to seek a workable solution to the problem by frank admission that the foreign policy, which was formulated for Europe in 1944, was not applicable to Southeast Asia in 1954 and is not applicable in 1966. This may at last enable us to see that we have no legal claim for our presence in South Vietnam.

Let us also be aware that there can be no military solution to a problem that is essentially political in nature. There is no doubt but that the Vietcong have used and are using terror as a weapon. Yet this is not sufficient to explain why so many of the Vietnamese fight so valiantly with them, and it does not explain the large-scale desertions of Vietnamese soldiers to the Vietcong.

Insofar as the Vietcong represent authentic Vietnamese nationalism, they must be given some voice at the negotiating table as well as in any future government. Without this, they will probably prefer to fight to the last man rather than to surrender to a combination of U. S. and South Vietnamese forces, only later to be executed by Saigon as hard-core communists, as was the case with those who resisted Diem.

That Vietnamese nationalism is a significant element in the strength of resistance offered to Saigon and U. S. government forces is dramatically revealed in a letter from 139 South Vietnamese intellectuals, who fight with the Vietcong in the National Liberation Front, which was published in the July 1965 issue of *Viet-Report*. These 139 include within their number doctors, lawyers, pharmacists, writers, artists, and professors. Men of this caliber are hardly so naive as not to realize that they would be among the first to be liquidated in the event of a Vietcong victory, totally inspired by the communist ideology. Their letter makes it clear that they see their struggle for independence as parallel to the American Revolution of 1776. Their objectives in the struggle are independence, democracy, peace, and neutrality.

Britian realized at the end of World War II that the colonial era was at an end, that Asiatic peoples would no longer willingly submit to western white domination. France realized it after 1954. No less a person than the distinguished British historian, Arnold Toynbee, has called for an "agonizing reappraisal" of our foreign policy in southeast Asia, reminding us that the real issue is not communism but revolt

Six American planes dropped bombs on the Thuy Dan secondary school at Thaibinh on Oct. 21, killing forty persons including thirty pupils, according to a Hanoi agency. Two students were buried by the bombs but saved by their friends. Four pupils were among those wounded.

against domination.[1] The United States can ill afford to neglect the advice of those who have had a much longer experience in the administration and liquidation of colonial empires.

It should also be recognized that the longer we remain in Vietnam, and the more we escalate our bombing in the north, the greater becomes the danger that we shall drive North Vietnam into political and economic dependence upon China, a fate which North Vietnam would rather avoid because of the lessons of history. In the Historical Museum at Hanoi, an entire room is devoted to a portrayal of "the Heroic Struggle of the Vietnamese People against Chinese Feudal Invaders" from 1406 to 1427. In July of 1963, Hanio radio linked the military victories at Dien Bien Phu with the earlier struggles against the Chinese as a case of successful resistance against aggression. As recently as 1945, the North Vietnamese again had a reminder of the power of the big neighbor to the north when "the Chinese army spread over the countryside and lived off the land, afflicting Tonkin like an invasion of locusts."

Evidence is that the Vietcong in the south have a more direct link with Peking than does Hanoi. The longer we continue our bombing of North Vietnam, and the more we intensify it, the closer we shall come to eliminating the buffer state against China, which the political history of Southeast Asia has given us. In our fear of communism we ignore that history at our own peril.

It is reliably reported that former Chief of Staff and former Ambassador to South Vietnam, General Maxwell Taylor, had told the Senate Military Affairs and Foreign Relations Committee, on a visit to Washington in May or June of 1965, "We're going to go the whole way. We're going to use everything we need, including atomic bombs."[2] Taylor is one of the main architects of our policy in Vietnam. He is frequently consulted in closed-door sessions, along with McNamara or Rusk. The American people could not at once be sold a war in which victory could be won only through the practice of genocide upon the most populous nation upon the face of the earth. But if the escalation is gradual and the casualty rates of American servicemen high enough, popular support for such a policy may eventually be won.

Does anyone suppose Asia will be a fruitful mission field for the Christian gospel if we involve Asiatics in atomic annihilation for the second time in a little more than twenty years? Have our leaders correctly assessed the likelihood of the risk that we will not be engulfed in atomic death ourselves? Do we want to bear the responsibility for bringing about a world in which the living will envy the dead?

The present situation is at least one in which Christian ministers, whatever their tradition, are called upon to dig the hard and ugly facts out of the mountains of official propaganda and then to interpret those facts to their people in the light of the Christian gospel. If the ministers of the churches will be faithful in this task, they may yet succeed in rallying enough public opposition to our present disastrous policy in Vietnam to compel the Johnson administration to seek a more realistic and creative course. The course we are now pursuing may well prove to be disastrous, both for us and for the entire world.

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[1] Arnold Toynbee, originally in the London *Observer*, reprinted from the Vancouver *Times*, May 11, 1965, available from the Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960.

[2] "Gradual Escalation and the Psychological Acceptance of War," *Frontier*, June 1965, **p. 6.**

LETTERS

Notes condescending tone

Mr. Editor: Mr. Wiebe's article (Mar. 7, "Finds Holy Spirit Working in Catholic Church") echoes the voice of one who condescendingly receives one enlightened segment of the Catholic Church unto himself. Much gladness is made of the "becoming suits" and the church without images. The impression of the report subtly suggests that the Catholics were in error all the while and only now are becoming transformed.

Dialogue with other church groups is an established fact. I sincerely hope that there may be no hints of condescension present. *Jake Buhler, 1313 9 St. E, Saskatoon, Sask.*

The teacher

To the Editor: Seeing the greatness in others sometimes has its amazing revelations. Christ being the greatest teacher discloses one of those revelations! How did He teach?

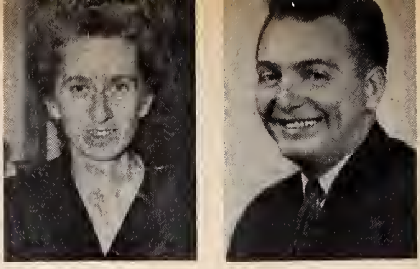
Christ never retarded or delayed the progress in spiritual development of anyone, but, helped all, regardless of race, color, or creed, and that help always resulted in both material and spiritual progress. He helped a man to find his individual potential or inner power, and then, after he found it, as a teacher, He helped him to develop and use it in a way that helped others and himself to climb the equivalent of the highest of the Himalayas, Mount Everest.

May we permit the greatest of teachers to teach us. *Elmer C. Reichart, 4141 North 9 St., Philadelphia.*

About writing letters

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

CHURCH RECORD



Lehn (Workers);
Schrag (Ministers).

Workers

Cornelia Lehn has been appointed editor of a preschool curriculum which is being developed by several Mennonite groups including the General Conference Mennonite Church. Previously editor of the *Junior Messenger* and the *Kinderbote*, she is presently on leave to do graduate work in journalism at the University of Iowa.

Ministers

Gary Schrag, McPherson, Kan., has accepted pastoral duties at Rainbow Boulevard Church, Kansas City, beginning Aug. 1. He and his wife, Suzi, are presently in New York where he is completing work for his B.D. degree at Union Theological Seminary. He is a former graduate of Bethel College and a graduate of Kansas State University, receiving his B.A. degree in history. From 1958 to 1960 he was in service at Brook Lane Psychiatric Center, Hagerstown, Md., and the National Institutes of Health, Bethesda, Md. He has been active in youth work in the Methodist, Presbyterian, and Congregational churches. Last summer he was assistant pastor at First Church, Reedley, Calif.

Deaths

George J. Enns, Bethel Church, Inman, Kan., was born May 26, 1887, and died Mar. 12.

Elizabeth Derksen (Mrs. Ben P.), First Church, Mountain Lake, Minn., was born Mar. 12, 1898, and died Feb. 22.

Mrs. Agatha Dick, First Church, Mountain Lake, Minn., was born July 1, 1886, and died Feb. 16.

Marie Olfert, First Church, Mountain Lake, Minn., was born Feb. 14, 1893, and died Mar. 3.

Beulah Stahly (Mrs. Russell), First Church, Nappanee, Ind., was born Aug. 29, 1899, and died Jan. 26.

Mrs. Jacob J. Voth, Tabor Church, Newton, Kan., was born July 2, 1888, in Lichtenau, South Russia, and died Mar. 9. She was a charter member of the congregation.

Marriages

Steward Kaufman, Salem Church, Freeman, S.D., and *Mary Renner*, Marion, S.D., on March 18.

Jim Voth, First Church, Mountain Lake, Minn., and *Claudine Ducenne*, Florence, Belgium, on Jan. 18.

Calendar

Apr. 9—National Christian College Day.

Apr. 20-23—Elkhart, Ind., Central District Conference.

May 4-7—Quakertown, Pa., Eastern District Conference, West Swamp.

May 6-7 — Canadian Mennonite Bible College Commencement.

May 18-21—Paso Robles, Calif., Pacific District Conference.

May 28—Bethel College Commencement.

May 29 — Bluffton College Commencement.

May 31—Mennonite Biblical Seminary Commencement.

June 15-18 — Henderson, Neb., Northern District Conference.

July 23-30 — Amsterdam, Mennonite World Conference.

Aug. 10-16, 1968 — Henderson, Neb., General Conference.

Central

Apr. 2-7—Comins (Mich.) Church, evangelistic meetings, O. W. Stucky, speaker.

Eastern

Apr. 8 — Allentown, Pa. First Church, Conference women's meeting.

Northern

Mar. 28—Henderson, Neb., Bethesda Church, program by Mennonite Seminary choir.

Mar. 30—Mountain Lake, Minn., Bethel Church, program by Mennonite Biblical Seminary choir.

Apr. 2-7—Sioux Falls, S.D., Good Shepherd Church, spiritual life meetings, Ronald Krehbiel, speaker.

Pacific

Mar. 26-31—Paso Robles, Calif., First Church, deeper spiritual life meetings, J. J. Enz, speaker.

Western

Mar. 26-Apr. 2—Pretty Prairie, Kan., First Church, Bible conference, Archie Penner, speaker.

Apr. 1 — Newton, Kan., First Church, Bible school workshop.

Apr. 2-5 — Beatrice, Neb., First Church, special services, Arnold Funk, speaker.

Apr. 2-9—Cordell, Okla., Herold Church, revival meetings, Richard Tschetter, speaker.

Apr. 9-16—Inman, Kan., Bethel Church, evangelistic meetings, Vernon Duerksen, speaker.

Apr. 14-15—North Newton, Kan., Fine Arts-Folk Festival.

FOR ALL YOU LOVE
MAKE A WILL

Work openings

Camp counselors, waterfront directors, craft teachers, nature leaders, nurses, and dietitians are needed in many Mennonite camps this summer. Write to the camp director or to Mennonite Camping Association, Edith L. Herr, executive secretary, Charlotte St., R. 1, Millersville, Pa. 17551.

Camp Menno Haven, Tiskilwa, Ill., is looking for a camp administrator. It is a part-time job with a year-round residence. Send inquiries to: John Hartzler, secretary, 107 Gloria Lane, Eureka, Ill. 61530.

Christian Day School of Mountain Lake, Minn., needs a superintendent who will also teach grade six. Write to Harold Franz, Mountain Lake, or to Kenneth Schmidt, Box 484, Mountain Lake, Minn. 56159.

Eden Mental Health Centre, Winkler, Man., is a new mental health facility soon to open. The following positions are available: psychologist, psychiatrist, director of nursing, registered psychiatric nurses, registered nurses. Write to A. Schroeder, Administrator, Eden Mental Health Centre, Box 1300, Winkler, Man.

MENNONITE MEN

Parolees in our community

Mennonite Men of the Western District Conference held the first of two scheduled workshops on Saturday, Feb. 25, at the First Church, McPherson, Kan. The topic for discussion was "Parolees in Our Community." About thirty-five interested people were present to study the problems encountered in sponsoring parolees from civil and state penal institutions.

Orlyn Zehr, a social worker on the staff of Prairie View, was in charge of the discussion.

A number of those present had served as sponsors of parolees. Most of the group had participated in the Upper Room Fellowship, held weekly at the Kansas State Industrial Reformatory. Joseph Bayles, chaplain at KSIR was present and shared some of his deep insights into the problems of the offender. Also present was a former inmate of KSIR, who has been rehabilitated and is concerned about the problems of the parolee. His experience gave him an understanding of the offender, which was valuable in the discussion.

Each person was given an opportunity to relate experiences which might be helpful to others in their relationships with parolees. In the Hillsboro area, seven men have formed a group for the purpose of helping parolees become rehabilitated. Not everyone in the group actually sponsors a parolee, but they all meet occasionally to counsel and discuss the problems encountered. By pooling common concerns and sharing insights, the group is better prepared to help overcome the difficulties that will arise. Often the course of action in dealing with the parolee is baffling and requires difficult decisions.

Some interesting comments were made as the group shared their experiences in dealing with offenders and parolees. One minister stated that in his experience in the Upper Room Fellowship, he had feelings more in common with the inmates than with the parishioners in his own church. Another man, who devoted much of his spare time in dealing with offenders throughout the nation, and who has served as a voluntary assistant chaplain on some occasions, indicated that his experiences with inmates and parolees were quite varied, some good, some bad, and some indifferent.

An effort was made to pinpoint problems that arise in dealing with the parolee. Some of the problems are: 1) The myriads of decisions and responsibilities confronting the parolee who, for the time he was confined, did not have the opportunity to make decisions or carry responsibility. 2) The feeling of being overwhelmed by freedom, and the desire to find a place in accepted society. 3) Finding a set of values which are different from those that caused him to become imprisoned. (The feeling that getting caught is wrong, rather than committing the wrong act.) 4) The desire to make up for lost time, or time that was spent in confinement. 5) The problem of managing money wisely and learning to live within his economic resources.

The role of sponsors of parolees was discussed briefly. Any citizen who has a reputation of good conduct can qualify by law as a parolee sponsor. A sponsor should have a concern for the best interest of the parolee. He needs to build a relationship of trust with him and, preferably, this relationship should begin while the parolee is still in prison.

The primary motive of the sponsor should be to rehabilitate the offender into a useful place in society, and not necessarily to keep him out of prison. A sponsor should not cover up a parole violation to protect the parolee. He should be aware of the parolee's general habits and movements, not as a spy but as a concerned friend who is always ready to help him overcome difficulties.

It was suggested that sponsors should not make irrelevant demands of parolees or try to make them conform to moral codes that are not accepted by society in general. This includes smoking, drinking, and other such personal habits. The primary objective is to build a relationship of confidence and trust that the parolee so desperately needs.

Parolee sponsorship is an area of work that Mennonite Men could very well expand into other areas of the conference. It is a type of work that has a twofold blessing. It not only is a help to the offender who so desperately needs sympathetic understanding but in the proccess of helping, Christian men can deepen their own spiritual life.

Kingdom builders at work

The Kingdom Builders of the Central District have made a substantial contribution to a newly-organized congregation of their district. During 1966, the Champaign-Urbana congregation has received assistance toward the purchase of their new church in the amount of $5000. Most of this amount was contributed through the Central District Mennonite Men's Kingdom Builders' program.

Individual men throughout the conference have pledged themselves during the past several years to contribute $10.00 to each new church that is started that may need help in acquiring a church building. During 1966, a total of $3,842.96 was raised by this group for the Champaign Church. A building, which will be the meetinghouse of the congregation, has been purchased. It is located only a few blocks from the University of Illinois campus.

Editor, Richard F. Graber, Moundridge, Kan.

THE EVIL CALLED CONSCRIPTION

Loren Lind

It is not hard to understand how slavery in America endured 300 years when you consider military conscription. Slaves did not like to pick cotton, and servicemen may not like to drop bombs on other people's villages. But our society has ordered them to do it. They have been told the nation cannot survive if no one is forced to do the dirty work.

As Senator James Hammond said in defense of slavery in 1858: "In all social systems there must be a class to do the mean duties. . . . Fortunately for the South, it found a race adapted for that purpose."

Today, fortunately or unfortunately for the United States, it can draft men between nineteen and twenty-six "for that purpose." The argument for slavery can be used for conscription, too.

Slavery and conscription may differ in appearance and degree. In the first place, many men do not have to be coerced to enter the Armed Forces; about 500,000 a year enlist voluntarily, only 250,000 a year are drafted. Those who volunteer do so partly because they fear they will be drafted sooner or later anyway, but I suppose there are others who volunteer out of a simple love for the U.S.A.

Those drafted may grumble, but the chances are good that they will not be treated badly. Of the 3 million now in the Armed Forces, only 365,000 are in Vietnam. With that statistic to cheer them, 750,000 young men a year give themselves over to the good graces of Uncle Sam. People respond by calling them "the nation's finest," which doubtless they are, but the honor hides the fact that they are also the nation's contemporary slaves.

All would seem to be roses if all young men were drafted equally, but the draft has become weighted against the underprivileged. Those who cannot afford college, who have been

To force men, against their will, to carry guns or shovels for two years seems very much like involuntary servitude.

denied good schools, who lack pull with local draft boards, are likely to be called first. Negroes, especially, feel the brunt of the draft.

Eighteen percent of the troops now in Vietnam are Negroes (who make up only 10 percent of the U.S. population). Little wonder Negroes have been among the first to object to the war. "We are tired of spilling black men's blood in white men's wars," states a leaflet put out by the Student Nonviolent Coordinating Committee in Atlanta. (Such groups oppose the war, it must be added, not merely because Negroes are doing more than their share of the fighting, but because it appears to be a white rich man's war against the poor.)

Those American youth white enough and rich enough have little to fear from the draft. They can get student deferment, and after college marry or do graduate study.

Such inequity has brought most legislators to agree that the Selective Service System needs changing. One proposed remedy came from Defense Secretary Robert McNamara last May, when he told a Montreal audience: "It seems to me that we could move toward remedying the inequity by asking every young person in the United States to give two years to his country."

He explained that not everybody would join the Armed Forces—some could join the Peace Corps or VISTA—but all would be inducted into some kind of national service.

Another idea put forward by Senator Edward Kennedy suggested a national lottery system that would take the actual choices out of the hands of the 4000 local draft boards.

But neither method, however fair, would make military conscription humane. The draft would remain forced labor of the most dehumanizing sort. The draft conditions earnest men to believe in war; it takes them from peaceful pursuits to be trained to wield bayonets. It tears families apart, forcing young fathers to waste the best years of their lives for killing. It allows those who wage wars to enlist others to fight them. So blithely accepted, the draft, like slavery, corrupts the enlisted as well as the nation they serve.

A pernicious part of the draft is the 1-O classification. This provision states that any person "who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form," can opt to do civilian work "contributing to the maintenance of the national health, safety, or interest."

This harmless-looking option, under which thousands of men including myself have served since 1940, gives religious objectors an alternative the government has no right to give anybody. "Neither slavery nor involuntarily servitude," states the Thirteenth Amendment, ". . . shall exist within the United States."

To force men against their will to carry guns or shovels for two years seems very much like involuntary servitude, however much or little they are paid to do it. If the nation were truly concerned about freedom, it could find other ways than conscription to defend itself, as have Great Britain, Canada, and Japan. The I-O classification gives a whitewash of tolerance to an unjust system. The fact that slaveholders 105 years ago let their good slaves rest on Sunday did not make slavery just.

Unjust though conscription is, Christians committed to peace and justice have so far done very little to urge its demise. They have spent too much time getting religious deferment for their own boys to concern themselves with the more basic problem. The real job has been left to humanitarian groups such as the Committee for a SANE Nuclear Policy, whose national board of directors recently studied the Selective Service System and its influence. It concluded: "While SANE joins in condemning practices in conscription that discriminate on an economic level and, therefore, also racial basis, we believe the fundamental evil is conscription itself."

True enough, though not easily said. A twenty-eight-year-old New Yorker, Terry Sullivan, tore up his draft card and was convicted last July under a one-year-old law making it a federal crime to tear up a draft card. At his sentencing, Terry said he believed the only way to stop war is to refuse to take part in the machine of war in any way. Judge Edelstine sentenced Terry to a year in jail, pointing out that Terry was not an "expert" in government policy. Next day, writes Dianne Freely in *The New Republic*, the U. S. government announced bombing of the neutral zone in Vietnam, once again violating the Geneva agreement.

This same government presumes the right to force men against their will to fight its wars.

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*Supplemental reading for the Sunday school lesson of Apr. 2, "You Shall Be My Witnesses."

COVER

Japanese orchardist: In rural Japan, the individual enjoys the security and counsel of his family and feels insecure when forced to make decisions entirely on his own.

CONTRIBUTORS

Paul W. Boschman, 448-3 Hosono Oka, Kobayashi, Kyushu, is a Mennonite missionary. His article was published first in "Japan Harvest."

J. Lawrence Burkholder is Victor S. Thomas professor of divinity at Harvard Divinity School, Cambridge, Mass. 02138. His article reflects the analysis of the selective objector as contained in an unpublished document entitled, "Conscientious Objectors to Particular Wars" by Prof. Ralph Potter of Harvard Divinity School.

Loren Lind, 423 South George, York, Pa., is a newspaper reporter. He was formerly an editor for the Mennonite Publishing House.

John M. Drescher is editor of the Gospel Herald, Scottdale, Pa.

CREDITS

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THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly, Editorial assistant: Loraine Rupp. Art director: John Hiebert, Business manager; Walter D. Unrau, Circulation secretary; Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

John M. Drescher

IT ALL STARTED when the Supreme Court of the United States ruled that the Board of Regents of New York State could not write a prayer and cause that prayer to be said in each classroom of all public schools at the beginning of each school day. The court declared that such writing and recitation violates the first amendment to the constitution.

This editor wrote at that time concerning the court action that much more would be said and written regarding the court's decision for a long time to come. This has proved true. There continues to be confusion as to what the decision of the court was. Many persons are convinced that only an amendment to the constitution of the United States can correct the situation. Such an amendment lacked only a few votes passing Congress last year. And likely it will come up again this year. And an amendment would likely create more problems than it would solve.

What is needed is a sober and objective look at what the court really said. Some people cry that the Supreme Court ruled that you cannot pray or read the Bible in public schools. This is just not the case. What did the court say? It said that "the constitutional prohibition against laws respecting an establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by government."

So the court did not rule out prayer in schools. The court ruled that it was not the function or place of Government to prescribe or write prayers. We agree with this. We would protest if the Government should prescribe a Catholic or Confucian prayer. This action does not prevent teachers from offering prayers in school.

If we insist on our kind of prayers and our kind of Scripture in the public schools, are we not asking for special privilege? Are we ready to have the Theosophist, the Black Muslim, the Mormon, and the atheist each take his turn at leading our classroom "devotions"?

The best that could be hoped for if such an amendment is passed would be to construct some universally acceptable and meaningless prayer and to approve for reading some "neutral" passage from the Bible.

Nor has the Supreme Court ruled that the Bible cannot be used in the public school. In fact, the court said the contrary. It said: "One's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, unless presented objectively on the part of a secular program of education, may not be effected consistent with the First Amendment. But the exercises here do not fall into those categories. They are religious exercises, required by the state in violation of the command of the First Amendment that the government maintain strict neutrality, neither aiding nor opposing religion. . . ."

This seems consistent with our stand on separation of church and state. We desire freedom of religion. We do not want governments, in any way, to tell us what to preach or pray. Hence, we should support the Supreme Court in its decisions that it is not the business of the state to compose official prayers for any group of the American people to recite.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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JOY

William Klassen

It is not uncommon for parishioners to help their pastors more than their pastors help them. Often a pastor feels after a sick call that the cheerful invalid has given him more than he could possibly have given him.

This point was forcibly brought home to me in dealing with a patient in a mental hospital. She was just beginning the painful quest for a positive religion to replace the negativism which was blighting her life and which by her own admission did not seem to be serving her at all.

In the process of this quest, we looked together for positive factors that might become a source of strength for her. While glancing through the hymnbook she had looked at a number of Christmas hymns and discovered that all of them reverberated with joy.

"As I glanced at these hymns and read the words in them, it struck me as it had never struck me before that Christ came to bring joy into the world and into the lives of the people He met. If Christianity really means belonging to Christ, why is it that this sense of joy is missing so much in the church?"

This question deserves an answer.

Even a casual reading of the New Testament enforces the observation of this young lady. Already with the coming of John the Baptist the earliest Christian hymn writers declared: "And you will have joy and gladness, and many will rejoice at his birth" (Luke 1:14).

And at the birth of Christ the messenger declares: "I bring you good news of a great joy which will come to all people" (Luke 2:10).

If one follows the life of Christ as portrayed in the Gospels one is struck by the way in which Jesus repeatedly became a carrier of joy to the people whom He helped in their various circumstances. (Cf. Luke 13:17.)

The Fourth Gospel has particularly given expression to this aspect of Jesus' ministry and reports that John the Baptist already saw this joyous aspect of Jesus' ministry. He likens himself to the friend of the bridegroom, who is delighted that finally the bridegroom has arrived: ". . . the friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice; therefore this joy of mine is now full" (John 3:29).

In contrast between the somber Baptist and the joyful Jesus of Nazareth we have the strongest proof that Jesus not only spoke of joy but participated in marriage feasts in which joy was abundantly displayed. When the wine gave out He came to the rescue so that nothing should mar the joy of the occasion (John 2:1-11).

According to the Fourth Gospel it is not only the works of Jesus but also His words which become the carriers by which the joy of Christ may be placed into the believers. "That my joy may be in you, and that your joy may be full" (15:11).

Christ tells His disciples that after a temporary separation from them when He returns to remain among them "your hearts will rejoice, and no one will take your joy away from you" (John 16:22).

Fullness of joy also is a result of receiving answers to their requests from God (John 16:24). The return of the resurrected Christ is described by Matthew as bringing the disciples reverent joy (28:8).

Still more evident is the presence of joy in the early church. The result of evangelistic campaigns in those days were not so much reckoned by numbers of converts, but we are told that after the evangelist had been there: "There was much joy in that city" (Acts 8:8). Such joy was in no way directly related to results, for when Paul and Barnabas were rejected by the Jews of Antioch in Pisidia, they shook the dust off their feet and left, knowing that "the disciples were filled with joy and with

the Holy Spirit" (Acts 13:52).

Furthermore, when Paul and Barnabas passed through the regions of Phoenicia and Samaria on their way to Jerusalem their primary concern was not whipping up enthusiasm for the next ecclesiastical conclave or checking on the level of their financial stewardship, but "they gave great joy to all the brethren" (Acts 15:3).

Evidence that Paul saw his major mission as an apostle in the communication of joy is seen also from his writings. He was clear that the major responsibility of the Christian leader is not to be a watchdog over the morals of the society in which he lives. It is not his greatest concern whether people smoke, drink, or dance, or have well-adjusted marriages. The primary concern of the Christian minister was to assist in establishing the rule of God in people's lives and in order to do that he must be clear that "the kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit" (Rom. 14:17).

To those who tend to read modern patterns of authority back into the New Testament and see Paul as a dictator, he would reply: "Do not think that we are dictating the terms of your faith; your hold on the faith is secure enough. We are working with you for your joy" (2 Cor. 1:24). When Paul says in this verse that he is not "lording it over" the Corinthians we can be sure that Luke 22:25 or similar sayings by Jesus were in his mind. Paul sees his relationship to the Corinthians as an intimate one: "We work together." The technical Greek expression which lies behind this English phrase is used by Paul repeatedly to point to equality of status. In the service of the gospel there are no underlings, only coworkers or colaborers. At least, Paul never refers to people as being his underlings. His own joy is complete when Christians are united in the same mind (Phil. 2:2).

Nevertheless, when joy is removed from the church through the pain of sin, then the joy of the apostle and the joy of the others is also removed; all share in the affliction and anguish of heart and many tears (2 Cor. 2:4). When Paul is debating the merits of remaining alive he concludes that for the sake of the Philippians he should remain. "I shall remain and continue with you all, for your progress and joy in the faith" (Phil. 1:25). The epistles of the New Testament were written only for one purpose: "that your joy may be filled" (1 John 1:4; 2 John 12).

It may be an oversimplification, but it is not incorrect to state that the primary role of the Christian ministry is to bring joy into the lives of people.

If early Christianity was permeated with joy, what steps can be taken to recover joy in the church today?

The nature and source of joy

The joy which the Christian gospel brings has its source in only one thing: the coming of God to man in Jesus Christ. We who have participated with space heroes in their daring adventures and thus know the power of identification should have no difficulty seeing how a community of people could identify itself with Jesus Christ and receive joy from His victory over death.

Here was One who had brought them hope. Living with Him from day to day, they became convinced that He had an incomparable power to overcome sin. That conviction grew until later Christians ascribed to Him the status of sinless perfection. What later became a theological doctrine almost certainly must have grown out of, or at least been reinforced by, their personal acquaintanceship with Jesus.

The breath of fresh air which Jesus brought into piety and religious observances rejects any attempt to make religion a sorrowful yoke to bear.

While the supreme reason for joy is found in the victory which Jesus Christ has won over the forces of evil this victory is repeated also by the disciples (1 John 2:13; 4:4; 5:5, 6). As the disciples were sent forth to carry on the work of the Lord they returned with a sense of joy, perhaps closely related to, if not merely, elation. They were elated that even the demons were subject to them (Luke 10:17). In their ministry, Jesus saw the power of Satan broken, as he fell like lightning from heaven (Luke 10:18). Yet He seeks to move their elation to joy when He says: "Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven" (Luke 10:20). The nature of the disciples' joy does not depend upon occasional victory nor does it depend upon the spectacular events, but is defined by the fact that God has enrolled them in the company of His people.

Too often we allow ourselves to get into an either-or bind. We talk about "real" guilt or guilt feelings, and there are those who claim that psychotherapists deal only with the latter. The church, however, would do better to say that it deals with conscious guilt, whether felt or real. Feelings of guilt cannot be ignored, nor should people with such feelings be referred automatically to psychotherapists.

The same thing applies to joy. Joy is an objective fact but it is also a subjective feeling. Like love, it can be commanded, or at least encouraged: Paul urges the Philippians to rejoice with him in the possibility of his being "poured as a libation upon the sacrificial offering of (their) faith" (Phil. 2:18). Three additional times he urges them to rejoice in the Lord (Phil. 3:1; 4:4). Likewise to the Thessalonians he writes: "Rejoice always" (1 Thess. 5:16).

Surely, the hardest word of advice to follow for ministers is the admonition "to keep watch over the souls" of our people "joyfully" (Heb. 13:17). So, like faith and love, joy is a gift of the Holy Spirit (Gal. 5:22) but we can be admonished to appropriate this gift. It, too, may lie neglected, and needs to be exercised if it is to be of living usefulness to us.

In this connection, a word may be said about other phenomena closely related to joy. What are we to say of happiness, of exultation, of pleasure, or of elation? The Greek word for happiness so common among the classical Greek writers does not occur in the New Testament. Exultation occurs frequently and receives a predominantly religious sense in the New Testament, often connected with liturgical or cultic practices in which joy is manifested through exultation. Such exultation is closely connected with "boasting" but its religious orientation preserves it from becoming self-centered and thus the term becomes an expression designating the enthusiasm with which religious experiences are conveyed or expressed.

Here we are perhaps closest to the Jewish roots of Christianity for Judaism has seldom lacked joy. Pleasure, the Greek word, *hedone* (hedonism) is used in the New Testament only in a derogatory way, following the precedent of certain Greek writers who confined it to certain physical pleasures, yet *eros,* the ecstatic element has a modest place in the Bible.

What is striking about the New Testament concept of joy is that it does not depend on external circumstances. To be sure, Paul's level of joy is determined to some extent by his relations to his fellow workers (2 Tim. 1:4; Philemon 7) and he refers to the churches in which he worked as his joy (1 Thess. 2:20; Phil. 4:1). But the roots of Christian joy lie deeper than that—they lie in One whom the Christians may not even have seen, yet they love Him and believe in Him "and rejoice with unutterable and exalted joy" (1 Peter 1:8).

Not only does this joy, then, not depend upon outer circumstances for its existence but it does not evade or deny evidence of contrary circumstances, yet continues in the midst of trials and sufferings. Here the prototype again is Jesus himself "who for the joy that was set before him endured the cross" (Heb. 12:2), and therefore the Christians also "joyfully accepted the plundering of their property" (Heb. 10:34) knowing that they had a better possession that no one could take from them.

To suffer for the sake of Christ is to share in His glory, and to fill up what is lacking in Christ's afflictions for the sake of His body (Col. 1:24).

There is no attempt here at a flight into the Beyond to escape the fight here and now. The reality of the situation was grasped with forthright honesty. No rosy optimism motivated this joy in suffering. It was the cause, and the Person who stood behind the cause which provided the joy. For the early Christians, joy was neither a defense mechanism nor a narcotic used to escape from reality. Their joy was the fruit of a conviction that in Jesus Christ a greater reality had arrived which would eventually fully conquer through their suffering.

The recovery of joy

Joy is contagious. It cannot be taught as much as it can be caught. For this reason Paul urges the Romans, "Rejoice with those who rejoice" (12:15).

John Chrysostom observed that this is harder than to weep with those who weep. Yet neither fits easily into our stoic age in which we control our emotions so well and are schooled so much in analytic techniques that we analyze every joke or sharing of joys.

Perhaps it should also be pointed out that Paul does not say: "Laugh with those who laugh." Clearly, there is a vast difference between laughter and joy. Laughter may express joy but it may also express derision, contempt, flippancy, or pure nervousness. But pastors who take their work so seriously and have the conviction that they have been ordained to solve all the problems of their people; or who view each parishioner as a "case" and each call as a pastoral counseling interview will have great difficulty rejoicing with those who rejoice. And yet it is here that the uniqueness of our ministry may well lie in this age.

Freud, in his first cases of hysteria, at least, made no grandiose claims for psychoanalysis, but only that "much will be gained if we succeed in transforming your hysterical misery into common unhappiness." Apparently he felt that his patients were entitled to be as unhappy as everyone else.

Surely, every minister must recognize that some people cannot recover joy until certain blocks or hindrances to it have been removed through the process of psychotherapy. Depressions often have deep unconscious roots which the pastor is in no position to deal with. Just as certain physical ailments need to be treated before people can rejoice, so certain emotional ills make it impossible for people to feel joyful.

Yet we must be careful that we do not restrict joy merely to people who are physically healthy. Joy is in suffering if one can find higher values than the feelings of the moment. Letters from prisons indicate that certain prisoners, even as they suffer physical distress and emotional hardship through separation from their families, rejoice that they are counted worthy to suffer in that way.

The contagion of joy can be spread first and foremost through the proclamation of the word. An African pastor who preached to a large number of congregations in the United States made one observation: "Your churches do not *receive* the Word." Of the Thessalonians, Paul wrote that they received "the word in much affliction, with joy inspired of the Holy Spirit" (1 Thess. 1:6).

It should be communicated through the great hymns of the church. What a reservoir of joy is found in the rich hymnody of the church! In Pierre van Paassen's novel, *Earth Could Be Fair,* an organist became increasingly disgusted with the gloomy themes used by his preacher on Sunday after Sunday. After a particularly gloomy sermon he spontaneously threw aside the planned music and pulling all stops bellowed out the Hallelujah chorus from *The Messiah* with such volume that the congregation could not help getting the point. Perhaps we need more organists like that! For some people, the great chorales of Bach surely do more to bring permanent joy into their lives than the flippant so-called gospel songs, and those who do not at first experience this can be educated.

"They must sing better songs, before I believe in their Savior," grumbled Nietzsche about the Christians of his day, and he had a point.

Nor should we neglect the recovery of joy in the sacraments of the church and the festivals of the church year. While pageantry can become an end in itself and must always be interpreted to be a conveyor of joy, no one will dispute that here, whether it be an ordination rite or a baptismal service, the joy of the Lord is conveyed to us in unforgettable terms.

As Christians we are "children of joy" (Epistle of Barnabas VIII:I) and it has been recognized by men like Luther that sadness comes from the devil; it is not a legitimate fruit of the gospel. The sadness which sometimes precedes the recovery of joy is similar to the anxiety which sometimes precedes healing in mental disease. There is, then, a difference between godly and worldly grief (2 Cor. 7:8ff.).

The pastor's goal is always to bring about that change of mind (the literal meaning of the Greek *metanoia,* repentance) which alone can heal. He, too, hopes that his parishioner will be *Surprised by Joy* as C. S. Lewis described his own conversion to Christianity. For the motto of the pastoral relationship could be stated in Paul's words: "We work with you for your joy" (2 Cor. 1:24).

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Robert S. Kreider

FORM FAITH AND FELLOWSHIP

IN THIS PERIOD of history, a college president inescapably is a builder. He would prefer, perhaps, to savor great ideas and lead the academic troops into the fray against ignorance and error. But build he must.

As many college buildings will be built in the next fifteen years as in the past 330 years of American higher education. The college president cries out for some purpose for all the time he must devote to such material things as buildings and blueprints.

This week, I discovered an article I had written twenty years ago when I was young and prophetic. "A good institution must be more than buildings," I said. "It isn't all just brick and mortar. A good institution must have an atmosphere, a soul. The soul of an institution is to be found in the men and women who serve there. They create the atmosphere."

Suggested here is a sharp distinction between the physical—a lower order of being—and the social—a higher order of being. But now I wonder whether this was not too pat. Form and function are interrelated. As Winston Churchill once expressed it, "We shape buildings and they shape us."

Let's reflect on form, scholarship, and the ways of God with men.

This world of architecture is the most social of the arts. Scarcely an hour of the day passes without association with a building. With buildings on the drafting board for our campus and more in the program stage, we have been thinking much about the art of architecture. To my delight, I discover that the ideas of architecture relate to basic concepts of the liberal arts as well as to central affirmations of the Christian faith.

Our faith springs from One who was a carpenter and who dignified the arts of architectural design and construction. He spoke of the house upon a rock, the house upon the sand, the builder sitting down to

We forget too easily that when God had a choice of where to enter the world, He chose a stable, an earthy and humble place.

count the cost before building.

This generation has been blessed with great architects: Mies von der Rohe, Le Corbusier, Frank Lloyd Wright, Eero Saarinen. What were the controlling principles in their art? We note the motifs of discipline, restraint, respect for the particular, integrity, wholeness, and more.

First, good architecure involves disciplined skill. The artist-architect must learn the disciplined language of line, form, shape, texture, color, space, time, light, and shadow. There is not one language to choose, but several. The Apollonian way—formalism. The Dionysian way — dynamism, feeling. The Judaeo-Christian way — appropriating both but acknowledging the dimension of divine judgment on every discipline. As architecture has its disciplined language, so the liberal arts have their disciplines. And to be a follower of Jesus is to be a disciple—one who accepts the discipline of Christ.

Second, good architecture is the art of restraint—simplicity and dignity. As Mies von der Rohe says: "Less is more, more is less." Or Robert Frost states it another way: "Anything less than the truth would have been too much."

Quality architecture is natural, artless. It resists ornamentation, the dazzling, the contrived, the pretentious. "Playboy-architecture" as Giedion calls it. Good architecture is as the lily of the field. This is also the key to good style in writing — cutting, pruning out the excess verbiage, paring the prose down to the muscular core.

A quality education shows these marks of restraint. It is known by the modesty of its claims. It "vaunteth not itself, is not puffed up, does not behave itself unseemly." The educated person is not a snob. He is reluctant to parade his learning. A good college is to be known not by the multiplicity of its courses but, as Robert Hutchins says, "by what it refuses to teach." In many church colleges we are afraid to say, "No." We seek to be all things to all men—the temptation to play God.

Third, good architecture is a creative encounter with the particular. It accepts annoying obstacles and limitations—a site sliced by a railroad track or a deep gully, a building program with a tight budget. It is the particular solution of a particular architect-artist to a particular problem. That solution must be sought with patience, discernment, skill, and devotion. James Bixel has observed: "When you are restricted, you can be most creative."

Joseph Sittler states it in a related way: "The artistic way to the universal is the way of the particular. . . . The way to make a thing significant is to make it precise; the path to excellence is the lowly path of artistic obedience to the historically particular."

Robert Frost has a line: "Triggering the big meanings from tiny things." I like that.

When a solution comes, it is to be viewed as a gift placed in the hands of an artist. It is a gift to be received in gratitude, an incarnation analogous to the Great Gift—"The Word became flesh."

Mozart wrote to a friend: "When I am, as it were, completely myself, entirely alone, and of good cheer—say, traveling in a carriage, or walking after a good meal . . . it is on such occasions that my ideas flow best and most abundantly. Whence and how they come, I know not. . . . This is perhaps the best gift I have my Divine Maker to thank for."

A creative encounter with the particular means approaching with reverence and seriousness that subject in all its beauty and deformity. To the scholar, it means total absorption with the question which haunts him. This view suggests the biblical view of agape love — complete identification, vicarious feeling for, entering into the mind and spirit of another. Warren Kliewer asserts that "in reading poetry one must become a poet." It is the servant motif—Christ emptying himself and taking on the form of a servant.

This means that good architecture is a love affair. The world of scholarship is a love affair. The life of faith is a love affair. Beyond learning and skill must come a conversion experience, a leap of faith and commitment, a surrender.

Louis Armstrong, when asked how one learns to understand jazz, said, "If you don't dig it when you hear it, man, there's nothing I can say about it to help you." A great choir director speaks of being converted to music, for one doesn't learn it. Understanding music is more than reading the program notes. After surrender comes understanding and then joy.

One characteristic of creative architects, seminal scholars, and men of faith is that you cannot predict them. They do not repeat themselves in obvious ways. This is not unrelated to the role of the Holy Spirit moving through the obedient community—the windows open, full of surprises, responding imaginatively to the particular.

Good architecture is skill, restraint, loving encounter with the particular.

Fourth, good architecture calls also for integrity. This is to be found in two senses: wholeness and straightforwardness.

The architect relates form, shape, mass, texture into a cohesive whole. An architect seeks an internal unity in the structure itself, working from the inside of the building out, but also from its surroundings in. He respects the space between buildings. He seeks to relate sensitively the new to that which is old, that which is given. As man needs historical security in a changing age, the architect nurtures these bonds of continuity. He also seeks to anticipate the future. If he is building a science facility, he asks, "What may we anticipate the shape of science to be ten, twenty, thirty years from now?"

Joseph Schwab of the University of Chicago writes of the crisis in ideas: "Our scientific and scholarly establishment is now so large. . . . We can expect radical reorganization of a given body of scientific knowledge, not once in the coming century but at intervals of five to fifteen years. . . . This means . . . that our students will confront at least once in their lives what appears to be a flat contradiction of much that they were taught about some subject."

Integrity also means straightforwardness. The architect must be faithful to the truth and communicate it with skill. Like the medieval Gothic cathedral with its exposed ribbed vaulting and flying buttresses, it is not ashamed; it chooses not to hide its engineering. It avoids imitation and deceits. One seeks honesty — a let-your-yea-be-yea-and-your-nay-be-nay quality. Long before there were blueprints, men knew that scholarship and integrity were one, that faith called for utter honesty in the awful presence of God.

The good architect respects his materials and all living things in God's creation. "And God saw that it was good." The architect takes inexpensive materials and treats them with care and finds them honorable.

One of the great architects of postwar Germany was the late Otto Bartning who erected forty-eight small rubble churches, called *Notkirche*, reclaiming rubble brick from the wasteland of war. Of this he wrote: "We have learned to know the wasteland, the outer and also the inner. . . . The *Notkirche* develops its own silent statement, that, often without knowing it, has convinced us to build firmly and sparely, neither too massively nor carelessly, neither over enthusiastically nor emotionally, but simply and honestly."

And so, too, in the good academic life, there is a grateful respect for the humble materials of scholarship—an earnest mind, the frayed book, the clean white paper and the sharpened pencil, the well-written paragraph, the sincere question to the instructor, the log and two friends seated in conversation.

And so, too, is the life of the holy community. Integrity is found in working with humble materials—sinful men but rich in potential. An architect friend, Edward Sövik, has written: "We forget too easily that when God had a choice of where to enter the world he chose a stable, an earthy and a humble place. We forget too easily that the physical element of baptism is not perfumed oil, but simply water; and that the communion food was the simplest of fare—ordinary bread and ordinary wine. . . . Here are the best symbols of the search for truth and the willingness to receive it."

Good architecture is skill, restraint, loving encounter with the particular, integrity, wholeness, straightforwardness. It is more. It is the most social of the arts. It begins in a dialogue among architect-artist, the client, the site, the material at hand, the controlling purpose.

Scholarship, although it has its periods of solitude and withdrawal, also is a social art. The graduate student having probed the fascinating frontiers of knowledge is pent up with desire to share his discoveries. He must write. He must teach.

This is also the picture we have of the disciples at Emmaus. Having been made aware that the stranger, their guest, was Christ himself—they immediately rose, hastened back over the road to Jerusalem to report their exciting discovery—the Master made himself known to us in the breaking of the bread.

A good building extends an invitation. It does not halt conversation. It is drawn to human scale. It is not monumental and overpowering. It is not autonomous. It is not the last word. It offers fellowship. The liberal arts are also invitational—an invitation to dialogue, conversational tones, listening as well as talking, seeking understandings as well as sharpening distinctions. And where there is dialogue—in building, scholarship, and Christian fellowship — there are intriguing diversities.

The good architect is never satisfied—a restless discontent. Manning Patillo of the Danforth Foundation says that one of the marks of a good college is that it is perpetually dissatisfied with itself. The Apostle Paul shared this divine disquietude: "Not as though I had already attained. . . . I press toward the mark. . . ." This divine disquietude seems less directed toward "they," "the structures," the "Philistines," "the pagans," "the illiterates," and more toward me, toward us. The divine discontent focuses on me—like the Negro spiritual, "It's not the deacon, nor the preacher, but it's me, O Lord."

Members of the small Christian college, nurtured by the liberal arts tradition and a heritage of Christian commitment, have a special opportunity to engage themselves in serious and significant conversation on the great issues of life. I yearn for many things for this college. One is this—that we experience here good conversation in a loving and accepting fellowship about man, his world, and his destiny. Then might the words of the Apostle Paul be said of this campus: "And now, my friends, all that is true, all that is noble, all that is just and pure, all that is lovable and gracious, whatever is excellent and admirable—fill all your thoughts with these things" (Phil. 4:8 NEB).

NEWS

Bible Schools in Canada face change

General Conference Mennonites in Canada share in the support of nine schools, not counting Canadian Mennonite Bible College in Winnipeg.

Most of the nine are supported by one of the provincial conferences or a Mennonite society in the province. Among these schools are four Bible schools which have always had small enrollments. The number of their students has declined in most cases during the last ten years while church membership has been increasing.

A chairman of one of the schools has proposed that three of the schools be combined—those in the three western provinces of British Columbia, Alberta, and Saskatchewan.

Writing in the *Bulletin* of the Conference of Mennonites in Canada, Jake D. Harder, Edmonton, traces the history of the Bible school movement in Canada. Most of the schools, he finds, are of recent origin, having been opened since 1921.

The movement was strongest during the fundamentalist controversy of the 1918-30 period. "Feeding on the emotions of the time," he says, "many Bible schools were established to strengthen the lay people in the 'fundamentals of the faith.' "

While noting that some people have differed with some interpretations and methods advanced by the Bible schools, Harder feels that the schools made an important contribution to the church. "Students were introduced to the study of the Bible as the primary textbook. They gained much knowledge from the Bible which they could put to practical use as Sunday schoolteachers and leaders in their churches." Some of the graduates of the Bible schools entered mission work and the pastoral ministry.

The Bible schools provided an education that might not otherwise have been available at the time. "They gave an opportunity to young people for further education that was denied them through the public schools either because of cost or their parents' suspicion of secular education."

But now the cost to the church to operate these schools is increasing as attendance decreases. "Six schools in our conference in 1956 with 191 students have been reduced ten years later to four schools with 142 students. At the same time, church membership increased from 14,192 to 20,719."

He surveyed some of the efforts and problems that the four remaining schools face. "In the past three years, all the schools have been experimenting with programs in an attempt to increase the enrollment. These efforts, we will admit, have not been successful, even though there may have been some improvement.

"Bethel Bible Institute in British Columbia has increased its enrollment this year, but needs to build entirely new facilities if it wants to carry on.

"Menno Bible Institute in Alberta has a very slight increase but not enough to make a feasible student body.

"Swift Current (Sask.) Bible Institute has very good facilities for one hundred students but has enrolled only forty-eight.

"Elim Bible Institute, Altona, Man., appears to have a reasonable balance."

With the exception of the Altona school, these schools employed the equivalent of eleven-and one-half teachers for eighty-two students.

Harder questioned whether operation of these separate schools was wise stewardship both in terms of money and people. "Looking only at the human resources involved, we can see that six people could be made available for the twenty empty pulpits we have in our Canadian Conference churches."

His proposal was that the three schools of the western provinces consolidate their programs at Swift Current, Sask. "A cooperative agreement among the three western provinces should be negotiated now with Swift Current where modern facilities are available. If a strong dynamic school could be developed that attracted more students than the hundred the present facilities can hold, then the three conferences together should plan a new school in one of the larger cities such as Calgary or Saskatoon."

Responding to questions about his proposal, Harder gave additional reasons for a merger in a letter to *The Mennonite*. He indicated that young people need more technical preparation for today's world. "Our social structure has changed radically," he said. "Students go to schools of their choice today. Biblical knowledge has limited value to young people having to learn a skill or prepare for a profession before going to work."

The winter Bible school adapted to a rural society may not meet the needs of an urban situation. "School is not now a nice way to pass the winter while the farm lies dormant."

Therefore, Harder suggested an educational program for nonacademic young people that would train them for a nonrural society. "While our Bible school program was aimed at those young people who couldn't gain entrance to a university or college," he said, "it hasn't appealed to them. Our approach has been to awaken them spiritually while denying them a chance to prepare for the world in which they will have to compete.

"It seems logical that we could add certain courses such as business education, homemaking, secretarial technology to our curriculum, and thus provide the type of education they need. I would go so far as to recommend that half their school time could be spent in these courses."

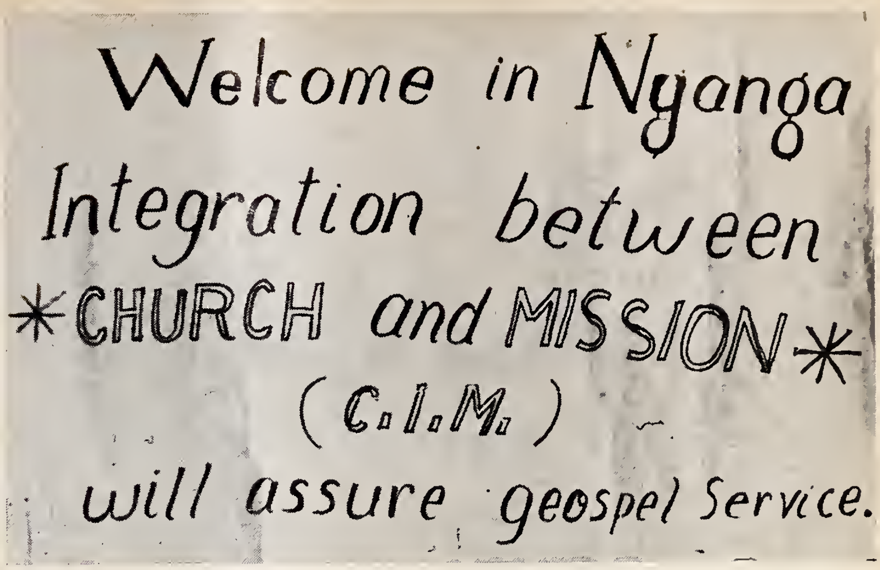
The problems of merging schools are, of course, emotional. "Each of the institutes has accumulated considerable support from its alumni and the traditions that have been built around it."

Harder feels that the contributions that the Bible schools are making should be continued and expanded. "A program for religious instruction for anyone who desires such education should be made available to our people. There should be no barriers of age or academic standing as prerequisites. Programs should be available to youth, young people, and adults in varying forms of organizations such as weekend workshops, one-week institutes, or complete two- or three-month school terms in proper facilities and with adequate staff.

Congo seeks integration Dual church ties resented

Following is the first of a series of reports on mission frontiers as seen by a delegation that recently visited the Congo. Our reporter is Elmer Neufeld, Bluffton, Ohio.

On this page is a picture of the placard with which the CIM board delegates were welcomed at Nyanga (Jan. 28), a strong Mennonite church center and the location of the only six-year Mennonite secondary school in the Congo.



Welcome in Nyanga
Integration between
CHURCH and MISSION
(C.I.M.)
will assure geospel Service.

At many other places a similar concern was expressed. "We don't understand why there should be two organizations—Mennonite Church of the Congo (EMC) and Congo Inland Mission (CIM)—on the same field with the same basic aims." This was a frequent comment.

One man indicated his concern about the present duality with an African proverb: "The goat that belongs to two people ends up being caught by the leopard outside."

A non-Mennonite church leader said bluntly that we have made a mistake in keeping two organizations. Another urged that the missions should learn from Kimbanguism, a strong independent (not-foreign-mission related) church movement in the Congo. A Baptist church leader observed that as long as missions guard their separate organization there will always be questions in the minds of the Africans.

Clearly, missions in the Congo, and by no means only the CIM, have reached a crossroad in mission-church relations. When the Mennonite missionaries first went to the Congo some fifty-five years ago there was no church for them to relate to. They went to plant the church. As the church began to grow the missionaries were naturally an integral part of it. In fact, for a long period they provided much of its leadership. Finally, as the church grew to some strength and maturity, the question of the relation between field mission organization and Congo Mennonite Church organization became more and more important.

The issue became more intense and delicate as the Congo passed through its anti-colonial struggle for political independence. In February 1960, on the eve of political independence, the Charlesville Conference, including Congo church leaders, missionaries, and CIM Board delegates, adopted a plan of integrating mission and church. But this planning was largely scuttled by the tumultuous events accompanying political independence. The post-independence evacuation of missionaries and their later return to a church which had been forced to continue on its own were among the events that complicated earlier planning. Now, some seven years after the Charlesville Conference, our African brethren have been persistently asking what happened to the integration plans.

Furthermore, in today's Congo there is a strong emphasis on Africanization, and any semblance of foreign domination is suspect. And in the meantime, the Mennonite church of the Congo has been fully organized and recognized by the government as a legally constituted body (February 1965). The church is, therefore, at least formally, in a position to handle school and other negotiations with the government that have up to the present been handled by CIM.

The issue is urgent and complex. African church leaders are inclined to interpret the present dual arrangement as showing lack of faith in the Congo church. To them, it reflects an unwillingness on the part of missionaries to fully identify and find their roles within the Congo church. They are inclined to resent the separateness that field mission organization symbolizes, especially with its ultimate seat of authority in a foreign land. They complain that mission discussions, decision making, and the handling of funds are frequently not open to them, and thus they fail to understand that planning is important to the church. In principle, the church is independent, but yet there is a sense of wrong dependence on a separate mission organization. At the worst, there is simply a desire for the funds, properties, vehicles, and supplies that the mission controls. Perhaps the most serious concern is that the present organization with two spheres of responsibility has tended to remove missionaries from local church work and evangelism.

On the other hand, there is genuine concern that the church is not ready to assume all of the responsibilities now shouldered by the mission. Even Congo government officials occasionally express reservations about handling school and hospital subsidies through the young African churches. And there are cases where funds have been seriously mishandled. But the church leaders reply that the missionaries must do more to help train national leadership and that missionaries must continue shouldering responsibilities with them within the framework of the church. Perhaps most serious is the question whether the young African church is in a position to handle the factions of tribe and clan that so readily arise especially when government subsidies, schools, and hospitals are involved. Caution is also expressed from the experience of other mission groups whose precipitous action has apparently done violence.

Nevertheless, there is widespread concern on the part of both mission and church leadership that deliberate but courageous steps must be taken to remedy the present situation. And there is a prevailing attitude of goodwill within which to do so. Perhaps most encouraging is a generation of younger church leaders that will provide much of the training and ability to carry out the plan. What then are the alternatives?

One might be for the missionaries to simply leave the now-established church and be sent elsewhere, as scaffolding is taken down when the building is completed. But this is not a realistic option. The Mennonite Church of the Congo still urgently wants and needs missionary help from the sister churches overseas, not only in technical areas like education and medicine, but also in church work and evangelism. They are by no means shouting "missionary go home." Everywhere there are calls for help.

Another extreme would be to completely abolish field mission organization and for the overseas churches to simply turn over funds and personnel as requested and available. This would obviously not be an adequate form of partnership, not a brotherhood approach to mutual guidance and the sharing of responsibilities.

Together we are seeking our way in some form of integration that will provide for genuine partnership between the sister churches in America and Africa, between missionaries and African Christians working together within the Congo church. This will call for a high degree of maturity not only on the part of African church leaders and missionaries but from the American church constituency as well. Any possessiveness of "our mission programs" or "our missionaries" is clearly no longer admissible. Missionaries must still be sent and supported by churches in the United States and Canada, and they have responsibilities to those sending churches, but above all they must find a responsible role within the life of the church in Africa. The decisions affecting the African church we cannot and would not control from America. Likely also, more and more missionaries will feel called to have their regular church membership in the African churches within which they work, and the home churches in the United States and Canada will need to be mature enough to support them in some associate relationship.

Finally, any adequate Christian fellowship transcending the barriers of culture, race, and nation will also need to find more and more Africans participating in church life in the United States and Canada.

Congo Inland Mission requires the help of a doctor by June for the period of at least one year to replace a doctor going on furlough. A general practictioner is preferred. Contact immediately either the Personnel Office or the Board of Missions, Box 347, Newton, Kansas 67114.

California camp needs aid
Workers for June and July

A seven-acre campsite in the Sierra Mountains, leased by the California Mennonite Fellowship, needs volunteers to make improvements before the August camping program begins. Most of the work will need to be done during June and July.

The camp, seven thousand feet above sea level, overlooks Huntington Lake in the Sierra Mountains. It is seventy miles northeast of Fresno, Calif.

In order for the campgrounds to be ready for the August program, a number of improvements need to be made, among them the construction of a kitchen annex to the main lodge and the repair of tent platforms.

Individuals or families interested in spending a vacation in the Sierra Mountains and at the same time assisting in the redevelopment of this campground are asked to contact Clayton Auernheimer, 1067 North Hollywood Drive, Reedley, Calif. 93654 (telephone, 209 638-2376).

Students assail CIA aid
Called a national sickness

A complete inquiry into the operations of the U.S. Central Intelligence Agency has been demanded by several officers of the University Christian Movement, the new national organization composed of a number of Protestant, Roman Catholic, and Orthodox student groups.

"The CIA has once again damaged the functioning of a democratic society and has called into question the judgment of its leadership and those members of Congress charged with its oversight," said a statement now being circulated among member bodies for their consideration and endorsement.

Commenting on the revelation that the CIA had given funds to the National Student Association, the UCM officers noted that "the harm inflicted upon students has many dimensions. They have been lied to, used as unwitting tools in clandestine operations, and made parties to deceit in the name of patriotism.

"The CIA, in its attempt to subvert the NSA, has attacked independent thought and the right of organizations to operate apart from governmental interference and coercion."

Labelling the government agency's action "a national sickness," the statement says: "The manifestation of this illness must cease immediately."

The group calls for a "truly independent national student organization, free from secret arrangements and covert financing." Acknowledging that funds from government bodies might be needed, the statement proposes that they be administered "not as political weapons under the Department of State, but for educational purposes through the Department of Health, Education, and Welfare."

While the UCM was making its protest against the CIA, R. H. Edwin Espy, general secretary of the National Council of Churches, admitted that the National Student Christian Federation, predecessor of the University Christian Movement, had received $250 in 1965 from the Foundation for Youth and Student Affairs, which has been accused of links with the intelligence agency.

Help where society hurts Summer service programs

Bruce Harder, director, MCC summer service, wrote the following article.

Summer service is a call to action! It is an internship experience in Christian service.

Christ said, If anyone serves me he must follow me, and where I am there shall my servant be also. . . ." Christ was always active where society hurt most and He calls us now, more than ever before, to become actively involved in a society which is very definitely hurting.

Summer service can be an educational encounter of the highest quality. Isn't it significant that a good number of college students have changed their academic majors and vocational plans as a result of a summer service experience?

The MCC Summer Service office this year is again offering service opportunities in Atlanta; Nashville; Washington, D.C.; Wichita; Philadelphia; York, Pennsylvania; Yorktown Heights and Mohegan Lake, N.Y.; and Laurel and Bethesda, Md. Service opportunities and project staff needs at each location are outlined as follows:

Atlanta: Six teachers are needed to staff a tutorial program for inner-city children.

Nashville: Five teachers are needed for placement in the cultural enrichment tutorial program. Also needed are community center group leaders who are interested in working with children from disadvantaged backgrounds in programs of remedial reading, arts and crafts, playground supervision, and camp counseling.

Washington, D. C.: Friendship House needs arts, crafts, playground supervisors, and camp counsellors.

Laurel, Md.: Childrens Center needs men and women to plan and supervise a day camp program for mentally retraded children.

Bethesda, Md.: "Normal control" volunteers can be placed in a variety of exciting and challenging medical research projects at National Institutes of Health.

Wichita: The Institute of Logepedics has always provided an excellent Christian service and educational experience for summer workers interested in working with the handicapped or exceptional child. Summer workers serve as camp supervisors or assistant physical therapy instructors. This is an excellent assignment!

Philadelphia: Woods Schools at Langhorne, Pa. needs men and women to serve as cottage workers in a staff capacity and as day camp counsellors. Woods School is a campus-like residence for the mentally retarded.

York, Pa.: A married couple is being sought to plan and supervise a weekend camping program or serve as resident counsellors in an agency for delinquent and potentially delinquent teen-agers coming from unsatisfactory home backgrounds.

Yorktown Heights, N. Y.: Summer workers can be placed at Wiltwyck School for Boys in the recreational program and in remedial reading clinics for potentially delinquent and emotionally disturbed young boys coming from homes in Brooklyn and Harlem.

Mohegan Lake, N. Y.: Freedom Gardens for the Handicapped needs cottage workers and cooks. This is a small residential center for physically handicapped people who are attempting to support themselves in meaningful vocational endeavors. Freedom Gardens is near Wiltwyck School for Boys and it is anticipated that these summer units will interact regularly.

Each year MCC experiences a critical shortage of certified teachers to staff the very successful inner-city tutorial projects in East Atlanta and South Nashville. The tutorial program is a natural extension of the Mennonite Central Committee's concern for

Mary Beth Harms and Donna Phnizy help children with cerebral palsy at Institute of Logopedics, Wichita.

Summer volunteers work with needy boys in Boys Village, Smithville, Ohio.

such conditions as overcrowded classrooms, lack of attention to slower learners, and inadequate home support for educational achievement as well as other factors causing children to fall behind in their educational development. The tutorial program is limited only by the number of elementary and secondary schoolteachers who are willing to accept these challenging Christian service opportunities.

College students will also be interested to note that several projects have earning potential. Further, all summer workers serving on a voluntary service allowance basis will be eligible for rather substantial transportation grants. Many exciting service positions are still vacant.

All persons interested in a summer service experience should write to: MCC Summer Service, Akron, Pa. 17501. Project descriptions, application procedures, and program policies will be forwarded immediately.

Objectors to specific wars Church council approves

The general board of the National Council of Churches has recommended that the U.S. draft law exempt youths who are "consciously opposed to a particular war." It also called for elimination of the requirement that a conscientious ojector must show "religious training and belief" in order to obtain deferment.

Adopted by a seventy-five to nine vote with seven abstentions, the resolution at Chicago in February made no specific reference to Vietnam.

"Intensely objecting men do not make the best soldiers" and "society should encourage men to live by conscience rather than compel them to violate it," the statement declared.

In another action, the board accepted the proposition that "church-related service agencies offering social, psychiatric, health, housing, and neighborhood development services may accept public funds, provided there are established safeguards."

The board acknowledged, however, that churches and agencies "should be alert to the need which may arise for discontinuation of such programs in the interest either of the public good or freedom of the church."

Government funds should not be accepted when this would prevent the development of high quality, publicly administered services, the board held. It also stated that church agencies accepting grants "should make their services available without regard to religious affiliation" and employ personnel without regard to their religious beliefs.

The statement noted that "service to our fellowmen can properly be conducted apart from the purposes of evangelism, even though ultimately it may serve these purposes."

Words and deeds

The Mennonite congregation at Tokmak, Russia, has become the first Mennonite group to be registered and recognized by the Russian government according to a letter received recently by Gerhard Lohrenz, Winnipeg. Pastor of the active congregation which belongs to the *kirchliche* group is Franz Wiebe. Many Mennonite Brethren congregations in Russia have affiliated with the Russian Baptists, who have government recognition. While having some association with the Baptists, the *kirchliche* group has remained separate.

The Institute for American Democracy, 1330 Massachusetts Ave., N.W., Washington, D. C. 20005, is a nonpartisan, nonprofit institute serving as a clearinghouse for materials on extremism of both the right and the left. Chairman of the group is Franklin H. Littell.

Christian Rural Overseas Program, known for twenty years as CROP, has changed its name to Church World Service Community Appeals. The letters CROP will continue to be used but "will not stand for anything except food—food for the hungry and assistance enabling them to provide more food for themselves."

Zondervan Publishing House will publish in October a New Testament which will compare twenty-six English translations with the King James Version in a pharse-by-phrase format.

CHURCH RECORD

Baptisms

East Swamp Church, Quakertown, Pa., on Mar. 19: Marcia Cope, Maureen Cope, Cathy Fly, Joy Jenkins, Christine Shaffer, Dennis Landis.

Grace Church, Lansdale, Pa., on Mar. 12: Lena Nace.

Inman (Kan.) Church, on Mar. 26: Marsha Becker, Jolene Willems, Ronald Wiens, Fred Wiens, Beth Krehbiel, Karen Froese, Lowell Ratzlaff, Steven Epp, Patricia Neufeldt.

Pulaski (Iowa) Church, on Mar. 19: Kathryn Ann Swartzendruver, Jeffrey David Wyse.

Deaths

Andrew C. Goering, Eden Church, Moundridge, Kan., was born Mar. 8, 1875, and died Feb. 24.

Howard Landis, 47, East Swamp, Quakertown, Pa., died Jan. 17.

Daniel Penner, 70, Halstead (Kan.) Church, died on Mar. 1.

Henry Seaman, East Swamp Quakertown, Pa., died Jan. 24.

Emma K. Stucky (Mrs. Japhet), Eden Church, Moundridge, Kan., was born Nov. 13, 1889, and died Mar. 4.

Marriages

Burton Awckland, East Swamp Church, Quakertown, Pa., and *Cora Hottle,* Wysox, Pa., on Jan. 28.

Robert Cummings, West Swamp Church, Quakertown, Pa., and *Mary Lou Bleam,* East Swamp Church, Quakertown, Pa., on Mar. 18.

Norman M. Dooley, Jr., Hutchinson, Kan., and *Reva Kay Becker,* Inman, Kan., on Mar. 25.

Walter Donald Landis, East Swamp Church, Quakertown, Pa., and *Beverly Geibel,* Evangelical Free Church, Allentown, Pa., on Feb. 4.

M. Lawrence Smith, Saucon Church, Coopersburg, Pa., and *Marlene Ruth,* East Swamp Church, Quakertown, Pa., on Mar. 17.

FOR ALL YOU LOVE
MAKE A WILL

Calendar

Apr. 20-23—Elkhart, Ind., Central District Conference.

May 4-7—Quakertown, Pa., Eastern District Conference, West Swamp.

May 6-7 — Canadian Mennonite Bible College Commencement.

May 18-21—Paso Robles, Calif. Pacific District Conference.

May 28 — Bethel College Commencement.

May 29 — Bluffton College Commencement.

May 31—Mennonite Biblical Seminary Commencement.

June 4—Rosthern Junior College Commencement.

June 15-18 — Henderson, Neb., Northern District Conference.

July 23-30 — Amsterdam, Mennonite World Conference.

Aug. 10-16, 1968 — Henderson, Neb., General Conference.

Central

Apr. 2-7—Comins (Mich.) Church, evangelistic meetings, O. W. Stucky.

Eastern

Apr. 8 — Allentown, Pa., First Church, Conference women's meeting.

Apr. 15 — Quakertown, Pa., East Swamp Church, Conference men's meeting.

Northern

Apr. 2-7—Sioux Falls, S.D., Good Shepherd Church, spiritual life meetings, Ronald Krehbiel, speaker.

Western

Apr. 2-5—Beatrice (Neb.) Church, special services, Arnold Funk, speaker.

Apr. 2-9—Cordell, Okla. Herold Church, revival meetings, Richard Tschetter, speaker.

Apr. 9-16 — Inman, Kan., Bethel Church, evangelistic meetings, Vernon Duerksen, speaker.

Apr. 14-15—North Newton, Kan., Fine Arts-Folk Festival.

Published

Faith and Life Press has published a sixteen-page booklet listing its books and pamphlets. Free copies are available to individuals and churches. Requests may be addressed to Faith and Life Press, Box 347, Newton, Kan. 67114.

Ministers

Ben Friesen has accepted a call from the Inman (Kan.) Church to serve as pastor. For the past two years, he has been principal of the Burns (Kan.) schools. Formerly he served New Hopedale Church, Meno, Okla.; Hopefield Church, Moundridge, Kan.; and Greenfield, Fort Cobb, Okla.

Arnold Funk has resigned from the pastorate of the First Mennonite Church of Halstead, Kan., a church he has served since 1962. His resignation is effective in May. His previous pastorates were North Danvers (Ill.) Church, Brudertal Church, Hillsboro, Kan., and Lorraine Ave. Church, Wichita, Kan. Future plans are indefinite.

Walter Donald Landis was ordained at East Swamp Church, Quakertown, Pa., on Mar. 12. John Sprunger performed the ordination. Robert Landis and Norman Schmidt brought the charges.

Workers

Ernest Krehbiel, Jr., Eden Church, Moundridge, Kan., is in 1-W service at Fitzsimmons Army Hospital, Denver, Colo.

Gregory Krehbiel, Eden Church, Moundridge, Kan., is in voluntary service at Mennonite Youth Farm, Rosthern, Sask.

Evangelist J. J. Esau is again available to churches for evangelistic services. Although retired as full-time General Conference Mennonite Church evangelist, he is still accepting invitations. Write to him at Mountain Lake, Minn. 56159.

New addresses

August Schmidt, 9845 Orr and Day Rd., Santa Fe Springs, Calif. 90670
Mrs. Donald Somerville, 427 E. Bijou, Colorado Springs, Colo. 80903
Archie Terveen, 908 N. Gareld, Sioux Falls, S.D. 57104 [123]

WHAT IS A GIFT ANNUITY AGREEMENT?

A gift annuity agreement is a legal contract between a donor and the General Conference Mennonite Church. In return for a gift the conference agrees to pay to the donor, or other designated beneficiary, a fixed amount every year for the lifetime of the annuitant.

The rate to be paid each year is determined by the age(s) of the person(s) named in the agreement at the time the gift is made. Rates paid are those recommended by the Conference on Gift Annuities, and agreements are written to cover one or two lives.

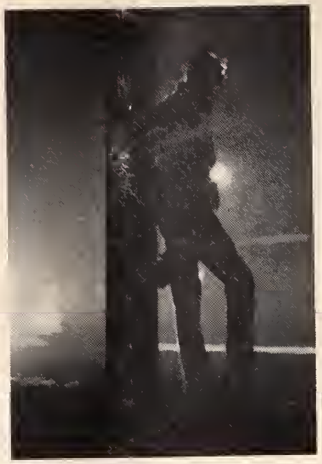
Consider these important advantages: guaranteed regular income; attractive rate of return; income largely tax free; large gift reduction in year contract is issued; freedom from investment responsibility; conveniently arranged by mail from your home; plus the joy of making a substantial capital gift for the Lord's work.

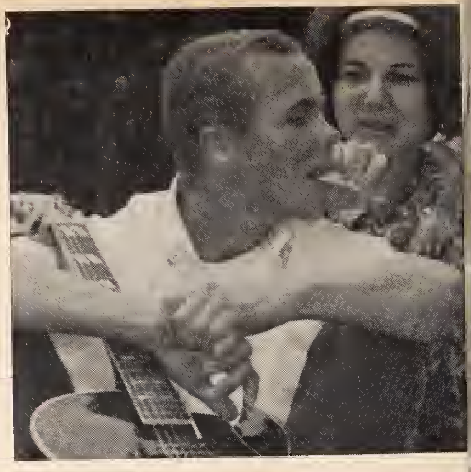
Please send additional information, especially as to rates paid at my age which is ________. My wife's age is ________.

Name ________________________________

Address ________________________________

Send to: Board of Business Administration, General Conference Mennonite Church, Box 347, Newton, Kansas 67114.





Songs of Love

Herbert F. Brokering

I accept your offer. I have indicated
the type of music I'm interested in.
Be good to me.
I'm going to be strong.
Now that you're gone.
King of the road.

He was king.

Chances are.
Can't you see that she's mine.

She's mine. Let her alone.

Chapel of love.
No love.
Come to me.

Come to Me, all you weary ones.

Dead man's curve.
Wives and lovers.
You can have him.
Who does he think he is.

Who does He think He is, this carpenter's son?

O pretty woman.

Mary. Pretty woman. Follow Me.

I'm going to be strong.
Only the lonely.
No love.

There was no love in their hearts.
They led Him up the hill.

Dead man's curve.
Mountain of love.

They hit Him. They spit on Him.

I'm a fool.
Too much monkey business.
Got love if you want it.

They forsook Him.

Come a little bit closer.
Did our love go?

They all fled.

Before and after.
Last chance to turn around.

He said, "I am thirsty."

Ain't it a shame.
The price of love.
There's no water in the well.

The criminal said, "Remember me."

Count me in.
Set me free.
I like it like that.

Today, you will be with Me in paradise.

I know a place.
Who does he think he is?
Chances are.

And He gave up His spirit.

Ain't it a shame.
Let's lock the door.

And He arose, early in the morning.

I like it like that.

And He will come again.

I'm going to be strong.
Wives and lovers.
You can have him.

YOUTH

Love each other.

Got love if you want it.

Love the enemy.

There's no more water in the well.

Love the neighbor.

Come a little bit closer.
Can't you see that she's mine.
What's easy for two is hard for one.

I accept your offer.
I wish to receive your hit albums.
I have indicated the type of music I'm interested in.
I agree to purchase.
I accept. I wish. I'm interested in. I agree.
Powerful verbs.
By these verbs man confesses his love
and also his faith.
His sin and the forgiveness of sin.

By ordinary words of hit songs
the greatest story is ever told and retold.
He came to earth
to meet lovers and nonlovers
to hear their love songs,
to receive them and to forgive them.
He spoke the language of His people.
In the vernacular
and the uninhibited language of people
He enters the thoughts and hearts
of boy and girl.
In their favorite language
He forgives
and introduces children to God.

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*Supplemental reading for the Sunday school lesson for Apr. 9, "Power for the Task."

COVER

Philippine teen-ager: "By ordinary words of hit songs / the greatest story is ever told and retold."

CONTRIBUTORS

William Klaassen is professor of New Testament at Mennonite Biblical Seminary, Elkhart, Ind. His article has been adapted from "The Recovery of Joy" which was published by Pastoral Psychology, December 1962.

Robert S. Kreider is president of Bluffton College, Bluffton, Ohio. His article is adapted from his inauguration address given on Oct. 15, 1965.

Herbert F. Brokering, 11641 Palmer Rd., Minneapolis 55431, is a Lutheran pastor and youth worker. Concordia Publishing House will publish later this year a series of meditations similar to the one printed here. The book will be called "Worlds of Youth."
Credits

CREDITS

Cover, UNICEF Photo by Jack Ling; 226, Wallowitch; 238, Ken Thompson, Eastman Kodak Scholastic Photography Awards, Alan Cliburn; 240, KLM: Amsterdam's central area—the building that houses the Mennonite Church of Amsterdam is hidden in the trees and neighborhood pictured three and one-half inches from the top of the photo and along the left edge.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly, Editorial assistant: Loraine Rupp. Art director: John Hiebert, Business manager; Walter D. Unrau, Circulation secretary; Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

AMSTERDAM HOLDS A high place in Mennonite life. It was in 1530 that the first groups of Anabaptists appeared here. Those early days were stormy ones with riots, suppression, and persecution. Menno Simons paid a long visit to the city in about 1542 but left as persecution intensified.

But things changed after 1578. Mennonites finally received toleration and protection from the government and they entered into the commercial life of this world seaport. Some of its families became wealthy. An absence of persecution allowed the congregations time to unite and overcome their internal differences.

Amsterdam provided leadership for all of the Mennonites of the Netherlands. Efforts in education which began in 1680 resulted in the beginning of the Amsterdam Mennonite Theological Seminary in 1735, a school that still carries on its ministry.

Mennonites in Switzerland and South Germany have been touched in a number of ways by their spiritual brethren in Amsterdam. North American Mennonites are also indebted to them. In 1642, the Dutch began efforts to intervene on behalf of the persecuted Mennonites in Switzerland, particularly for those in Bern. As the earliest Mennonite immigrants left Switzerland and South Germany for North America most of them passed through Amsterdam and most of them were sped on their way with aid from Amsterdam.

Amsterdam is surely a fitting place for the Eighth Mennonite World Conference to meet this summer. Of all the world's cities, it has a high claim on Mennonite emotions. The world conference of Mennonites may turn out to be just another meeting and just another tourist attraction. It could, of course, become a historic event, but this may be too much to expect. God, after all, directs the course of history and we'll allow Him to choose the times and places. Our concern for this event should be that we are ready to listen to God's voice. One of the purposes of the Amsterdam meeting will be to study the witness of the Holy Spirit. This should be a worthwhile exercise in itself regardless of what else is done. But it would seem unfortunate if this occasion with all its talk about the Holy Spirit should pass and we should fail to hear the Holy Spirit speak to us. Will God have a word to say to us in Amsterdam? We believe that He does and in two weeks we want to explore those things that God just might want to discuss with us.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

82:15 APRIL 11, 1967

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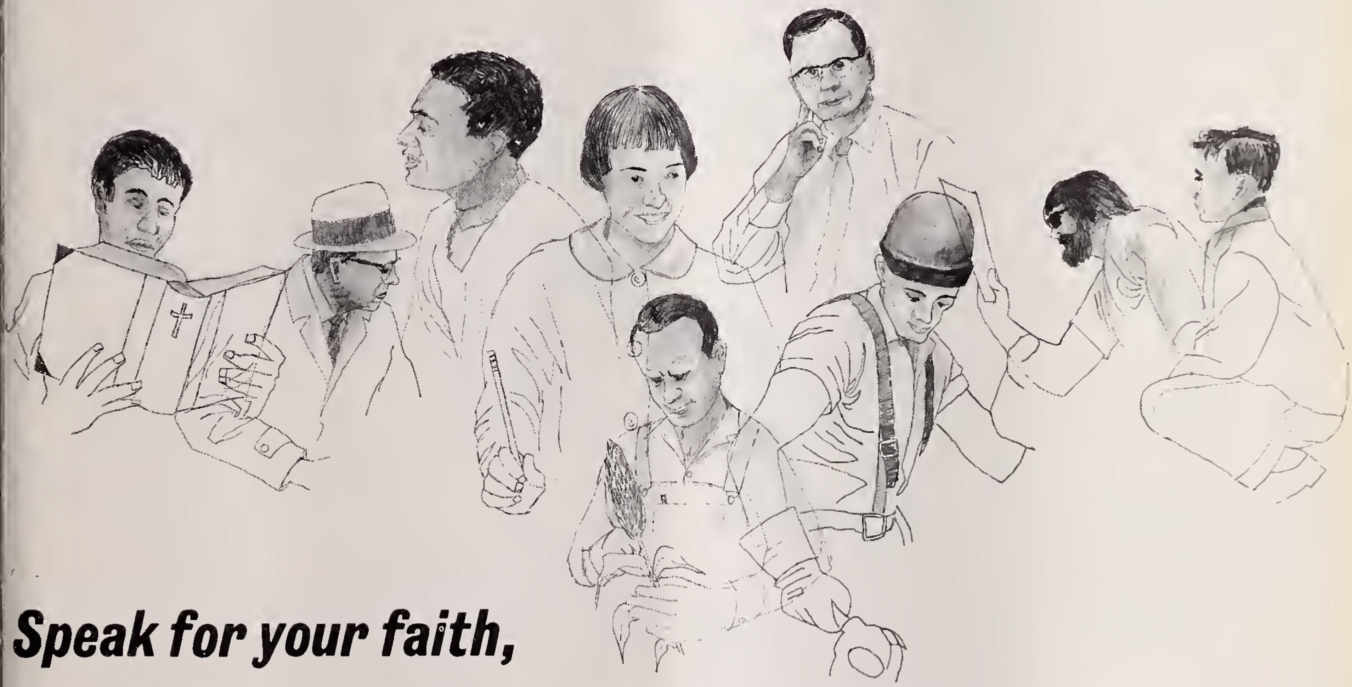


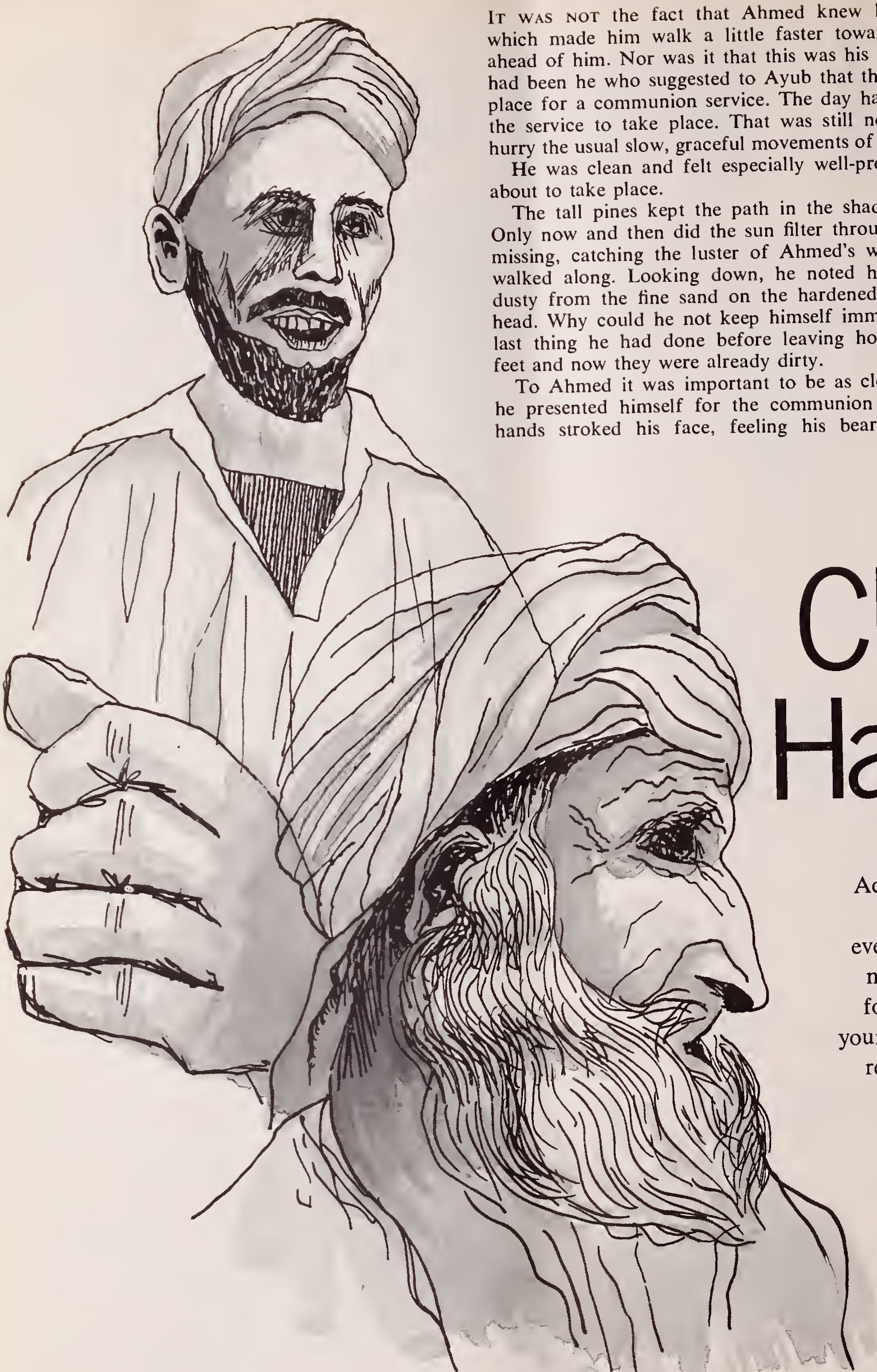
Speak for your faith,

TO EACH IN HIS OWN TONGUE

Clean Hands

La Vernae J. Dick

Acts 2:37—"Repent, and be baptized everyone of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."



IT WAS NOT the fact that Ahmed knew he was already late which made him walk a little faster toward the meetingplace ahead of him. Nor was it that this was his favorite place and it had been he who suggested to Ayub that this would be a fitting place for a communion service. The day had finally arrived for the service to take place. That was still not reason enough to hurry the usual slow, graceful movements of Ahmed.

He was clean and felt especially well-prepared for what was about to take place.

The tall pines kept the path in the shade most of the time. Only now and then did the sun filter through where a tree was missing, catching the luster of Ahmed's white garments as he walked along. Looking down, he noted his feet were already dusty from the fine sand on the hardened path. He shook his head. Why could he not keep himself immaculately clean? The last thing he had done before leaving home was to wipe his feet and now they were already dirty.

To Ahmed it was important to be as clean as possible when he presented himself for the communion service. His smooth hands stroked his face, feeling his beard which the barber had just trimmed. It was not too short, nor too long. It was just right to the feel of Ahmed's hand. Then his hand touched his turban and went around to the nape of his neck.

Ahmed smiled as he remembered it was the way his father had taught him to be. Not one spot or wrinkle ever marred his father's appearance when he attended a communion service. His father always pointed out that a man was unworthy enough in God's sight without having the added humiliation of being dirty.

The communion service was very special to Ahmed. Here he renewed his agreement with God, once more remembering God's love that sent Christ to earth. Ahmed was sure he did love God. Wasn't that the reason he was so extra careful, making sure his garments were unblemished when he went to the service?

Ahmed's pace slackened as he came near the clearing. Already a group of men had seated themselves on the ground in a circle waiting for the service to begin. He was glad to see that his friends, Kabir and Damyanti, were there.

But who was sitting by Jal? He moved forward to get a better look. He jerked to a halt. His heart leaped. His hand moved swiftly to his mouth to stifle a cry.

It was Elbraham. He forgot everything else. Get out, Elbraham, he wanted to scream. I don't want to look upon your devilish face. Ahmed was positive he saw murder in Elbraham's eyes even now.

Elbraham moved uneasily, feeling that someone was watching him. His eyes moved slowly peering at each man and feeling sure that it was none of them who were making him feel uncomfortable. His eyes caught the white pants glaring in the sun and moved swiftly up until they met the cold stare of Ahmed. He jerked. He didn't want to believe his eyes. The dead had returned. It coundn't be. He held his breath a minute hoping the vision would pass. It did not. He had been so sure that Rajendra was dead when he left him. He had felt for his heartbeat and couldn't find it, so Rajendra had to be dead, then.

It began to dawn upon Elbraham that it was twenty years ago when he had killed Rajendra. Rajendra would be an old man now. His face would be wrinkled. This man's wasn't. His shoulders would be stooped. This man stood straight and erect. He was a young man. This was someone else. It must be Rajendra's son. It had to be, he looked so much like Rajendra. The boy must have been about twelve then. He hated me. He told everyone that he was going to kill me. He still hates me. I can see it in his eyes. He has not forgotten.

Elbraham waited. The minutes were interminable. He had known that sometime the boy would avenge his father's death. It always lurked in the back of his mind. He knew it that night he watched Ahmed's father writhe with pain and finally die. It seemed so unimportant then. Elbraham's laughter had filled the air. He thought that Rejendra would beg for mercy. He should have known better. Rajendra had been a proud and brave man. He never begged for anything.

That night, now twenty years ago, Elbraham had started out with the intention of just beating Rajendra again. He had stopped for Tanjavur. Since it was early and it would be awhile before Rajendra would walk through the forest on his way home from church, the two drank a jug of brew. Tanjavur drank so much he passed out just before it was time to catch Rajendra. So Elbraham went to do the job by himself.

Elbraham couldn't remember just where he had gotten the goat now. It wasn't his. He didn't have one, so he must have stolen it. Anyway, after he caught and beat Rajendra, he bound him securely. Then he killed and skinned the goat and sewed Rajendra into the skin. Elbraham was unable to forget the feel of the warm goat's blood upon his hands. He took his eyes of Ahmed long enough to look at his hands again. He never could wash the blood from them.

It had taken Rajendra a long time to die. Elbraham had gone back to the village several times to get another jug of brew. He sat beside Rajendra the rest of the time, taunting him by saying that if he would renounce Christianty he would let him go. Rajendra would not relent.

So Elbraham felt Rajendra should die. Why should he live? When Rajendra sank into unconsciousness from the pain of the shrinking skin, Elbraham poured water on him to rouse him again. Finally Elbraham could not bring the man back to consciousness. He remembered yet the feel of the dead man's skin as he stooped over him to feel for his heartbeat.

Elbraham continued to look at Ahmed. Ahmed did not take his eyes off his father's murderer. He fully expected Ahmed to rush over, grab him, and choke him to death. He knew Ahmed would avenge his father's death sometime, but he had not given it a thought that it might be today at the communion service when Ahmed would settle the debt. Then the unblemished hands that clinched at Ahmed's side would not be spotless anymore. The blood stains could not be washed from his hands, either.

Ahmed jumped when Ayub started to speak. "Ahmed," he stated, "Come. Find yourself a place to sit so that we may begin." He and those seated on the ground waited and watched. They knew the obligation Ahmed felt to avenge his father's death. They dared not hope that Ahmed would forgive Elbraham.

Ahmed started to move forward across the center of the circle. He stopped directly in front of Elbraham and stood for an endless moment. Now his clean hands lay limp at his sides. His spotless garment was caught by the rays of the sun and glistened white. He looked down. They watched and waited. Ahmed saw the garments Elbraham was wearing. They were not stained with blood. Neither were the hands which lay folded across his lap. Ahmed turned and moved on until he came to a vacant place in the circle. He sat down.

Ayub spoke again. "Today," he said, "Take a new heart, new hope, and a new hold on Christ. God is aware that you are here."

Ayub wanted both Ahmed and Elbraham to know that. He had hoped they would not meet for the first time at the communion service. What if Ahmed killed Elbraham today. He could, even though he shouldn't. Ayub remembered Ahmed crying out after his father's death, "I will kill Elbraham if it is the last thing I ever do."

The words Ahmed's mother said had little effect upon her boy, but she said them anyhow. "No. Your father would not have wanted that. When he and I took the Christian faith as our own, we gave up the idea of revenge. Christians forget and forgive when others wrong them. It is the way you must feel about Elbraham if you ever meet him again."

In this service Ayub had to make Ahmed aware that when he accepted the Christian faith, he, too, gave up the idea of revenge. He gazed at Ahmed. His white garments sparkled. Then he observed Elbraham. His garments gleamed white, too.

CRUSADE

"Stand up, stand up, for Jesus" . . .
hymn words with meaning for today.
The time for crusading is not past;
into your life and into mine
there comes, sometime, a signal
to stand firm against a bitter wind,
to speak against an age-old prejudice,
to act according to Christian conscience
when, in all conscience, it would
be easier to turn and walk away.
Famous men have made their crusades;
men and women with no fame,
men and women such as you and you and I—
we, too, have a crusade to make
if we would, in truth, "stand up for Jesus."

Elizabeth Searle Lamb

Ayub repeated, "God is aware of each one. He is aware of your feelings toward Him and one another."

Can God know how I feel, Ahmed thought? Does He know how much I want to put my hands around Elbraham's neck and squeeze them together until the life is gone?

Elbraham didn't want Ahmed to avenge his father's death; not only because he didn't want to die yet. He could have given the excuse that he didn't know better then. Today he felt differently about Christianity. He realized it would not bring Rajendra's life back. Nothing would, not even revenge. He could never wash away the stains he saw on his hands; nor the jagged scar on his heart. Elbraham stared at his hands. He didn't want Ahmed to endure the agony he had because of his sin.

"Surely He bore our sicknesses and carried our sorrows," Ayub was saying. "Yet we regarded Him as a stricken one, smitten of God, and afflicted. But He was pierced for our transgressions; He was bruised for our iniquities. The punishment which procured our peace fell upon Him and with His stripes we are healed. He was maltreated and He submitted himself" (Is. 53:5, 7).

That was different, Ahmed tried to tell himself. I needed my father. My mother needed him. Sometimes we suffered a great deal because he was dead. We were taken advantage of and robbed. Why did Elbraham have to come back today to remind me?

Ahmed put his face in his hands. It was too much to bear. Once and for all, he had to settle this debt, even at the risk of marring his spotless white garments and clean hands. He would do it as soon as the service was finished.

Elbraham remembered that Rajendra had not begged for mercy. Elbraham had cut Rajendra off from the land of the living. The blood that ran down his hands and arms could never be washed from them. Oh, if Ahmed would only kill me. I would not have to remember again that I killed Rajendra.

Ayub peered at Elbraham. He had to make it clear to him. He must. He spoke again, "This is the Lord's table that you are coming to today. Remember as you come here, that you should be kind toward one another, tenderhearted, mutually forgiving, even as God has in Christ forgiven you."

Ahmed coud forgive anyone but the man who murdered his father. He could never forgive him. It was his duty to avenge his father's death. He could not be satisified until he had.

Elbraham wondered if he dared to hope that God could forgive him. Now it seemed far more important to him than Ahmed's forgiveness. Did he dare to hope, also, that Ahmed could forgive him? He wanted Ahmed's hands and garments to always be as white as they now appeared.

Ayub sensed the struggle. He had to reach both of them. He held in his hand one last key. He must use it carefully. Was he skilled enough, he wondered. "This is my instruction," he quoted, "That you love one another as I have loved you."

Ahmed heard the word, love. He could never love him. Elbraham could never be one of God's kingdom. Yet he must be—or he wouldn't be here. God would not ask him to love the man who killed his father. No. No.

Taking careful aim, Ayub continued, "God proves His own love for us by Christ's dying for us when we were still sinners . . . As enemies we were reconciled to God through the death of His son" (Rom. 5:8-10).

Ahmed stared at Elbraham again. Could he, Ahmed, have been as much an enemy of God, as Elbraham was to him? He was not a murderer yet —but he was in his heart. He could not deny that. The blood was not yet upon his hands, but he knew his hands were just as stained as the hands of Elbraham.

The quiet voice of Ayub continued, "Carry one another's burdens and thus fulfill the law of Christ."

It flashed across Ahmed's mind. He knew Elbraham's burden was almost unbearable now that he joined the Christian brotherhood which he once despised. He probably can think of little else than that he killed my father because he was a Christian. Having the blood of a fellow Christian upon his hands was burden enough to make any man stumble.

Ahmed got up. All eyes were upon him. He walked very slowly until he came directly in front of Elbraham. Elbraham did not cringe, even though he expected the clean hands of Ahmed to close around his neck.

Ahmed bent down, falling to his knees. His hands moved up. He placed them on Elbraham's shoulders. On they moved toward his neck and as they rested there, Ahmed began to sob, "My hands are as stained as yours. The blood drips from them, also. Can God frogive?

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Nelson E. Kauffman

CAN THE WORLD HEAR THE CHURCH?

On a plane to Washington, after some conversation with a soldier, I asked, "What do you think the church is saying to the world?"

He said he did not know. He had been home for a month, and went to a Baptist church three out of four Sundays.

I asked if he heard people talk about the gospel. He said he did, but he could not tell me anything about what it was. I asked if he thought the church made any difference in the lives of people. After some thinking he said he thought not. I asked if he knew any real Christians, and he thought first not, then said, possibly his grandparents.

In a little town in central Nebraska, I asked a regular churchgoing Lutheran, "What is your church trying to say to the world?" He said I would have to ask someone who knew more than he.

No doubt, many Mennonites would be little better able to say what their church is trying to say. Use this question in your community and find out what answers you receive.

Why don't churchgoers know what the church is saying? Why can so little difference be observed?

When I asked my soldier-friend if he could tell by observing people which were Christians, at first he said he could, but when I asked him, he said he didn't believe he could.

I would like to suggest some reasons (they may not be the right ones) why our message is not heard.

1. We are not clear enough on our concept of the gospel—our good news. It gets lost in all we say about Bible teachings and in our moralizing.

We tell what we have to say too mechanically, and without relating its meaning to where people are, here and now. We can say words, good words, such as grace, salvation, and faith, but what we really mean is not explained in nontheological weekday language.

2. The people in the pews, or Sunday school class, don't really listen, or don't really hear what we say, or don't really understand, and so, think the gospel is church talk. We give and accept answers too easily. We don't ask "Why?" or "What do you really mean?" often enough as we talk on spiritual matters. Possibly, this is because we are afraid of being exposed as ignorant, or we are hypocrites doing Sunday talk only.

3. It may also be that what we are trying to say, our good words, are just parroting, and do not issue from experience of the real gospel, and so the words kill, because there is no living spirit there to produce life. In other words, we speak as through the microphone of a loudspeaker, and not from the stance of a living person who speaks from personal experiences.

Now, if these may be valid reasons why the world does not know what the church is saying, what can be done by us to cause our message to be heard, known, understood, and accepted? The following may help.

1. We, as preachers, can try to put the basic gospel truth in simple, current, unstilted words. As, Hertz "puts you in the driver's seat," and Avis, "tries harder," so the church could be saying, "God cares for bad guys" (1 Tim. 1:15); "Look, Jesus is boss" (Rom. 10:9); "Things go better with Christ" (2 Cor. 2:14); and "You can relax with Christ in control" (Phil. 4:13).

We could give a piece of paper to every person in the pew next Sunday and ask listeners to respond—yes, no, or uncertain—to statements we make, to see if what we say is heard and believed by those inside our church buildings.

2. We could use the adult Sunday school classes for a few weeks to ask each other what the gospel is. Each person could be asked to explain it in terms of what has been received and experienced, and in words that would be understood by people on the job.

After a week or two, during which time every member has examined and become familiar with a Scripture (possibly 2 Cor. 5:10-21) describing the gospel, experienced it, explained it to the class, defended it against possible critics, each could ask three to five persons of various backgrounds during the next week, "What is the church trying to say to the world?" These answers could be reported.

These conversations will invariably open the door to opportunities to give the gospel away, and it is no doubt true that the gospel is never really ours until we have given it away to another person.

People in our neighborhoods should be saying, "It is clear at least what the gospel is according to the Mennonites."

We also must learn to say more truth with less words. Sure, we as Mennonites are not merely second, like Avis, but possibly thirty-second, therefore we must be better people by Holy Spirit power, and let Christ lead us to "try harder."

ON THE SCENE WITH THE YOUNG ADULT

Words by John Schultz
Photography by Rohn Engh

Three-fourths of
America's young adults
now live in large cities.
We're talking about the post-high generation,
the increasing number of young adults
who are working or studying
in the nation's major cities.
They make up one-seventh of our city population.
Three out of four are said to have
no relationship with any church.
Let us look at this post-high world.
Let's hear what it's saying.

"Walking distance"
the room-for-rent ad said.
So we walked it. And they were right
on both counts.
But we took the room.
Closer to downtown, the rooms
are older and dirtier
and the parks are sandy
and the trees are scrawny
and so are the balding lawns
We don't have a car yet
so we have to be near where the action is.
We can move next month if we don't like it.

Once you've got a job you're okay.
A job is everything.
It lets you pay so you can stay
and not have to go home again,
south again, poor again.
Jobs buy training and education
and bigger pay,
make the small town name
a new name, bigger name.
Jobs bring new friends,
a family, influence, affluence,
associates, partners, at the very
worst, the right to a welfare check.
Jobs buy you citizenship in the city
and a style of life you choose
to fit your living standard,
and maybe a standard to fit your taste.

"New breed" the old breed people
call us. They should know.
They bred us.
Once the check comes in regularly,
we couldn't care less what they
call us. We're where the action is.
There's fun when you can pay for it.
There's the new; who wants the old?
There's change that juggles
the haves and the have-nots.
We're for change
and the city is changing.
Not for ideals are we against
the status quo—this is
paycheck talk, cut-the-pie talk.
Survival, and maybe after that,
luxury.

Mostly, church for us is
a tombstone over hometown memories
that we buried when we came to
the concrete city.
And we don't mourn too much.
It was goals and authority.
It was "ought to" and "must."
It was a mood and a point of view
that wasn't ours, but his, or theirs.
Besides, in the city
the church is different
and we don't like that.
Or it's the same, and we don't like that.
We won't be back except
for Christmas and maybe Easter.
One thing, we feel better in
a church that isn't too successful.

I'd say we think man needs help
more than God does.
If we have to, we'll sandbag levees
like peons. But we'll think about
what's needed, and what and when to do.
We don't need much advice.
We're organized like CIO never was:
we group-think.
We try harder than the old breed;
we're only second best.
But we've earned the right to decide
Where to join in and on what terms.

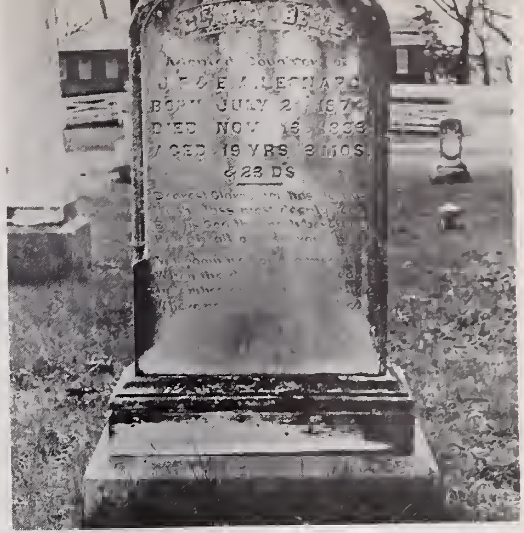
It wasn't much we brought from home.
Most of it we had to junk.
The "way of life" of our folks
and school and church and community
we packed in the sack.
We've dumped the traditions
and tried to keep the love.
And dumped the "way"
and tried to keep life.
Our parents don't approve?
They are not nineteen in this city now.
I'm not sure we see it right—
we're not specialists either.
Nobody is; things change too fast.
What we need is some good amateur help.

What we say to the old breed
and how we want to say it
makes us prefer a neutral meeting
place. The older among us often
prefer to talk in a bar.
You can walk away when you want to.
You don't have to be polite,
dishonest, or even nice.
I don't personally talk
to adults often.
Mostly adults don't come
to Magoo's or Mr. Lucky's.
That's why we go there.

You ever think how few of us are
beats? And practically none of us
is an ivory-tower unrealist.
Sure, we do a lot of dreaming
and talking and singing
about how things are, or should be.
We protest war.
And Korea and Vietnam come anyway.
We look for people to be civil.
And get a law that says people
have a right to be treated civilly.
Songs are better than laws.
They pack more power.
Most of the top tunes are
mixed-up words for a mixed-up world.
But there are a couple or more
that we sing to ourselves
about standing somehow and walking
somehow through the world.

It's better to hole up in a small
room than be scared and hurt
to death in a big one.
The trick is to cut back life
to something manageable.
So we cut as far as necessary.
If we don't want close relationships
it isn't because we like loneliness
and hate people.
It's that emotions can rack you up
and mess up your chance for survival.
There isn't much room for people
or causes
or dreams.

Kids who care are the casualties.
Sometimes I think we are
better prepared for death at nineteen
than for life in the city.
I get the feeling folks would say
nicer things about us dead
than they do when we're alive.
Since there are so many of us
populating the city,
and since there are other "undesirables"
in the city,
older and richer people live in
the suburbs.
So here we are.
Maybe we'll move to the suburbs later
and let someone else pay our way.



Not a sparrow falls
without God knowing it?
But since sparrows still fall,
we're hanging on, a bit cocky,
looking around and getting to know
the territory.
This is no tree in Sherwood Forest.
Maybe that would be a better life.
But we're perched on steel,
suspended on cement pylons
and anchored between power plants
and power consumers.
If our perch is cold, at least
it's high, and there's a good view.
Frankly, we like what we see.
Most of us are pleased to be us,
here, now. We like the way
things are opening up.

HONEST—I'M DIFFERENT

Catharine Brandt

Della dreaded facing the old gang that first day of school, but they swooped down on her—Gordy, Sandra, Jeanine—and the other seniors together. She had almost forgotten how tall Gordy was and how much fun to be with.

"Where's everybody been all summer?" Gordy asked.

"Been riding a nag," Sandra said, "at my uncle's ranch in Wyoming." Sandra's sun-bleached hair was straight with the ends flipped up.

"All I did was go boating with the outboard," Jeanine said proudly. "Dell, you should have come up to the lake."

"Took flying lessons," Gordy reported.

The bell rang for classes before they could question Della, and Gordy fell into step with her. Gordy likes me, she thought joyously. Things are the same as last year.

But deep inside she knew things could not be the same. She was a different person, but she wasn't sure how to explain, so she kept still.

When Della's father lost his job the family moved to a house in the low-rent area. All summer she had kept aloof from the old bunch because of the shame she felt for her father's failure. Rather than face the old crowd she started going to a church in a new neighborhood. Just before school started Della had seen her need of a Savior and turned her life over to Jesus Christ.

The minister had tried to prepare her for moments like this. He marked some verses in her Bible and told her she could expect some temptations.

"You mean like stealing?" she asked with surprise.

"Not exactly. Some young people are tempted to outward sin and some to inward," he said. "I had in mind a situation that might happen when you tell your friends about the step you have taken."

At first Della was tempted to go along with things the way they had been. The gleeful, cozy little bunch had been the most important thing in her school life. She told herself that being part of the group was essential, and as secure as any scholarship. And there was Gordy. Would he understand her?

"Ride home?" Gordy asked when school was out.

"We moved," Della said uneasily. "I'll take the bus."

He shrugged and they parted. There was no point in letting the others see where she lived. As soon as her father found work, Della's family would move into a better house.

Weeks passed. Della and the others raced through their days without much thought about civil rights and tax deduction and the things that concerned their elders. They were having too much fun! Though some of the gang worked, it was only for the fun of it. They all had generous allowances, but Della needed money.

Perhaps this was behind her offer to wash and iron Gordy's shirts while his folks were in Hawaii. They made a deal—five cents less a shirt than the laundry charged. Della was tired of her bargain long before Gordy's folks returned but she didn't dare quit. The gang teased her, but Della sensed they liked her just the same.

But whenever she thought about

elling what happened to her that Sunday evening in church, she felt a hiver of depression. This wasn't the ight time to tell she would reason. But Sunday nights in church or at home when she read her Bible, Della knew she was not being honest.

When Della raced up the steps from the lockers that rainy fall morning, the others were in a huddle.

"Here she is," called Sandra.

Gordy turned, caught her arm, and pulled her into the circle. "You read the poetry assignment for Mr. Sivertson?"

Della gave Gordy a smile. "Yep," she nodded.

"Look," he said, "the game ran overtime last night and we stopped for cokes. What's this wheelbarrow symbolism?"

They were all good students or could be if they tried. Della knew. But fun came first.

Sandra crowded close. "Give, Della. Are you wise?"

Della smiled. "Took me a while, but I think I have it." She flipped open her poetry anthology and word by word explained the poem.

"Fantabulous!" Sandra exclaimed.

"Thanks, pal!" Gordy's long legs were already taking him in the direction of his homeroom.

Afterward, doubt swept over Della. This wasn't the first time she had helped the others, but it was the first time she wondered whether she had been right.

They came out of school that afternoon in the pouring rain — Della, Sandra, and Jeanine. The bus was almost full as the girls pushed onto the steps, but there was room for one more. At least there would have been if Sandra and Jeanine had pushed on in: "Hurry!" called Della. "We can make room for her."

But by this time the driver had begun to pull away from the curb, and the girl huddled in the rain.

"She looks so funny," Sandra said. "Sort of wet and sloshy. . . ."

Jeanine laughed. "Understatement of the week!"

And soon the whole busload was laughing at the girl's plight.

Della squirmed. "We could have made room for her," she said.

Was she really happy with this tight little group? They thought it fun to cheat on homework or shut someone out in the rain. In her mind, Della practiced telling them about what had happened to her at church and how she wanted to be a follower of Jesus Christ. She imagined if she told it would be only a matter of time before they closed the circle, and she would be on the outside too.

"Hope the rain lets up by Sunday afternoon," Jeanine said.

Della started. "What's Sunday afternoon?"

"Fun and hamburgers. At Tanners Lake. Remember?"

Della remembered. They were to go in cars to Jeanine's folks' cottage. They intended to stay for the evening and play games and sing songs around the big fireplace. Suddenly she thought of the church service. If she went to the lake, she would miss church. She knew she needed help in living the Christian life.

Was this one of those testing times the minister had said would come? Resolutely she straightened her shoulders. All she had to do was to say she wouldn't be going. But forewarned by intuition, Della knew this was the beginning of a different relationship between her and the group. Did she want to give them up? And Gordy? She kept turning the problem over in her mind as the bus jogged along. At length, she knew what to do.

"I won't be going to Tanners Lake," she told Jeanine. "I go to church Sunday evenings."

"Church? Since when?"

With relief Della saw her corner was next. "Ever since we moved. Look down that way. See the church steeple? You ought to come sometime, Jeanine."

"That'll be the day!" Jeanine said.

Della took longer that night to read her Bible and pray. Still she was surprised by the group's heckling the next day.

"She's too good for a party," Jeanine said spitefully.

Gordy joined the group. "Ride up to Tanners Lake with me Sunday afternoon?"

Della's heart did a flip-flop. She paused, letting the implications of Gordy's question sink in. It would be her first real date with Gordy. She wanted to say yes. Would it be so bad to skip church this once? She felt the pressure of Gordy's hand on her arm but something kept her from weakening.

"No, thanks, Gordy," she said slowly. The others were listening.

"What makes you so different?" Jeanine asked. "You used to join in."

Della's face flamed. She knew this was her moment. In fact, the time was long past. She had given her consent to what the gang did. In her mind she had condemned them for cheating at poetry, for laughing at the girl in the rain, for playing instead of worshiping on Sunday night, while all the time she had been dishonest herself.

"Listen and I'll tell you," she said, turning from Gordy and facing the others. Della hoped somehow Gordy would see how it was.

Then she explained simply the steps she had taken in turning her life over to Jesus Christ. She tried to tell them that the salvation Christ offered was not just for after death—it was a brand-new kind of life.

"Honest, I'm different now," she finished. "I want to go to church."

"Church? When can you have fun?" Sandra laughed out loud. "You can say that again—you are different!"

The bell rang for classes, and Sandra and Jeanine ran off without her. I'm out, she thought with a stab of pain. But it hadn't been as difficult as she had expected. And then a new thought hit her. She felt the tug of joy that comes to the witness of Jesus Christ. And it was enough.

As Della walked down the hall she wished she were strong enough to swing the others her way, especially Gordy. She knew she wasn't a very strong Christian yet, but she had made a beginning. As she turned into her homeroom she saw Gordy—still looking out the window.

NEWS

Justice for Indonesians Pastor takes daring stand

Anne Warkentin, Superb, Sask., tells of the testimony of an Indonesian Christian.

Pak S., a dedicated Mennonite pastor in Indonesia, feels his main responsibility is shepherding his flock, but he also sees some situations in the political realm where he has a definite responsibility.

After the attempted coup in Indonesia in October 1965, it was apparent that the military and political apparatuses could hardly take care of all the suspected communists. The government decided to set up screening committees in every village to take care of the hundreds, and often thousands, of prisoners.

These committees consisted of five members, one from each of the four main political parties — Christian, Catholic, Majumi (Muslim), and National—and a military man. Each of the parties chose its own representative.

These committees were to screen each prisoner and assign him to one of four categories: indoctrination and return to the village, a maximum five-year prison sentence, life imprisonment, or death.

Pak S. was a member of one of these committees. The other four members said, "If they are prisoners here, they must be guilty. Let's shoot them all and not fool around wasting our time." Pak insisted that everyone should be given a trial and a chance to speak.

Since committees in Indonesia operate by consensus rather than by majority rule, Pak's presence on the committee meant that the other members could not go ahead and shoot everyone.

His stand caused others to label him "pro-communist." When the other members questioned him on his stand, he was able to give his Christian testimony and witness.

Pak S. knew that his was a dangerous stand. He also knew that he could not do otherwise. He realized that in the future the Muslims may become even more powerful in government. There may be those who remember that he was "pro-communist" during the perilous post-coup days and thus still represent a threat to his country.

The stand he took could have far-reaching repercussions. But to Pak S., it is enough to know that because he remained firm in his belief and stand, perhaps some lives were spared and the gospel of Christ was furthered.

Nigerians learn to lead

"It is not unusual to see youth enthused, but the enthusiasm displayed by the students in this group was thrilling and exhausting," observed Bill Thiessen, Ochaja Teacher Training College, Nigeria.

"Should I be asked to assist at another Christian leadership course, I will comply without hesitation. What I learned about the Nigerian student in these six days would take a year to learn just teaching day by day."

Thiessen was one of twelve leaders—six Nigerians and six expatriates—at a recent Christian leadership course. The course lasted approximately one week. Each leader headed prayer-and-Bible-study groups daily. He lived with an assigned group, slept in the dormitory, ate Nigerian food, and joined in all activities.

The group of 110 students represented six tribes. At a time when tribalism reigns in the country, "it was amazing and inspiring to observe the high degree of unity that prevailed and the total absence of tribalism throughout the course."

The prayer-and Bible-study groups were designed to help train the students to lead such activities. These students consistently arrived well ahead of time for prayer and Bible study. Discussion was lively and intensely personal.

Considering the testimonies of many students, the course was a success. Many of them who came from pagan and Muslim homes had been encouraged to witness to their family and friends.

Thiessen and his wife are from Saskatoon and are volunteer teachers in the Teachers Abroad Program of the Mennonite Central Committee.

Words and deeds

Myron S. Augsburger, president of Eastern Mennonite College in speaking to Bluffton College students, said: "The church is in danger of becoming the echo of the elite, a copy of society, rather than a creative force in society." In speaking on "The Secular and the Sacred," he said that the modern academic view of the secular man as the whole man and that the sacred is fragmentary is false. But withdrawal from the secular world into a mystical monasticism and piety is a perversion of the gospel. "We need to make sure we don't have a life of drippy pietism. The secular is the realm in which the sacred must assert itself without compromising one's faith in God," he said.

Selective objectors were commended in a resolution adopted on Nov. 19 by the National Service Board for Religious Objectors at the suggestion of the Mennonite Central Committee. Said the resolution: "Proper recognition of conscientious objectors to unjust wars, while obviously a complex matter, seems to require additional consideration by the President or the Congress or the courts.

Christian vocations were discussed at a student conference held at Mennonite Biblical Seminary, Elkhart, Ind., Feb. 10-11. Over 120 attended.

C. J. Dyck in speaking about the Christian vocation said that the implications of what we believe about God's grace must be taken seriously by Christians. If God meets us with grace, we don't have to be perfect for God to use us, or for us to work for the church. We do not need to wait, but should say, "Use me, God, at the level of my availability." We don't choose a vocation; we respond to God. We aren't going to "do something for God"; He has already done everything for us.

On the pastoral ministry, Leonard Wiebe, pastor of the Maplewood Church, Fort Wayne, said that the pastor's work is neither irrelevant nor underpaid. It is demanding and hard work, but exciting too. "Preaching is not on the way out," he said. "Bringing the Word of God up against the affairs of the world is not irrelevant."

CHURCH RECORD

Baptisms

Bethesda Church, Henderson, Neb., on Mar. 19: Marvin Doell, Beverly Epp, Wanda Epp, Sharon Franz, Jance Friesen, Lauren Hiebner, Shirley Nunnenkamp, LaRuth Peters, Harvey Quiring, Evelyn Thieszen.

Comins Church, Mio, Mich.: Mr. and Mrs. Earl Hershberger, Mr. and Mrs. Clyde Knepp, Gilbert Gusler, Gil Gusler. Terry Rhoads, Ralph Keith, Beth Housouer.

St. John Church, Pandora, Ohio, on Mar. 19: Dwight Diller, John Diller, Byron Lehman, Steve Miller, Mark Probst.

Deaths

Mrs. Elizabeth Bergen, Burnaby, B.C., was born Dec. 16, 1894, in Russia, and died Feb. 13 in Vancouver. She was buried in the cemetery of the Horse Lake Church, Duck Lake, Sask., near the community where she lived for thirty-five years.

Agnes Klassen Hamm Nickel (Mrs. J. J.), Zoar Church, Langham, Sask., was born Sept. 21, 1891, in South Russia and died Mar. 11.

Henry J. Penner, Halstead (Kan.) Church, was born Aug. 28, 1894, and died Feb. 22.

John David Hodel, son of Mr. and Mrs. Lloyd Hodel, Calvary Church, Washington, Ill., was born Mar. 12.

Katie Miller Preheim, Salem Church, Freeman, S.D., was born Dec. 21, 1884, in Turner County, S.D., and died Mar. 22.

Joel A. Zuercher, Salem Church, Kidron, Ohio, was born Jan. 24, 1883, and died Mar. 15.

Calendar

✓ Apr. 20-23—Elkhart, Ind., Central District Conference.

✓ May 4-7—Quakertown, Pa., Eastern District Conference, West Swamp.

May 6-7—Canadian Mennonite Bible College Commencement.

✓ May 18-21—Paso Robles, Calif., Pacific District Conference.

May 28 — Bethel College Commencement.

May 29 — Bluffton College Commencement.

May 31—Mennonite Biblical Seminary Commencement.

June 4—Rosthern Junior College Commencement.

✓ June 15-18 — Henderson, Neb., Northern District Conference.

Aug. 10-16, 1968 — Henderson, Neb., General Conference.

Western

Apr. 9-16 — Inman, Kan., Bethel Church, evangelistic meetings, Vernon Duerksen, speaker.

Apr. 14-15—North Newton, Kan., Fine Arts-Folk Festival.

Workers

Rodney Frey, West Unity, Ohio, joined the Freeman Junior College faculty on Mar. 1 as industrial arts instructor. A recent graduate of Bethel College, he takes the place of Arlan Ortman.

Louise Huebert, Frazer, Mont., moved to Busby, Mont., to work in a store, and to work in the Bethany Church. She spent two weeks in August 1966 assisting in the Bible camp sponsored by the Cheyenne Mennonite churches.

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*Supplemental reading for the Sunday school lesson of Apr. 16, "The Call to Repentance."

COVER

"Speak for Your Faith—To Each in His Own Tongue" is the theme for this evangelism poster by John Hiebert.

CONTRIBUTORS

La Vernae J. Dick, 819 Stump St., Dallas, Ore. 97338, based her story on one told by J. R. Duerksen, a former missionary to India.

Nelson E. Kauffman is secretary of home missions and evangelism for the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. 46514.

Elizabeth Searle Lamb lives at 4 Washington Square Village, New York 10012.

John Schultz is a youth worker for the American Lutheran Church, Minneapolis.

Rohn Engh, Pine Lake Farm, Wis. 54026, is a photographer whose work has appeared in our pages before.

Catharine Brandt lives at 2200 N. Pascal Ave., Apt. 302, St. Paul, Minn. 55113.

Roy Just is president of Tabor College, Hillsboro, Kan.

CREDITS

Cover, 242, John Hiebert; 245, George Tice; 246-251, Rohn Engh; 252, C. A. Herald.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly, Editorial assistant: Loraine Rupp. Art director: John Hiebert, Business manager; Walter D. Unrau, Circulation secretary; Marilyn Kaufman. Consulting editors: Claude F. Boyer, 115 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

Roy Just

SIX WAYS OF LIFE

Jesus never knew political freedom. Not once did He participate in a free election. His country was ruled by a ruthless military dictatorship with foreign troops stationed everywhere. His countrymen, deprived of liberty, were subjected to taxation without representation and infiltrated with spies. The Roman occupation forces, corrupted by graft and internal power struggles, demoralized rather than lifted the community. It was a tyranny from which the Jews longed to be free. As in all classes of prolonged subjection, many forms of accommodation toward and resistance developed.

The Zealots: *Kill.* This group of militant Jewish patriots advocated the use of physical force to overthrow Roman rule. Fight fire with fire was their solution. They refused to pay taxes and promoted armed rebellion.

During the teen-age years of Jesus the town of Sepporis, near Nazareth, was chosen by the Zealots as a place to stir the revolution against Rome. The local garrison of occupational soldiers was murdered and the independence of the community announced.

When word of the rebel success at Sepporis reached other Roman strongholds, large contingents of troops were dispatched to restore Roman control. After a pitched battle, the rebels were forced to surrender the town. To impress Jews everywhere and to create an example for all who defied Rome, Sepporis was laid waste and its population crucified on thousands of crosses which completely ringed the city.

Events such as this fanned the flame of hatred against the Romans. "Kill the tyrants," was the Zealot's answer.

The Sadducees: *Compromise.* The resistance movement of the Zealots did not appeal to the Sadducees. They believed in making the best of a bad situation by collaborating with the Romans. Enjoying a majority in the Sanhedrin, they promoted coexistence and compromise. Being a relatively small group of wealthy aristocratic families, they stood apart from the common Jewish people and negotiatted with the Roman authorities.

Acknowledging Rome's superiority and serving as tools of control, the Sadducees maintained a fragile facade of power and influence.

The Essenes: *Withdraw. Asceticism* was their solution to the Roman problem. "Let's get away from it all," they said.

They considered the Roman world intolerable and struggle against it to be futile. To compromise was equally distasteful and so they sought to retain their purity through withdrawal into closed communities.

The way to solve the problem of an unfriendly and hostile world, they thought, was to avoid it—to withdraw from it.

The Pharisees: *Legalism.* This party offered passive resistance to Rome. Though not physically separated from the problem of occupational forces, the Pharisees largely ignored them and spent their time in a study of the law. They were preoccupied with detail, with the smaller issues of the Jewish law. They strained at a gnat and swallowed a camel. They focused on the mote and disregarded the ethical beams. They washed the outside of the cup and left the inside dirty. Theirs was a religion of minute details which avoided the larger issues.

Instead of dealing with the Romans, they tried to figure out how far they could walk on the Sabbath without working.

The Publicans: *Join.* Here is a time-tested formula—if you can't beat them, join them. "Traitors!" That is what they were called by anti-Roman Jews. They were considered the scum of the earth because they as Jews joined the oppressor to help oppress their own people. They were given responsibility in a specific geographic area to collect the Roman assessment and for their own pay they could exact whatever in addition, the market would bear. The more the publican collected, the richer he got and he had the Roman soldiers to back him up.

Publicans were known for their ill-gotten wealth and most Jews hated them with a passion. But it was a solution to the Roman problem! It is known as the sell-out. This isn't collaboration, it as conversion to the enemy's point of view.

Jesus. The Way of Love. Love your enemies. Do good to those that hate you. Return evil with good. Do not set yourself against the man who wrongs you. Always treat others as you would like them to treat you. If you are persecuted because you seriously want to follow Me, rejoice! Pray for those who persecute and abuse you.

Be compassionate toward the wicked and the ungrateful. Forgive the one who offends against you even if he does it 490 times. If you forgive others the wrongs they've done, your heavenly Father will also forgive you. If you love only those who love you, what reward can you expect?

If you are not willing to risk your life for My sake and the gospel's, you cannot be my disciple. Do not fear those who kill the body, but cannot kill the soul. How blest are those who show mercy and those who make peace. If someone slaps you on the cheek, turn to him the other also. And if a Roman soldier forces you to carry his heavy shield for a mile, carry it two. Rejoice and be exceedingly glad!

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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HE LIVED BY FAITH

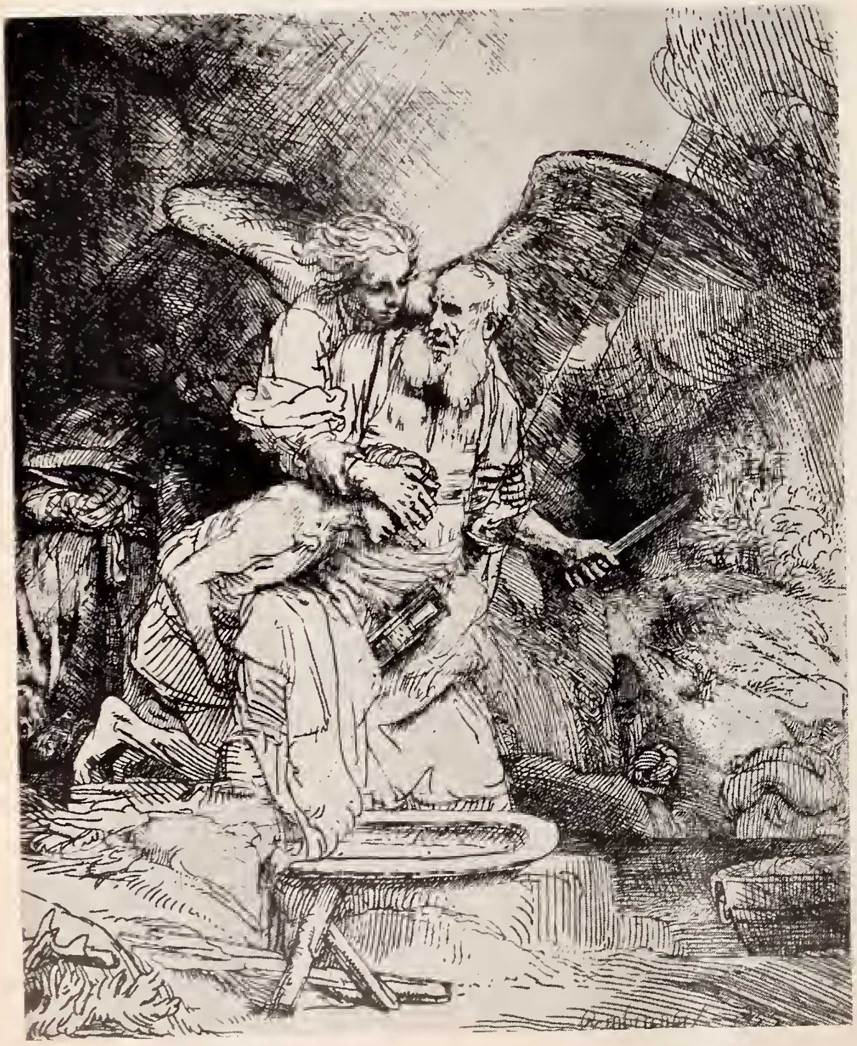
Walter Klaassen

"BY FAITH ABRAHAM obeyed the call to go out to a land destined for himself and his heirs, and left home without knowing where he was to go" (Heb. 11:8 NEB).

Thus the writer of the Letter to the Hebrews speaks about the faith of Abraham. And it is to the story of Abraham in Genesis 12 to 22 that we go for an example of what it means to live in faith. I believe it is the best single example for this purpose in the Bible, and so, by the way, did Paul.

Chapter 11 of Genesis is finished; we have been introduced to the family of Abraham, told of the family's migration from Ur to Haran at the very top of the Fertile Crescent. The stage is set for the great experiment of God: to invite mankind to embark upon a pilgrimage of faith beginning with one man and embracing, at the end, all men.

"Sacrifice of Isaac" by Rembrandt Metropolitan Museum of Art



"Now Yahweh said to Abram: Go forth from your native land and from your father's house to a land that I will show you" (Gen. 12:1).

This divine invitation comes to a Semite, to one for whom ties of family and tribes are everything; his very life, his very individuality, his whole identity is indivisibly joined to the tribe. He is no one without father and brothers and nephews.

"Go forth from your native land and from your father's house!"

Can a man be some one apart from one's native land and one's own people? Can a man survive without this outward proof of his identity? And what about the glittering wealth and culture of the great commercial city of Haran? Is that solid reality also to be regarded as nothing?

"Go forth from your native land and from your father's house!"

But where will I go?

What kind of a command is this, that asks me to leave all this solid world and all the ties and associations by which I know who I am, without offering me an alternative, a visible solid alternative?

"Go . . . to a land that I will show you."

How can I set out on *that,* considering what I am asked to leave behind? Are you asking me simply to go without knowing my destination?

Yes, but don't fret, "I will show you." You will not be going alone. Now, go.

Faith: God's invitation to pilgrimage to each one of us. A call to face the reality of our human life and existence; responding to the call of God that comes to us in Jesus of Nazareth. What does it mean for *us* to leave *our* native land, *our* father's house? Those are questions for which I am attempting some answers in this series of articles.

How can I just go without knowledge, without proof that the move will be worthwhile? That is the nature of living by faith: I must go without such assurances.

But look at what is promised! "I will make of you a great nation, bless you, and make great your name, that it may be a blessing. I will bless those who bless you, and curse those who curse you; and through you shall bless themselves all the communities on earth.”

Can all that have any kind of substance? There is not the slightest evidence for such expectation. I am to be the father of a nation, and that nation will be a source of great good to all other human communities! But I am seventy-five years old and Sarah cannot bear children. In addition, separation from my tribe means death.

Abraham, it is not an invitation into nothingness but into high purpose and fulfillment. But all of that is unattainable unless you go. If you go, this will be the consequence; how it will be, you cannot begin to know until you go.

“So Abram went as Yahweh told him.”

But the writer of Hebrews says that “faith makes us certain of realities we do not see.” What is this certainty? Is this not a contradiction to the very idea of faith? Abraham was prepared to stake all he had, and to leave all that he left for what was promised.

We talk about certainty in this legitimate sense in everyday life. “Are you certain it will work out?”

“Yes, I think I’ve looked at every side of the question and I think it will go; I’m certain it will work out.”

In order to go as Abraham did, assurance must be strong, although it can never be certainty in an absolute sense. Nor is this assurance all there all at once.

“They set out for the land of Canaan.” But the writer of Hebrews claims that Abraham went out not knowing where he was to go, and here we read that they set out for Canaan. We can’t say what prompted a move in that direction, but the memory of an earlier attempt by Abraham’s father, an experience in the past; perhaps this was it.

“I have to move, but which way? Was my father perhaps right in his original intention? I’ll follow through on that and see.” Past experience is a guide in the present; it may provide us with clues as to the particular direction you or I should take.

So they “arrived in the land of Canaan” and Abraham is anxious to know if the choice is the right one. A visit to the sacred tree at Shechem brings the longed-for assurance.

“I will give this land to your offspring.” And this is where the long and difficult testing of the faith of Abraham commences.

This is where the evidence for the rightness of his way comes repeatedly, but also where that evidence is constantly put in question. “I will give this land to your offspring.” This is it. Your descendants will live here.

But Yahweh? What about this incontrovertible fact: “The Canaanites were then in the land”? The land is fully occupied, the walls of the cities are high, the people are strong. And here am I, one man, old, and my wife is old and cannot bear children. Really, this is too much to expect.

And now it is a life of traveling back and forth, here and there, going about the ordinary business of life, staying alive, getting rich and powerful, preventing trouble, getting out of trouble. But one day it all breaks out again. “O Lord Yahweh, to what purpose are all Your gifts, when I continue childless?”

Can there not be some clear, solid evidence for my faith? Must I continue in this state of suspension? I know I’m in the right place, but that is all I know. Is there anything else?

“Look up at the sky and count the stars if you can. Just so shall be your offspring.”

But it is so difficult, almost impossible to live in faith with no evidence. And there follows the attempt to force Yahweh’s hand into providing evidence by taking another woman and getting a son by her. And then the cynical smile when in his ninety-ninth year, Yahweh is still promising a son, and the somewhat tired suggestion that Yahweh should let Ishmael be the one.

Always, the assurance, only, that I am on the right path, but never any clear evidence. How hard it is to live like that. Cynicism lies close to the surface, often, in the life of faith. The evidence against faith builds up, and all I have for it is an inner conviction.

But then comes the evidence, all at once. Isaac is born, and Abraham held a great feast. No wonder. The faith of twenty-five years had been justified. It is a great experience to be given such clear evidence that faith is justified; it makes going on possible. It would be a joy now to go on, for now faith has offspring, which will always be there to strengthen and reassure. It is wonderful to have external, objective proof for one’s faith.

And Abraham was tempted to relax, but his elation was of short duration. “Take your son, your beloved one, Isaac, whom you hold so dear, and go to the land of Moriah, where you shall offer him up as a burnt offering.”

Oh, Yahweh, not this—not this! Will you plunge me again into waiting and waiting, into faith without evidence? And must I myself do it in this dark and painful way? Must I give up what is so important to me and be submerged in uncertainty regarding your good intentions with me? Can life go on after this, Yahweh?

“Early next morning,” after a long struggle, Abraham went.

Abraham was a man of faith. He was ready to begin again at the beginning at God’s bidding. Once we forsake the path of faith, our horizons close in upon us and we cannot look beyond the concrete world around us.

God has given us an advantage over Abraham: Jesus Christ. But, basically, we are still invited to walk by faith and not by sight. Even for us, absolute proof for the rightness of our way is not to be had, and thus we are constantly tempted to provide ourselves with such proofs and to mistake knowledge for faith.

The way of faith is difficult, but it is a way that makes for maturity, for strength, for responsible living.

Have you the courage to walk this way, to go out in obedience to God’s call, not knowing *where* you are to go?

Bombed Three Times

Mildred Bender

On December 23, a Mennonite church building in Mississippi was dynamited for the third time in two years by unidentified persons. (See *The Mennonite,* Jan. 17, page 39.) The Nanih Waiya Mennonite Church is a small mission congregation serving an Indian community.

"I like to come to youall's church." Fifteen-year-old Roger's spontaneous words of nearly two years ago have kept coming back to me. Today Roger wouldn't say this.

God has been working, and gradually, almost imperceptibly, it has occurred. The fellowship at Nanih Waiya is no longer "youall's church," but "our church." Through many shared experiences, heartbreaking ones and happy ones, the group has, to a greater extent than ever before, become *one*.

Never has this feeling been stronger in our fellowship than during the past months, and never has the evidence been more tangible. In December, the chapel lay in ruins for the third time. We had stared in stunned silence, had clung together and cried as we felt the very heart go out of us. The sting of the hatred and bitterness that could motivate such an act cut deeply into each of us.

But somehow, facing it together as a church lent a quiet comfort and strength; looking together for a place to worship on Christmas Day helped us sense our need of each other. Having God open the door for our use of the community center showed us His infinite caring.

On Christmas Day, after the Sunday school program and fellowship dinner, about forty young people and their parents faced the question each was asking within himself. What should be our next step? We had helped in building the chapel, had worshiped and fellowshiped there together, and now knew a shared loss and hurt. The decision for the next step also needed to be a shared one—one reached through seeking God's guidance together.

As we talked and prayed, the answer burned within each of us. We *must* rebuild and as soon as possible. As a church, we needed the chapel. And, we felt, the community needed the witness of the church—perhaps now more than ever. As we parted, our basic course was clear, though not all questions were answered. We were committed to each other as a church; we were committed to our Head, Jesus Christ. And if it meant further trials, the way ahead could only be one way.

The weeks that followed proved to be an experience of working together, more real than any we had yet experienced as a church. It was Christmas vacation. Students were out of school, and some of the parents had a day or even a week off from work. To spend that much longed-for vacation cleaning up the discouraging shambles of the chapel seemed too much to ask. And nobody asked it.

But on Monday morning, the official Christmas holiday, a small group was there, ready to begin. A larger group worked on Tuesday, several busy mothers along with the rest. William Gibson left a bit early to get some sleep before going to work at eleven o'clock that night.

Thursday afternoon was a time we will long remember, when about thirty young people, including young people from neighboring Mashulaville, and parents, worked fast in the cold in order to keep warm! Broken blocks, ceiling tile, roof shingles, door trim, insulation, bits of glass—it was all a part of the disorder and rubble. No job was too hard or too dirty for anyone there.

The satisfaction of seeing the disorder give way to order and the joy of doing it together filled us in spite of the hurt beneath. By five o'clock the part of the building that still stood was ready for the masons on Monday. We could sense the unity, the courage, and the deep caring of the group.

The same spirit continued during the next several weeks. Saturdays were busy days, as, free from schoolwork and the routine of a job, various ones came to work at whatever needed to be done. Several members, temporarily out of work, spent a week working along with the carpenter.

"Youall's church?" Not for a minute!

During these weeks, the feeling of "our church" grew deeper, and its meaning broadened to include the church beyond Nanih Waiya. We sensed and were assured of the prayers of many people. Letters of encouragement, and gifts, came from many areas, from people we knew and from some who were strangers. Mennonite men came from nearby areas to help in building. Concerned brethren came from the mission board, bringing new courage and inspiration.

Only God knows how much all o

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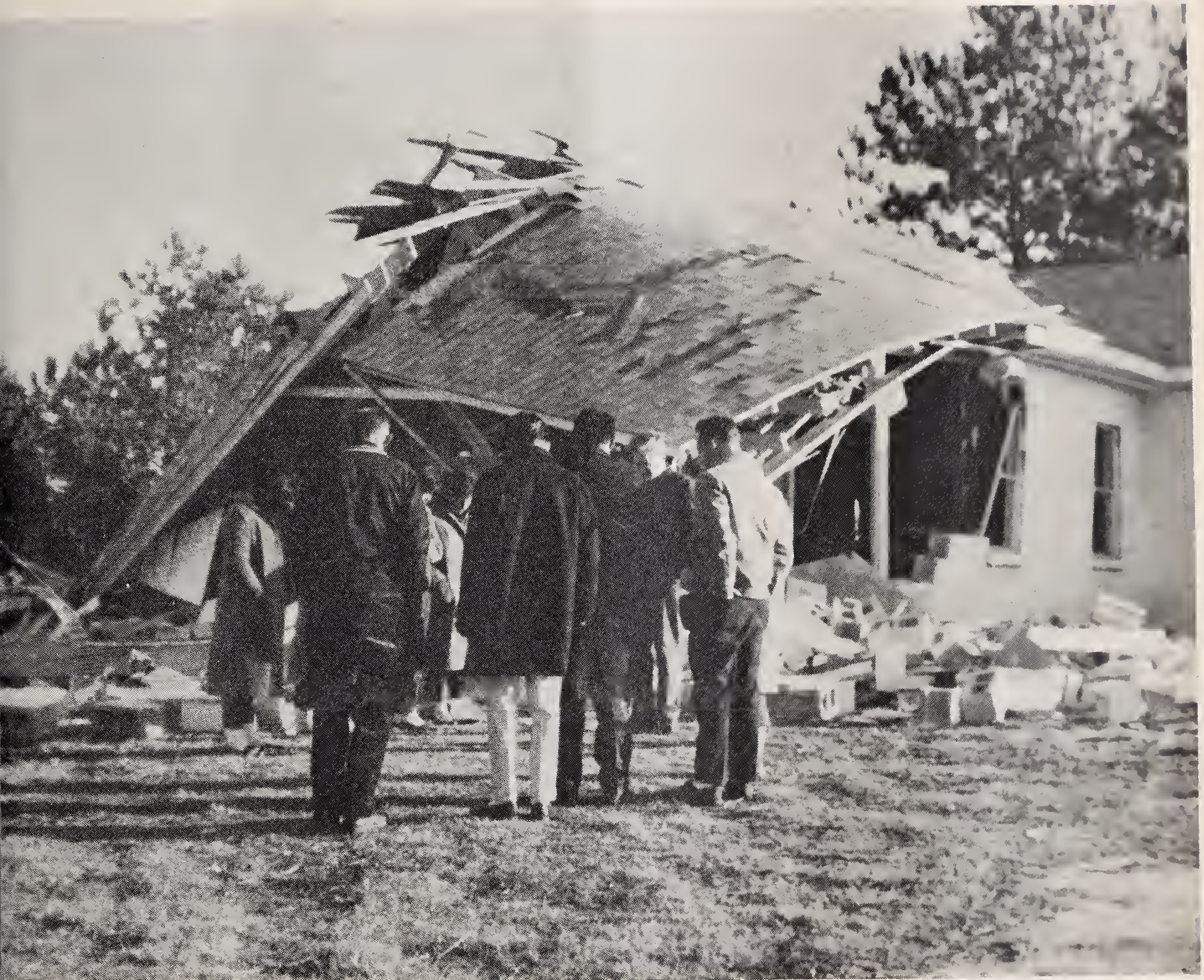


this meant to us and the strength it gave us. We sensed more keenly than ever before our oneness with our Mennonite brothers and sisters in Christ throughout the country. It was our church—the church of Jesus Christ.

What lies ahead for the church at Nanih Waiya? That is in God's hands. I hear Nellie Willis, one of the mothers and a sincere Christian, say, as she looks at a picture of the bombed chapel, "Sometime, I hope they don't do this to us. But they can't hurt us." And I knew she spoke of a stronger inner faith that is bigger than bombed buildings, and that reaches above this hurt with a greater commitment to God and fellow Christians.

I remember the words of Danny, our youth group president, about an hour after it happened. There was stunned disbelief in his voice, "They've done this three times."

Dean is our youth secretary, and her words heartened me as she asked through her tears, "Where will we have service on Sunday?"

Not, *will* we? But, *where*? And I found an answering faith and courage in my own heart.

One month after the bombing of our chapel, the new one stood nearly completed. And during this month we have felt more vitally than ever before the growth of the kingdom of God within us. It is a humbling experience. Christ did not promise to build buildings, although we know He has given strength for that. But He did promise to build His church. . . . "and the gates of hell shall not prevail against it."

NEWS

Congo church faces reconstruction

ONCE CHARLESVILLE WAS first in CIM, now it is last. We don't understand why.”

These were the words of the church leadership at Charlesville directed at the CIM board delegation from America.

Charlesville, the Congo Inland Mission's earliest center, was pillaged in 1961 during the post-independence tribal fighting which saw the dominant Baluba tribespeople driven out as refugees.

Down the hill from the Charlesville station at the Kasai River, where the L. B. Haighs pioneered in 1911, a lonely ferry cable now splashes uselessly back and forth in the current. The old print shop stands locked and forlorn. A snake glides quietly into the debris as the front door is hopefully unlocked for inspection. Power tools in the woodworking shop are waiting for someone to set them in motion again. Empty school buildings stand as a witness of a vigorous past.

But this is not all. The church bell still calls people to worship. The local leadership is carrying on. A limited dispensary, with an African practical nurse, is open for minor medical services. An extensive primary school program is in operation, and the children were out in full force to welcome the American church representatives to Charlesville. It was the sign carried by the schoolchildren that proclaimed the main plea of the Charlesville people—reactivation of Charlesville as a regional church center. A missionary evangelist, medical doctor, secondary school, agricultural program, and revival of the print shop were among the expressions of need.

“January 23, 1964, the Mulelists came to Mukedi to bring trouble. Today, January 23, 1967, the CIM board delegation has come to Mukedi to bring peace.”

These are some of the words with which the Mukedi church people recalled the events of the last three years.

To trace the roots of responsibility for the violence and destruction of the 1964-65 Congo rebellion is a complicated affair undoubtedly reaching into the history of colonial domination. But the more urgent issue for the people of any area such as Mukedi is what to do *now* in view of the fact that tragedy did strike.

To the fact of the tragedy there is ample witness. Above all, there has been untold human suffering—widespread violence and death, with many of the survivors escaping as homeless, and often, starving refugees. Widespread disruption of political and economic life and much destruction of property has taken place.

The Mukedi dwellings were stripped of everything that could possibly be removed, including windows and doors. The former modern hospital stands roofless and void of medical equipment except for the skeleton of a sterilizer and a burned-out refrigerator. The maternity program, and the building, suffered a similar fate. Handwriting on deserted walls still depicts the antigovernment rebel propaganda.

Kandala, another Mennonite church center in the rebel zone, bears even heavier scars. The dwellings with their contents were destroyed by fire, and burned-out vehicles are gradually being overgrown by the tall grass. Pitiably little was left at Kandala, except for the deroofed church building, that escaped destruction.

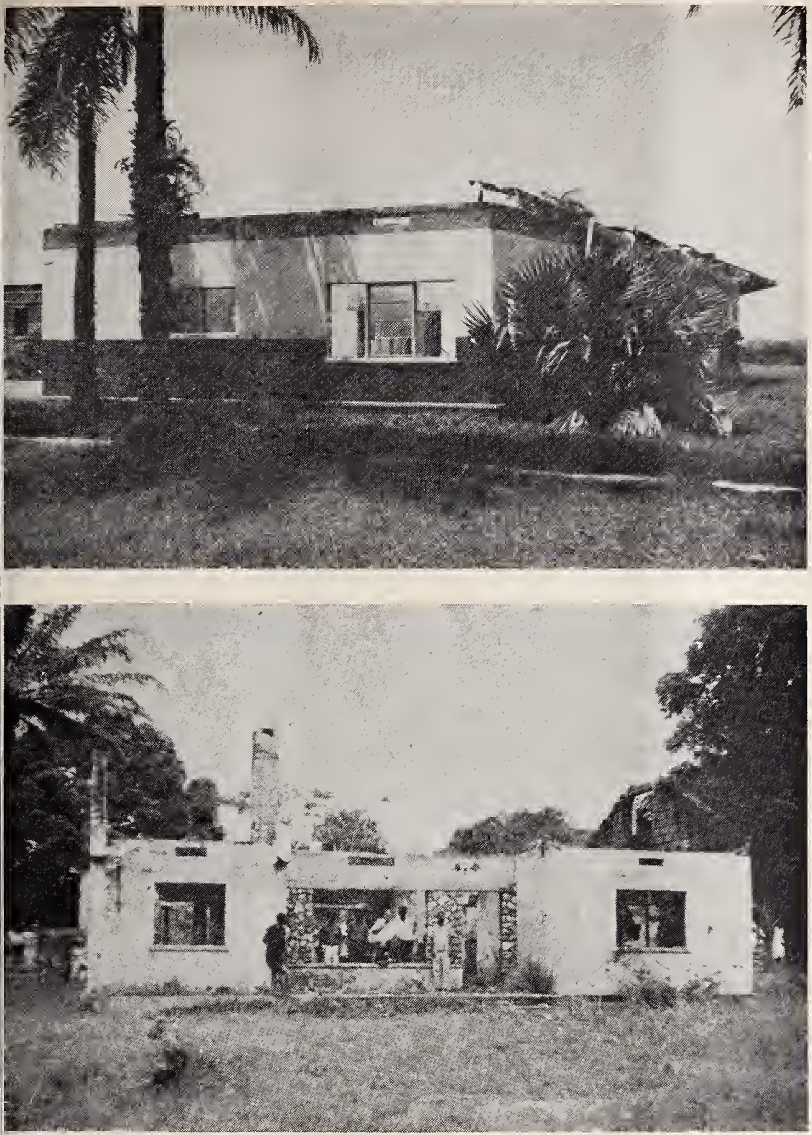
But again, at both Mukedi and Kandala there is another dimension. At both places local church work has been reactivated. Meetings of spiritual renewal and reconciliation have been held. The church roofs have been repaired, with the help of Archie Grabber and his Pax team. Six-year primary schools are again in operation under African leadership. At Mukedi, a two-year secondary school program, under the dynamic direction of Theodore Mbualungu, is eagerly seeking to expand.

It was in the recently-repaired Mukedi church that the delegation participated in a mass meeting of approximately 1000 people, under the general theme of reconstruction. Much singing and drama were used to emphasize the reconstruction needs. Two sick refugees were brought into the service to illustrate the medical need. A Congolese nurse carried an empty syringe—no medicine! A large, strong person representing the overseas church carried in a small boy labeled EMC (Mennonite Church of the Congo). The needs for a doctor, missionary evangelist, secondary schoolteachers, and women's worker were dramatically presented.

In addition to the work already revived, largely through local efforts, the people of Charlesville, Mukedi, and Kandala want reactivation of these former stations as strong regional church centers. It should be clear that none of the so-called stations are, today, basically missionary compounds. They are, rather, regional church centers from which the area church and primary schoolwork are coordinated, at which medical services are usually available and, possibly, a secondary school, and at which missionaries and church leaders are more and more living in the same type of housing. To be sure, the tract of land involved was initially granted as a concession to the mission, but under the newly-formed integration plan, even this will eventually become property of the Congo Mennonite Church. So the question is the reconstruction and reactivation of these church centers, with substantial mission involvement through personnel and finances.

One tempting response to the issue is to conclude that from now on we should simply “preach the gospel.” The post-independence events have broken down the older institutional patterns and we should take advantage of this situation by now limiting mission work to evangelism and other “spiritual” ministries. But this is too simplistic.

At the delegation's first meeting with a Mennonite church council, several teachers voiced the concern that the local people have real needs which the mission considers unimportant. Too easily, we leave the impression of wanting to save souls without really caring for the people. And with state social services (schools and hospitals) essentially nonexistent in the



The Mukedi hospital and a missionary home in Kandala were destroyed in Congo's recent time of political unrest.

interior, we can not easily turn our backs on such needs.

Perhaps more likely, as Westerners, we might conclude that the political situation is too revolutionary—too uncertain—to become heavily involved again. After once having so many of our precious works destroyed we may feel like taking our blocks— if there are any left—and going home. And, to be sure, there is some uncertainty. General Mobutu's government does for the moment seem to have strong control of the political situation, but there are still some rebel pockets, and serious causes for discontent (especially economic) continue.

But then, are our material investments ever secure? Are our million-dollar schools, hospitals, and churches secure in America when missiles stand poised for destruction on both sides of the cold war? And, more important, where can we best use our limited and destructible material possessions to devolop, also, spiritual values which are not so readily destroyed?

Happily, the decisions regarding reconstruction at Mukedi, Kandala, or Charlesville will not be made primarily by the CIM. Basic guidance will come from the leaders of the Congo Mennonite Church. Their judgment regarding the ripeness of the time will be most important.

President Ngongo David tells of meeting with the people of Kandala, sitting on the bare cement floor in a roofless church building, weeping because they had been misled into the rebellion. Actually, the administrative committee of the church, with mission participation, has taken preliminary action to open a teacher-training school at Charlesville and to send missionary teachers and a nurse to work there—for the first time since the post-independence evacuation. At Mukedi and Kandala, for the moment, limited support will be given through the Archie Grabers working in the relief program from Kitwit.

Are we, in the Western churches, prepared to enter a dynamic partnership with our African brethren even in these areas of violence and destruction? Our maturity and adequacy to work in a revolutionary world are being tested.

The above article is the second in a series on mission frontiers written by Elmer Neufeld, Bluffton, Ohio, a member of a delegation of mission board members who visited Congo recently.

Vietnam educating church
More of the same to come

The following news analysis has been written by Alden Voth, visiting professor of political science at the American University in Cairo. He is also a member of the faculty of San Jose (Calif.) State College.

One would hope that the war in Vietnam will soon give way to negotiation at the conference table or at least that the significant military hostilities would gradually fade away.

I believe the war has been a political education, perhaps, exceeding any two-year period in American history. It has been a painful education—a pain above and beyond the great human tragedy of the military hostilities itself.

The war in Vietnam has most efficiently confronted the mass citizenry with the essence of politics: 1) the encounter with worthy goals in competition, 2) requiring the courage to act, 3) with the choice limited to undesirable alternatives, 4) in the normal situation of limited resources and, 5) in the knowledge that no one can know absolutely what the true or the right or the good requires in the *de facto* situation demanding a policy.

Vietnam is the classical political situation: The urgent need to act decisively in the context of many value ambiguities. No human society has historically been viable without some resort to threat or coercion; yet the valid limits of force to achieve a tolerable condition of order and justice in human affairs can only be a matter where men of goodwill may approximately agree, but hardly ever exactly so. This makes us uncomfortable about the difficult political decisions which involve coercion since a decision is indivisible (however much a decision may involve half-hearted measures.)

In what way has the tragedy of Vietnam forced the Mennonite church to reevaluate its own social teaching or reevaluate the lack of convincingness of its message? In its pacifist tradition, one would expect a rather critical position on the Vietnamese conflict and the United States involvement. In spite of its witness, the message has been ineffective because the church has been incapable in establishing effective dialogue convincing people of its message. This is not a new difficulty; it has, perhaps, only become more obvious.

I would suggest two basic issues which have tended to make the dialogue ineffective. The first is the issue of *alternatives*.

Are available alternatives of national policy, with their corresponding probable results, admissible evidence in a moral appraisal of the war in Southeast Asia? A generation of youth, with four years of pragmatic encounter in the university's social sciences, tends to find value absolutes quite irrelevant (to say nothing of their convincingness) when national policy is discussed apart from its alternatives. Should the bombing pause have been extended? Should the United States make another attempt to get the United Nations involved in the problem? Should the United Nations seek to use force to keep the peace (however unlikely this might be)? When these questions are raised, one expects to find a retreat to the church's historic pacifist position rooted in an absolute.

Yet the dialogue continues: A national decision not to act is also a decision which *may* have preferable results, but it may also have worse results, depending again upon the evaluation of the alternatives. Furthermore, other rather effective general questions are raised such as that of every viable community's need to resort to a measure of police power in its existence over time—again, an argument anchored in the principle of alternatives.

The point is that it is almost impossible to speak meaningfully to the citizenry apart from a discussion of encountered alternatives. In summary, the issue is whether *alternatives* are admissible evidence in the church's dialogue, and, if so, what does this do to the church's historic teaching of pacifism as an essential absolute cutting across pragmatic considerations of policy?

A second basic issue is, in reality, a special case of the first, namely, how does the social concern of the church relate itself to the *horizontal third party relationship*.

"I am free to commit martyrdom in obedience to any absolute imperative of faith," but to make this decision for either of the parties in a real-life conflict apart from an evaluation of the justice of the contention, i.e., the alternatives of possible harmful acts against the person of each contestant, involves quite an untenable position.

I believe these two issues lie at the heart of any effective dialogue on any great confronting political issue such as Vietnam. President Johnson is probably correct in his statement that the overwhelming majority of the American people support a continued bombing of North Vietnam and the other additional measures taken to raise the cost of the war to the North Vietnamese.

Vietnam will probably not be the last of the limited wars involving the United States. A serious look at Africa, the Middle East, and, perhaps, Latin America is not conducive to optimism in this respect. Even the more disastrous event of a direct large-scale nuclear confrontation is still a very real possibility in the remaining years of this century.

In conclusion, the question I would like to pose is whether the Vietnam confrontation has also been an educational experience in the sense of making the church more articulate, more relevant, and more effective in whatever it has to say to a people who will, it is my contention, face more "Vietnams" in the future? The key issues for the church, with its message of pacifism, to resolve in order to enter into effective dialogue with the citizenry are 1) whether the weighting of expected results of alternative policies shall be allowed as acceptable evidence and 2) the relevance or the implications of Christian love for me or my country in any third-party conflict (between two other states) in real life which threatens the physical existence of either as well as the general tranquility of the world community.

Rightly or wrongly, I predict the verdict of history (as far as political science is concerned) will add the United States action in Vietnam to the already categorized "successes" of Korea and NATO in the "vindicated wisdom" of the post-World War II Western containment policy. If this prediction proves correct, the stage will be set for another form of the dialogue most assuredly involving the issues of 1) alternatives and 2) the third-party dimension of human conflict. It will be the dialectic of father and son in which the latter will challenge the adequacy of his heritage in the light of his new confrontation—the verdict of the textbook, and his professor of the general education requirement in political science.

Taiwan church work grows

Shirley Hildebrand, missionary to Taiwan, reports on the ninth annual conference of the Fellowship of Mennonite churches in Taiwan.

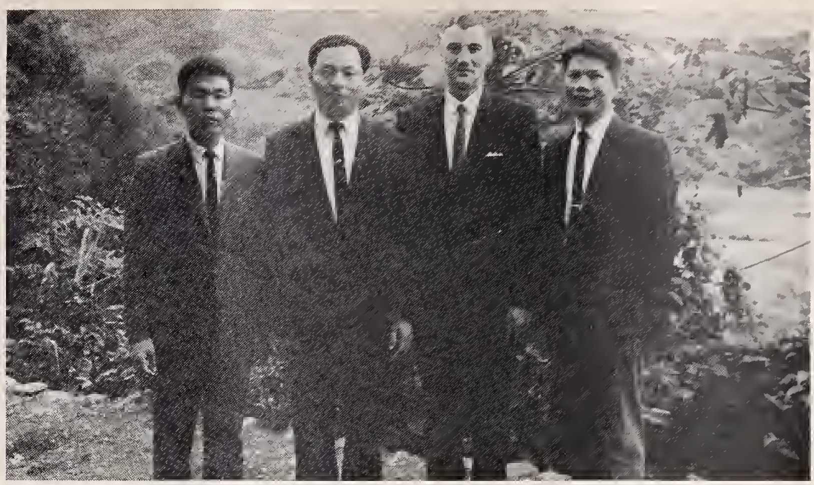
About twenty-seven people, including delegates and pastors from eight Mennonite churches, and missionaries of the General Conference Mission, met in February for the ninth annual conference of the Fellowship of Mennonite Churches in Taiwan. The site this year was Yu Shan Theological Institute, overlooking beautiful Li Yu Tan (Carp Lake) near Hwalien.

About half the delegates came by bus from the west coast, spending all day traveling on the Cross-Island Highway; the rest came from Taipei on the north, or from Hwalien.

Meetings were held in a classroom of the theological institute. For eating and sleeping the delegates climbed a steep path to the students' dormitory, which was vacant while the students (all mountain tribe boys) were on winter vacation. Many remarks were heard on the path, such as, "This is obviously made for mountain people, not for us softened plains people."

The business session of the conference began with reports from the individual churches. Reports showed progress in church membership and activity, as well as in financial support. Two of the churches paid all their own expenses, including the pastor's salary, without any mission subsidy, while four more were able to raise half or more of their own operating expenses. The two churches which still depend largely on mission subsidy are Ta-ya, a small country church, and Chung-ho, which was started about two years ago in a strongly Buddhist suburb of Taipei. Mission subsidies to the churches in 1966 totaled $3000, while total offerings of the churches came to over $5000.

Church reports were followed by reports from the various Fellowship committees and by the Mennonite Christian Hospital. The work of the Fellowship is carried out by the executive committee and by committees for literature, education, and evangelism.



Ong, Tan, Kehler, and Lo make up the new executive committee for the Mennonite churches in Taiwan.

The literature committee is in charge of the Literature Center in Hwalien, the publishing of the monthly church paper *Ma-Na*, and the translating and printing of materials pertaining to Mennonite history and theology. The committee recently completed the translation of the booklet *Finding Faith and Fellowship,* with some adaption for use in Taiwan.

The education committee concerns itself with the selection and guidance of students to be supported by the Fellowship for Bible school or seminary training. It also plans special conferences, retreats, or study conferences for Sunday schoolteachers, young people, or other groups. Last year the first work camp was held for Taiwan youth.

The evangelism committee assists churches in organizing and in locating ministers, appoints new graduates to their place and type of work, plans for the opening of new work and for evangelistic services, and assists and advises missionaries in their placement and work within the framework of the church. During the past year a new work was opened under the leadership of Peter Kehler. Concentrating on the large new housing area on Sung-chiang Road in Taipei, the Kehler family moved into the area and started English classes and, since January, a Sunday evening service in their home. This work is to be carried on as an outreach of the Tatung Church in Taipei. Plans for the coming year include the opening of two new places: one in Taichung as an outreach of the Lin Shen Road Church; the other in Taipei, more directly under the evangelism committee. A small preaching station in Pei-pu near Hwalien is to be continued under the direction of the Meilun church.

Active discussion took place on many matters concerning plans for the coming year. A type of every-home plan was approved for *Ma-Na* whereby each member family will pay half the cost and the church half.

The executive committee budget will be raised through a membership fee from each church, based on 2 percent of the total of all church offerings for the year, plus a set amount per delegate to the annual conference.

The conference also passed a motion to start a fund for the opening of new work, also through a fee based on church membership.

The Meilun church presented a request for help in building a new sanctuary, since their present building has been seriously damaged by white ants. The conference voted on the plan to finance a new building which makes the Meilun church responsible for over 40 percent of the total cost, calls for contributions from other member churches to raise about 9 percent, and requests help from the mission for about half the cost.

The conference reelected Tan Chin-chhiong as chairman. Serving on the executive committee with Tan will be Peter Kehler as vice-chairman, Evangelist Ong Sek-sin as secretary, and Evangelist Lo Kong-chok as treasurer. The term of office for the committees on evangelism, education, and literature was changed to two years. Three Taiwanese brethren and two missionaries were elected to each of these committees. The conference also elected one representative each to the medical board of Mennonite Christian Hospital and to Taiwan Christian Service.

Chemistry-math instructor For Indonesian university

An unusual and outstanding opportunity for a university instructor has come to our attention. This is Salatiga University, Java, Indonesia. This institution is administered by a board of directors appointed by eighteen of the churches which make up the Council of Churches of Indonesia. The executive staff consists of the rector and four deputy directors in the areas of academic, student, administrative, and public relations.

Salatiga University has requested a teacher who has a masters degree in chemistry or mathematics, but who would be able to teach in both subject areas. The student enrollment in 1966 was 1100. There are fifty-four full-time teachers and 107 part-time teachers. The part-time teachers come from several other universities.

The academic program consists of a core curriculum of the Indonesian and the English languages, sociology and anthropology, philosophy, and Christian religion and ethics. The student body is 46.8 percent Protestant, and the remainder is Roman Catholic and Moslem.

For more information write Personnel Services, Mennonite Central Committee.

Words and deeds

Royal A. Neilson, assistant managing director of the California Traffic Safety Foundation, reports that 50 percent of all drivers killed in California traffiic accidents had been drinking and eight out of ten of the victims had been drinking heavily. In reporting to an American Bar Association conference in San Francisco, he said, "I hope I have shot down any misconceptions such as 'the problem is one of social drinking' or 'the drinking driver problem is not a primary one.' Both are false."

Inman and Buhler (Kan.) high school basketball teams both won state championships this year in their respective divisions, Class B and Class A.

Grace Church, St. Catharines, Ont., celebrated its tenth anniversary from Mar. 3 to 5.

Two-year trip to college African comes to Virginia

Of all the students who throng the campus of Eastern Mennonite College in Harrisonburg, Va., Jacob Dagbai is probably the one with the strangest background.

His home used to be in Southern Sudan. When his secondary school, along with many others, was closed down because of the troubles in that country, he decided to see if he could continue his education elsewhere. So he set out to walk to Uganda, a neighboring country.

It took him ten days of hard tramping through dense forest and over the Imatong mountains. He reached Uganda, but it was no resting place. So he went on to Tanzania, still looking for a school that would admit him.

A steamer on Lake Victoria brought him to Mwanza in Tanzania, and when he arrived all he had was a bunch of bananas and fifty cents.

For two years he stayed in a refugee camp. The Christian Council of Tanganyika then awarded him a scholarship so that he could go to Musoma Alliance Secondary School in Tanzania. After two years study he passed the Cambridge School Certificate Examination, and this success was followed by his acceptance for Eastern Mennonite College.

But Jacob Dagbai was still in difficulties: he had no money and, even worse, he had no passport and the Tanzanian government refused to give him one. The next stage in his odyssey, therefore, was to make his way into the Congo where at last he was granted a refugee passport by the United Nations Refugee Commission.

To cover his expenses at Eastern Mennonite College, where he is majoring in social science, the Ecumenical Program for Emergency Action in Africa, which is financed by member churches of the World Council of Churches and administered by the All Africa Christian Conference, made him a grant of $380. The college has given him an International Students Scholarship of $500.

Jacob reached Harrisonburg last fall. The college's dean of men reports that he has adjusted well.

Study of Bible's authority Faith knows God speaks

At a student forum meeting in February, Mennonte Biblical Seminary students shared ideas on the interpretation of the Scriptures.

Three aspects of biblical interpretation were discussed: the Bible as the Word of God; the Bible as authoritative; and the Bible as inspired.

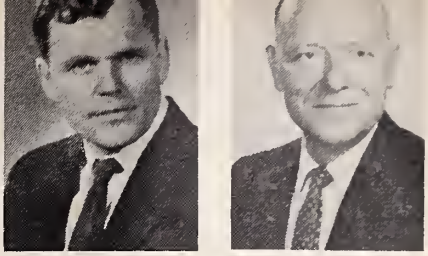
In discussing the Bible as the Word of God, student and faculty participants felt the tension between seeing the Bible as the direct Word of God, and seeing it as human documents which record the work and acts of God. The latter option does not communicate what many students feel and believe about the Scriptures. Is emphasis on the human-ness of the document done to the neglect of the superhuman-ness? Should our view of the Bible not include a combination of both?

Another question was this: How do we know the Scriptures are inspired? Two answers were proposed: there is the internal evidence (within the Bible itself) which makes this claim; it can be seen, when using the Bible with persons in deep need, that there is something divine in the Word itself.

The main portion of the forum discussion centered on the Bible as being authoritative. Questions raised included: If we say that the main aim of the Bible is to show the will of God, how do we know that it does this? Don't we know this only by the authority of the church and tradition —the church has said it does this? What about the Holy Spirit? Does He not convict us of the authority of the Bible?

In what respect is the Bible authoritative? Several possibilities were suggested here: It is authoritative because of my own experience—it has spoken to me. It is authoritative because of the church's experience—it has spoken the will of God to us. There is a subjective element: only by faith do we know God is speaking through the Bible. It is not all subjective: we need someone or a group outside ourselves, for example, the church, to say this is the authentic Word of God.

CHURCH RECORD



Letkemann, Wedel (Workers).

Deaths

Mrs. Sara Althouse, Ebenezer Church, Bluffton, Ohio, was born May 22, 1875, and died Feb. 24.

Johann J. Andres, Rosthern (Sask.) Church, was born July 25, 1873, in New Chortitza, Russia, and died Mar. 23.

John Brandt, First Church, Hillsboro, Kan., was born June 1, 1878, in Russia, and died Mar. 23.

Margaret Braun, Rosthern (Sask.) Church, was born Jan. 21, 1907, and died Mar. 7.

Heinrich T. Claassen, First Church, Beatrice, Neb., was born Nov. 9, 1897, in Marienburg, West Prussia, and died Mar. 27.

Aganete Ediger, 72, Vineland (Ont.) Church died Mar. 30.

Anna Schmidt Franz (Mrs. Peter J.), Alexanderwohl Church, Goessel, Kan., was born Oct. 20, 1884, and died Mar. 23.

Jacob J. Friesen, 64, Vineland (Ont.) Church, died Mar. 31.

Monroe Geiger, St. John Church, Pandora, Ohio, was born May 29, 1893, and died Mar. 29. He was the father of missionaries Treva, Republique de Mali, West Africa; Wallace, Orsay, France; Lois (Mrs. Peter) Voran, Kyushu, Japan; also, Mahlon, Pandora, Ohio; and Wava (Mrs. Harry) Wiens, Mountain Lake, Minn.

Ora I. Huston, 63, peace counselor of the Church of the Brethren, died Mar. 12 of a heart attack. He was a member of the Brethren Service staff since 1948, serving the past eight years as roving "peace evangelist," seeking to cultivate among Brethren a spiritually- and biblically-based peace conviction. From 1946-48, he was executive secretary of the National Service Board for Religious Objectors, Washington, D.C. From 1942-46 he was director and supervisor of Civilian Public Service camps in Arkansas, California, Washington, and Oregon.

Clinton A. Penner, 35, Trinity Church, Hillsboro, Kan., died Mar. 28.

Henry E. Reimer, Alexanderwohl Church, Goessel, Kan., was born May 15, 1898, and died Mar. 26.

Mrs. Katie P. Stahl, Bethany Church, Freeman, S.D., was born Jan. 12, 1896, and died Mar. 15.

Mrs. Helen Schwartz, Alexanderwohl Church, Goessel, Kan., was born Jan. 9, 1883, and died Apr. 1.

Enos Suter, 80, Grace Church, Pandora, Ohio, was born Dec. 23, 1886, and died Mar. 4. He was a charter member of the congregation.

Emelia Wiens, Salem-Zion Church, Freeman, S.D., was born June 20, 1883, and died Mar. 24.

Calendar

Apr. 20-23—Elkhart, Ind., Central District Conference.

Apr. 30—Rural Life Week.

May 4-7—Quakertown, Pa., Eastern District Conference, West Swamp.

May 6-7—Canadian Mennonite Bible College Commencement.

May 18-21—Paso Robles, Calif., Pacific District Conference.

May 28 — Bethel College Commencement.

May 29 — Bluffton College Commencement.

June 2—Mennonite Biblical Seminary Commencement.

June 4—Rosthern Junior College Commencement.

June 15-18 — Henderson, Neb., Northern District Conference.

Aug. 10-16, 1968, Henderson, Neb., General Conference.

Northern

Apr. 23—Henderson, Neb., Bethesda Church, Freeman Junior College choir.

Apr. 23—Mountain Lake, Minn., Gospel Church, program by Sioux City (Iowa) Gospel Mission.

Apr. 30—Mountain Lake, Minn., Bethel Church, Freeman Junior College choir.

Workers

Maurice Kaufman, associate professor of biology at Bluffton College, has been accepted to attend the Summer Institute of Desert Biology at Arizona State University June 19 to July 29. Sponsored by the National Science Foundation, the institution will consist of an ecological study of lizard life in the Sonora Desert in Arizona.

Jacob Letkemann, instructor at Mennonite Collegiate Institute, Gretna, Man., has been appointed to the dual position of general executive secretary of the Conference of Mennonites in Canada and as executive secretary of the Board of Christian Service of the Canadian group. His term begins August 1, at Winnipeg.

David C. Wedel, who has been associated with Southwestern College, Winfield, since 1959 in its development program, has accepted an appointment as associate director of development at Bethel College. In his new position, his particular area of responsibility will be church and alumni relations.

Baptisms

Bethany Church, Freeman, S.D., on Mar. 26: Mrs. Alvin Mudder.

Menno Church, Ritzville, Wash., on Mar. 19: Bill Dyck, Tom Franz, Virginia Franz, Yvonne Franz, Debi Janzen, Larry Kagele, Greg Reimer, Garry Schrag, Juanita Bauer.

Salem Church, Kidron, Ohio, on Mar. 19: Barbara Bixler, Dora Ewing, Ted Gerber, Herbert Himes, Judy Moser, Jolene Wilson.

Trenton (Ohio) Church, on Mar. 19: Teresa Wineberg, Judy Wright, Robin Schubert.

Marriages

Erwin Dyck and *Annie Neufeld,* both of Horse Lake Church, Duck Lake, Sask., on Aug. 21.

Gary Herr, Ebenezer Church, Bluffton, Ohio, and *Julie Klinger,* Methodist Church, Bluffton, Ohio, on Jan. 21.

Russell Hiebert, First Church, Newton, Kan., and *Marcia Jean Krehbiel,* Eden Church, Moundridge, Kan., on Mar. 25.

Leroy James Kaufman, Salem-Zion Church, Freeman, S.D., and *Dawn Crocker,* on Mar. 23.

Terry Reigle, Lafayette, Ohio, and *Francine Diller,* Ebenezer Church, Bluffton, Ohio, on Mar. 18.

LETTERS

Dog and hot dog parable

The following satire was written by Titus Bender, 2437 - 40 Ave., Preston, Miss.

I'm just a yellow and white collie with a problem. You see, I'm a dog-lover because I'm all dog. I'm proud to be a dog, but I have my reservations.

Now, as you know, the secret dream of a dog is to have a master, a family to live with and do things for. I live in such a home. Most dogs do not have such a master. With them it is only a dream—a dream that is fast turning sour. I'll tell you why.

Among us home-dogs we have serious differences. One of these differences centers around our use of the manual. Some say the manual is outdated, and all that counts is life with the master and our fellow dogs. Some of us believe our relationship to the master will suffer unless we pay attention to the manual. We believe this so thoroughly we spend a great deal of time singing about our beliefs. I have met with those who see great value in the manual, and we have organized a Manual Lovers' Dog Club. We've been studying the manual for a long time. We ought to know the master very well by now, but I must confess I am thinking of handing in my resignation to the club.

Let me explain why. The dogs from our area (most of whom are home-dogs) have developed a special undog-like mistrust of a yellow, slant-eyed variety of dog from across the river in a place called Viet. Those dogs are not to be trusted, I am told. Furthermore, they do not live in homes with the master. The time for strong action has come. Our neighborhood has a dog organization called the Pentags, who carry out necessary dirty work. They work out of a five-sided building to the east. Presently they are running a factory, making hot dogs of those yellow, slant-eyed opposers of us good dogs. Our Manual Lovers' Dog Club has a very warm relationship with the Pentags. Some more dog-like dogs wanted to cut down their factory hours. But when the board of directors was up for reelection the Manual Lovers' Dog Club turned out in great numbers, threatening to oust them unless they would increase hot dog production. Result — production increased. To show our goodwill to the dogs of Viet we had vacation for Christmas and then again a month and one-half later. The yellow fools didn't even thank us.

With deep misgivings, I asked a friend from our Manual Lovers' Dog Club whether the warm support of our club for Pentags was proper. "Oh, there is no conflict of interest," he assured me.

"But," I continued, "most of our club either work for the Pentags or are out gathering support for them. Does this meet your approval?"

A sudden suspicion crept into his eyes as he bared his teeth and snarled, "Whose side are you on?"

We dogs living in homes have more food than necessary. So the Pentag Club is storing food for expansion of their organization. To get this needed food and supplies, dogs from across the river must first pass a test of loyalty given by the Pentags. Many members of the Manual Lovers' Dog Club feel the test ought to be tougher so we don't aid the enemy. Meanwhile, we are planning a campaign to get all dogs into a home with a master. Our theme is: A home for every dog. Most of our club feel the Pentags can be of tremendous help

There are all kinds of dog organizations. One is the Anti-Hot Dog Club, who emphasizes that dogs ought to be dog-like toward each other. Some of these are long-haired dogs. They are against dog fights and hot dog factories. They especially dislike the Pentag organization. Our Manual Lovers' Dog Club is furious. We say these long-haired, unwashed dogs do not even have the manual and do not live in homes with the master. The Anti-Hot Dog Club members simply retort, "Any dog knows a dog ought to treat a dog like a dog."

Recently, there was a meeting of all members of the Manual Lovers' Dog Club. We met in—I believe it was Berlin. One of the leaders, especially, caught my eye. He travels a lot and has big meetings. He read the manual—parts of it at least. His friends decided more black and yellow dogs should be gathered into the organization than before, provided they do not criticize the deeply appreciated Pentag organization or become deeply engaged in inter-dog relationship activities.

A few days later who should I see but this same Manual Lovers' Dog Club leader as he happened upon an argument between a Pentag dog and a long-haired one from the Anti-Hot Dog Club. With religious fervor the leader declared, "I'm a neutral. I refuse to get involved in dog politics." Then he embraced the Pentag dog, and growled at the long-haired one.

At the grave

To the Editor: Often in the ritual at the grave services, these words are spoken: "Earth to earth, dust to dust, ashes to ashes, but the soul back to Him Who gave it."

To Him who gave it, simply means soul back to God from whence it came. Therefore, soul being from God is a segment of God.

Soul enters man at birth with the first life-giving breath. Man's soul is God in man. The worldly- or materialistic-minded man may be ignorant of being a child of God, or willfully ignore having soul in his body (the temple wherein soul dwells). Man, therefore, as it were, imprisons soul.

Since soul is a segment of God, soul is never lost nor does soul die.

Man cannot save the soul. When the so-called "soul saver" can but awaken man to the fact and consciousness that he has soul (the God within), then man has the key to unlock the door unto all life and truth and behold the "many mansions in the Father's house."

Man's being conscious that he has soul and is the Father's child, he will want to do his Father's will, realizing God is ever present. "For in him we live, move and have our being."

In doing the Father's will man will attain unto peace profound. *Samuel C. Wittmer, Wayland, Iowa 52654.*

Is there a higher calling?

Motherhood is feeling the warmth of one's own wee baby. It is introducing the infant to love and security. It is guiding a two-year-old past the *no, me!* stage. It is answering the four-year-old's questions about how God started and if He gets to eat anything. Motherhood is being the cushion as a child faces the outside world in the first grade, and through the early school years. It is being a stable guide to the searching teen-ager. It is explaining Dad's decision. Motherhood is loving even when the child is unlovely.

A mother sets the tone for the organization and structure of the home, primarily, because of her psychological nature. The security of a home is important to her. She meets the physical needs of the child even before he is born and continues to do so in the home as the child grows up. She seeks to transfer the security and happiness she receives from God's love, and the love of her husband into a living relationship of a home. She recognizes the responsibility and authority of her husband and helps interpret this to the child.

Phyllis McGinley writes about the "ten or twenty difficult and demanding years," of motherhood. She views these years as the time to "soothe and support and sustain and stimulate husbands and sons. . . . We crave light and warmth in this century," she writes (*Sixpence in Her Shoe*). Mothers can provide it in the home. Remaining patient in the face of continual demands challenges the best of mothers.

A child needs to be considered as an individual. No one is in a better position to do this than the mother who has brought the child into the world. The mother's role is to help prepare each child to live successfully and happily in the family setting and in the world. She does not teach her children to lean on her but, rather, helps them to develop confidence so that leaning is unnecessary. Praising litte successes goes a long way toward this end.

A child needs someone to take time to listen to him. It takes time to keep lines of communication open between parents and children, in childhood and on through adolescence, but it pays off. Healthy communication cannot begin when an individual becomes a teen and needs so desperately to communicate. It must be developed in the early years. A mother's manner invites sharing.

The burden of discipline frequently falls on the mother because she is with the child more. She will, in cooperation with her husband, recognize the importance of consistent discipline in a child's life. It gives the child security. It shows him that his parents care enough for him to prevent problems and to deal with misbehavior. Friendly, but firm, controls help a child develop respect for his parents and self-discipline and responsibility in himself. Ruth Stran, PhD, a recognized authority on gifted children, supports this. "Firm adherence to responsible standards is part of a parent's loving care."

Attitudes to one's lifework are formed early in life. A mother plays a great part, in interpreting the attitude she has toward her work and the attitude her husband has toward his work. The goals will be sensed by the child. Is the parents' main concern salary and status, or is it doing God's will in the best way they can?

The chief calling in a Christian mother's life is to be an example of Christ and to show the way to God. Daily experiences will tell a child a great deal about the parents' relationship to God.

Many goals and challenges face a mother. Helen Good Brenneman combines them beautifully in *Meditations for the New Mother*: "In our children we have an opportunity to live again, for the child is a preserver of our life values; thus may we strive for the highest goals in life. . . . At all ages he needs to feel he is wanted and loved, not so much because of his being good, but because he is himself . . . . Although God has bountifully blessed us with a natural love for our babies, we need to learn to express the love meaningfully to the child. Giving installment love takes time, thought, and patience. . . . But the confidence our children have in us and the companionship they share with us will be well worth all the time and energy we invest in demonstrating to them how much we love them" (Mennonite Publishing House, Scottdale, Pa.).

May we realize the responsibility of motherhood and, with God as our guide, face the challenge.

Lois Franz Bartel

This page supplied by the Women's Missionary Association.

Hey, Mom, we're home

A shuffle of feet, the slam of a door,
I've heard this sound many times before.
Yet, of this noise I never weary,
For with it comes a very cheery
"Hey, Mom, we're home!"

When home sometimes becomes a riot,
I may long for peace and quiet.
Yet when all day they've been away,
I'm very glad to hear them say,
"Hey, Mom, we're home!"

When I reach my home up yonder,
May I never have to wonder
If my children too have found the way.
Please, dear God, once more let me
hear them say,
"Hey, Mom, we're home!"

—*Mrs. Roman Liechty*

He Chose Islam

Kenneth Scott Latourette

APRIL 12 MARKED THE centennial of the birth of Samuel Marinus Zwemer. Because he gave himself as a missionary to the Moslems, his friends smilingly—and fittingly—called him Samuel *Moslem* Zwemer.

He was one of that remarkable galaxy who late in the nineteenth and in the fore part of the twentieth century led the Protestant world mission in a new era. They strove, with striking success, to give reality to the watchword of the Student Volunteer Movement for Foreign Missions: "the evangelization of the world in this generation."

That movement, arising in the United States at a summer conference in 1886 under the direction of Dwight L. Moody, spread to Canada, the British Isles, the Continent of Europe, Australia, and New Zealand. Under its impulse thousands of Christian youth went to Asia and its fringing islands, Africa, Madagascar, and Latin America.

The decades witnessed the heyday of Western colonialism and imperialism. Conscious of the doors opened to the unevangelized millions heretofore inaccessible to the heralds of the faith, these young people sought to carry the gospel to them and to help shape the incipient cultural revolutions brought by the impact of Western civilization.

Zwemer chose, for his share in that amazing adventure, Islam, the religion which was—and still is—the most resistant to the gospel. The full reach of his vision did not come at once. His parents were immigrants from Holland. He was one of fifteen children.

Reared in Michigan in the manse of the Dutch Reformed Church, unknown to himself until later, his mother had early dedicated him to the Christian ministry. As was natural for one of that background, he went to Hope College and to the theological seminary of his church in New Brunswick. In his seminary days he joined with a fellow student in organizing a missionary fellowship.

In 1890, at the age of twenty-three, he was sent, unmarried, under assignment of his church, to that supremely difficult mission field, Arabia. There he first made his residence at Basrah, in the present Iraq, sixty miles north of the Persian Gulf. Six years later he married a nurse under appointment of the Church Missionary Society. Meantime, he had moved his station to Bahrein, only dimly aware of the subterranean oil which was eventually to bring wealth to that island. He held street evangelistic meetings, met individuals, and supervised colporteurs of the American Bible Society.

Jerusalem—a holy city for Christians and also for Islam.

For twenty-two years Zwemer's base was Arabia. He learned Arabic, became a specialist on Islam, and travelled in various parts of that vast

YOUTH

subcontinent. With an urge for writing and gifts in literary, as well as spoken expression, he early began producing books, chiefly on Arabia and Islam. On his furloughs he spoke in churches, to religious gatherings, and to student assemblies. He became the first candidate secretary of the Student Volunteer Movement. John R. Mott, chairman of the executive committee of that movement, frequently enlisted him for its programs and for other gatherings. He had marked ability in raising money and recruiting personnel for the Arabian mission. For years, a Southern woman paid his salary.

While still counting Arabia as his home, Zwemer wrote prodigiously. Among his many books of that period are *Arabia, the Cradle of Islam, The Moslem Doctrine of God, The Unoccupied Mission Fields,* and *Raymund Lull.* Raymund Lull, the great medieval promoter of missions to Moslems, fascinated him, and Zwemer named his only son for him.

In 1913, Zwemer transferred his residence to Cairo. As the intellectual capital of the Moslem world and on main lines of travel, Cairo gave him opportunity to broaden his outreach to all Islam. To acquire personal familiarity with its main centers, he traveled in India, Africa, the East Indies, and in Northwest China.

He organized and chaired the first and second Protestant missionary conferences on Islam, in Cairo and Lucknow. After the World Missionary Conference in Edinburgh (1910), he founded and edited the *Moslem World,* a quarterly journal.

He furthered the production and circulation of literature to, and in behalf of, Moslems. To that end he founded the Christian Literature Society for Moslems and through it distributed a quarter of a million dollars worth of Christian books and tracts. At his initiative, a new building for the Nile Mission Press was made possible by a gift of $10,000 from Mrs. Nettie McCormick of Chicago. Again and again he spoke at missionary gatherings in Great Britain and the United States. Because of his familiarity with Dutch through his family background, he was frequently on the platform in the East Indies and South Africa. Before the meeting of the International Missionary Council on work with Moslems planned by Mott, Zwemer led conferences across North Africa. After that meeting he and his wife reported on it to missionaries to Moslems at a conference in Baghdad at which he presided.

In 1929, Zwemer became professor of missions in Princeton Theological Seminary and continued in that chair until the age of seventy brought the emeritus status. There he interested prospective pastors in the world mission, helped to prepare missionaries, and continued to write. While in that post he produced a major work on *The Origin of Religion.*

For Zwemer, becoming emeritus did not mean retirement. He moved to New York City. From there he lectured and wrote, and edited for the Christian Literature Society.

Theologically, Zwemer was frankly conservative. He had no doubt of the deity, incarnation, and resurrection of Christ. The book of his which is said to have had the largest circulation was *The Glory of the Cross.* In a widely read volume he flatly came out for *Christianity the Final Religion.* He wrote on Islam in many of its phases —including *The Influence of Animism on Islam* and *Al Ghazali, a Moslem Mystic.* Yet in *Mohammed or Christ* he made it abundantly clear where his convictions and message lay.

Zwemer was a forceful speaker, pungent, and with an apt phrase to give point to his message. He had a robust sense of humor and an endless supply of stories. He was gifted with seemingly inexhaustible physical and nervous energy. Highly emotional, he never seemed to be fatigued by his outpouring of himself in speech or conference. Characteristically, his terminal illness began after he had made three addresses in one day at a student gathering. Death came suddenly and quietly on April 2, 1952, ten days before his eighty-fifth anniversary. He was a profound believer in prayer, both for guidance and strength for himself and in intercession for others.

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*Supplemental reading for the Sunday school lesson of Apr. 23, "The Power of Faith."

COVER

An Arab refugee family—part of Islam: "Zwemer chose, for his share in that amazing adventure, Islam, the religion which was—and still is—most resistant to the gospel."

CONTRIBUTORS

Walter Klaassen is chaplain and professor of religious knowledge at Conrad Grebel College, Waterloo, Ont. His article in this issue and the ones to follow in the next several weeks are adapted from a series of messages delivered at Goshen College in Februarry 1966.

Mildred Bender, Preston, Miss. 39354, teaches English at the Indian Affairs High School in Pearl River, near Philadelphia, Miss.

Kenneth Scott Latourette is professor emeritus of missions and oriental history at Yale University. He is the author of many books on the missionary work of the church.

CREDITS

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722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681. John Ewert, Freeman, S. D. 57029. J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

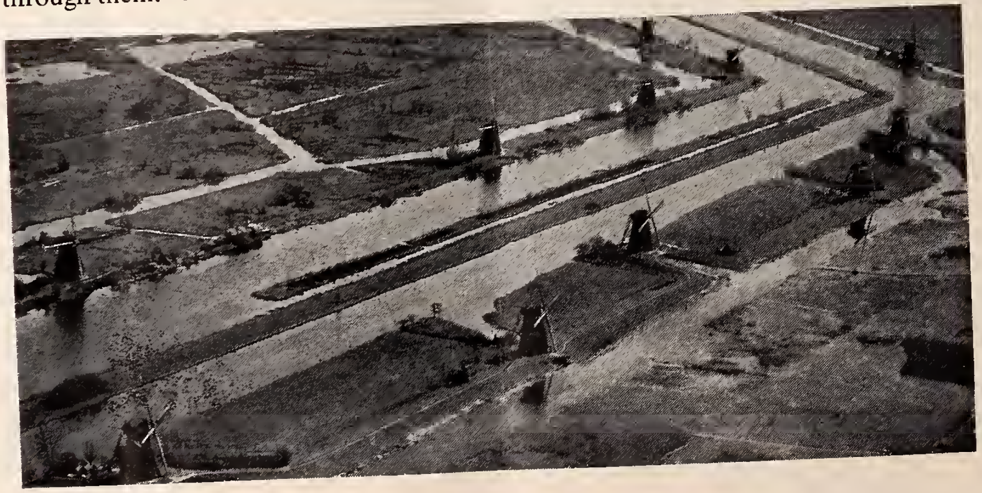
AFTER THE PENTECOST experience of the Holy Spirit, we read in the Acts of the Apostles that the disciples had an immediate encounter with their material possessions. Says the record: "And fear came upon every soul; and many wonders and signs were done through the apostles. And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need" (Acts 2:43-45).

Fifteen hundred Mennonites from North America will go to Amsterdam in July to study the witness of the Holy Spirit. If the Holy Spirit speaks to us, He will certainly have something to say to a group of Christians who are rich enough to spend a million dollars on the Mennonite World Conference. Yes, it has been a long way from Jerusalem 30 A.D. to Amsterdam 1967, but the God who spoke to the poor disciples in the days of the Roman Empire will certainly have much the same to impart to wealthy Christians in the years of the spreading American world society.

We believe in the value of this meeting of the Mennonite brotherhood. It would be a mistake to try to measure its worth in dollars or even in guilders. The separated members of the body of Christ need to confront each other because God most often speaks to us through others.

And Amsterdam is a good place to go to listen for the Dutch Mennonites were among the earliest of our family to meet the affluent society. Many Mennonite merchants entered fully into the building of the Netherlands. It was a mixed blessing for the church. Some may even feel that the church lost more than it gained and that the battle was lost. We need not pass judgment. The testimony of the church that had this experience is what we need.

If we hear God saying little on this subject to us, can we believe that the Holy Spirit has spoken to us? The corporate and individual wealth of the American and European churches and its members is a most urgent problem in 1967. And we need to face the fact that we are wealthy. But to be sure, let us address the question to our brethren in Latin America, Africa, and Asia. God may well choose to speak through them. AMSTERDAM PREVIEW—II



OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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DRINKING FOUNTAIN

Urbane Peachey

Do You Have What It Takes to Be a Paxman?

WHAT IS A Paxman?

Is he the well-motivated, peace-loving young man commonly supposed?

What does he do without his girl friend for two or three years?

Is he prepared to leave father and mother?

Is it wise for him to take time out from his education or employment?

Is his work a valid alternative to the work of the Green Berets in Vietnam?

A Pax assignment opens into a new world. Many cozy social patterns have to be left behind. Perhaps, for the first time, the boy becomes a man. He is on his own! It is a long way from the protection of the Pennsylvania Dutch countryside or the Mennonite community on the prairies to the raw life of a Vietnamese refugee camp or an Algerian village.

The Paxman scarcely understands his own Anabaptist heritage, but he must still try to appreciate totally different religions — Islam, Hinduism, Buddhism, or animism. He has only read about revolution and thinks vaguely of political conflict, but suddenly he finds himself in the midst of a flaming economic, social, and political upheaval.

He tries to communicate with this new world. Although he learns to speak the language reasonably well, the gap between two cultures hampers communication. The typical volunteer fails to see the gap between himself and the people he serves.

The difference between a scientifically-operated Kansas farm and a Congolese hoe-tilled plot is more than method. Agricultural missionary Fremont Regier says of the Congo that it is difficult to carry on loan assistance, for example, because people simply line up for money without comprehending the principle on which a loan operates. Property—land and cattle—is shared within the family and clan. Thus, an individual's profits become the property of many.

The area in which Regier works has many fishponds. Fish are often "stolen" from an individual owner because of this wider understanding of property. The ability of a volunteer to serve with personal satisfaction corresponds with his ability to perceive some of these differences.

Volunteers in this kind of situation learn to adapt in an amazing way. Paxmen have a tremendous capacity to bend and stretch. The need for preparation, however, is self-evident.

Experience has shown that many of the difficulties faced in living abroad lie within the individual himself and even emerge out of his past. "Problems within may have troubled the volunteer to a certain degree at home, but abroad they may become accentuated or much harder to cope with," says Mottram Torre in a book published by the World Federation for Mental Health.

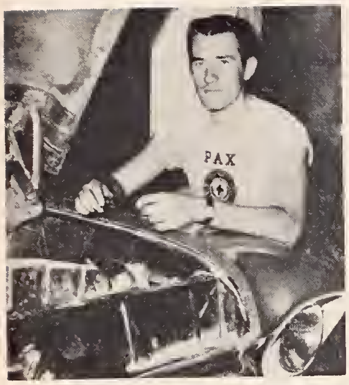
For example, a Paxman's home and community environment can be his greatest resource, or it can contribute to his problems. Tension between father and mother or between the Paxman and his parents has been a significant contributor to problems of adjustment in overseas work. If the Paxman looks on his father as domineering and authoritarian, he can easily transfer that image to his work supervisor and treat him with corresponding hostility.

Each case is different, of course, and deductions must be made cautiously. It is clear, however, that a Paxman is a poor risk if he fails to resolve relational problems at home.

A rural background is important for agricultural- and community-development work. Coming from a farm gives a Paxman the practical orientation that is necessary in the developing areas of the world. Initiative and inventiveness are desirable qualities. Experience in 4-H clubs and Future Farmers of America, home-farm responsibility with livestock and crops, carpentry and mechanical skills, and academic training in agriculture are major resources that a Paxman can apply effectively.

He is to be a leader socially, as well as in the application of his skills. Although he is a member of a team and must be willing to work under general supervision, he must also ac-

Paxmen lay blocks and a farmer in India clears an irrigation ditch: "He [the Paxman] tries to communicate with his new world. Although he learns to speak the language reasonably well, the gap between two cultures hampers communication."



cept responsibility for a segment of the project. He works alongside the people of the country, leading them and assisting with their training. He must lead on the basis of the needs felt by his national associates, rather than simply on the basis of efforts that would be personally profitable to him, or characteristic of our private enterprise economy.

A Paxman must go to his project with the determination to learn the language. Most assignments are preceded by three or more months of language study. This is a lonely departure from the familiar.

Two fellows arrived in the town where they were to take language study. In their hands, they clutched their new home address, unable to speak a word of French in a town where no one could speak English.

Although some college is desirable background for a Paxman, this is no guarantee of emotional, social, and spiritual readiness for an assignment. Knowledge of the id, libido, and ego, may be an indication of good academic comprehension, but it offers little assurance that the student has learned how to cut into life when he is under pressure.

He wants to be called a Paxman not a Paxboy. Sometimes he is made to feel like an errand boy, especially if most of his American colleagues are older and more experienced than he, or if the supervisor treats him merely as a helper.

On the other hand, a Paxman tends to evaluate his contribution only in terms of the specific task in which he is involved, failing to recognize that he is part of a larger continuous effort. He needs help to understand the total effort and the manner in which his work contributes to it. He may have a tendency to attach his ego to his own accomplishments and to the project of which he is a part. If his work is routine or if the results are intangible, he tends to feel that what he is doing is not worthwhile.

A Paxman is at his best in those projects where he carries substantial responsibility. This may involve supervising national personnel, training others to do what he is doing, or simply sparking a new project or idea which is later carried on under national leadership.

The most successful Paxman has a venturesome spirit, a capacity to cope with the unexpected and the unplanned. Without this quality, a Paxman would become chronically discouraged in many of the unstructured and raw assignments where he must serve.

Vern Preheim, associate director of overseas services for the Mennonite Central Committee says, "There is often a real display of courage even though the plan of work may not be fully worked out. This can, however, lead to undue risk, or failure to take proper precautions.

The Paxman's role requires additional clarification. Programs can generally not be built around the Paxman. He is a complementing resource, and does not supplant anything being attempted by the agency for which he is working; nor does he replace nationals. He makes it possible for the church to diversify its ministry and thus to be more complete in its total witness. The Paxman provides for an extension of the church's ministry because, very often, he is able to live with, and for, the people to a greater extent than other older, established expatriates.

In Greece, for example, the Paxman's down-to-earth approach enables him to get closer to the Greek villager than the educated and more sophisticated government agricutural officer. Conversely, the untrained Paxman has difficulty communicating with the specialized agricultural officer. This underscores the importance of a diversified team.

A Paxman is often considered a right-hand man, an assistant to the director or a project leader. This description of a Paxman was given by an MCC director: "Here's a man. He can take responsibility, knows how to manage, can work with others, is creative, and is not afraid to jump in and get his feet wet. He is a tremendous right-hand man."

He commented about another Paxman, "His judgment needs maturing, but he is not afraid to state what he believes."

About a third volunteer he said, "He is not at all cooperative and does not share in the responsibility. He is very immature and looks out only for himself."

His evaluation of still another Paxman was, "I didn't know what to expect from this fellow because he seemed to be rather independent, but he's great. He does, willingly, what is asked of him, takes initiative in seeing things through, is enthusiastic about his work."

The picture is a mixed one and it must be so presented in order to be realistic. Nevertheless, in the international ministry of our church, the role of the Paxman cannot be substituted. It is my feeling that if our churches and homes are aware of the expectations, high-quality candidates can be encouraged to step forward.

What happens to a young fellow who goes overseas for two or three years under Pax? Very likely, he'll come back with a hatful of new ideas. Sometimes this causes parents and others some anxieties. Somehow, the Paxman doesn't come back and pick up where he left off. Why should he?

Let's say he was twenty when he left. He returns at twenty-three. His brother may have completed college and married in the same period of time. It is ridiculous to expect the stay-at-home brother to go back and pick up where he began three years ago. But when a volunteer leaves the country for three years, his friends' and family's mental image and expectations of him stall.

A cider-making project in Greece. (On the opposite page: other scenes of Paxmen at work.)

It is necessary to become reacquainted when he returns. He should not be expected to come back and become youth group president again. Of course, it will take him a while to decide whether he will date Mary or Susan. Furthermore, he has postponed many goals during this time—education, vocation, marriage, and a variety of personal interests. He's got to get priorities in line again and marriage may not be as important to him as it is to the family.

In the meantime, the embarrassed parents, aunts, and old friends make it rather awkward for him, trying to squeeze him into the old molds into which people are supposed to fit. Perhaps it is not too surprising that occasionally a Paxman resorts to what appears to be antisocial behavior. It is safer that way because, then, he has a bit more seclusion.

A Paxman is raw material under pressure. Gradually a new person evolves, through trial and error and through the selection and discarding of traits and viewpoints. The early twenties is an unusual time for the fellow back home as well as the Paxman. They are both engaged in the process of becoming men. The "self" is becoming defined.

In the case of the Paxman, development and expression of personality and world-view has accelerated. Radically different horizons come into view. He is faced with new decisions and commitments which have long-range character and vocational implications. That decision is sacred and requires sympathetic response. The continuing interest and support of the church, home, and community are important to the Paxman's development. Too often, his relationship to his home congregation is nominal, both during and after Pax.

The Paxman also has a responsibility to readjust to the back-home people. He must be careful lest he feels hurt because his illusions of grandeur and importance do not go on being fulfilled after the first week at home. Yes, it is wonderful to contemplate the important thoughts others may have of the Paxman as he comes rolling home on a big Pan American jet, but a Paxman can't play at an airport all his life.

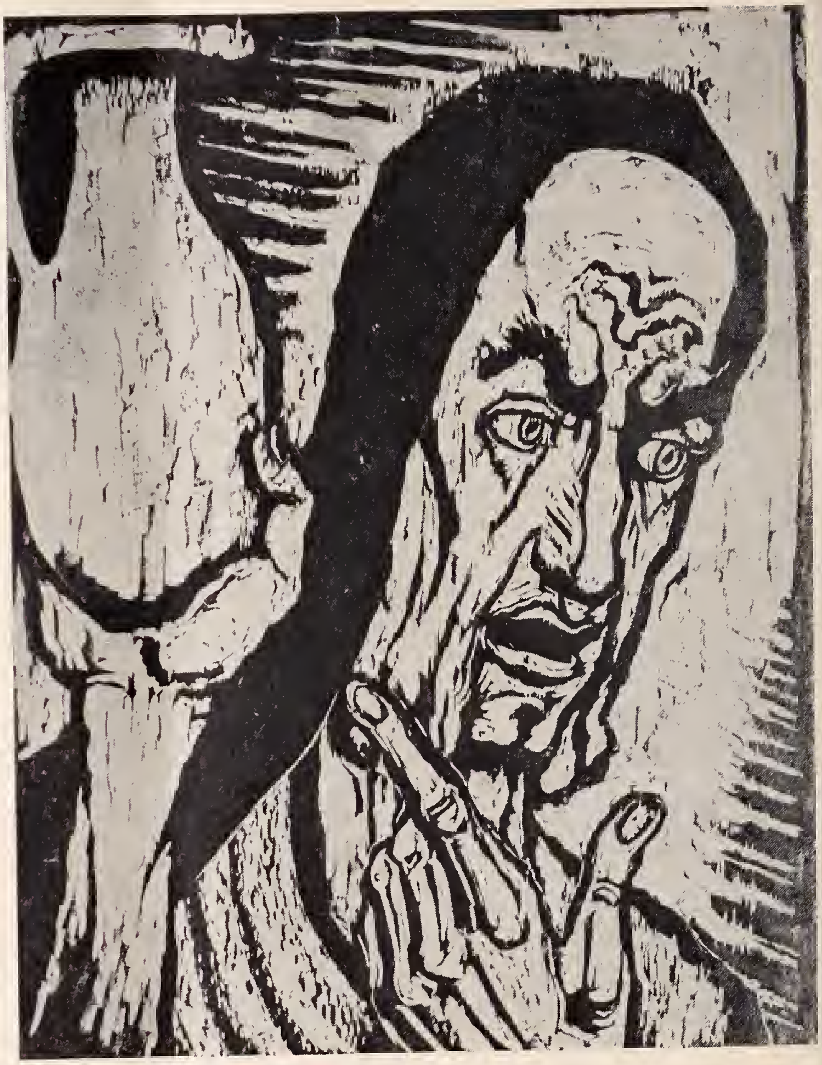
The church entrusts a great deal to the Paxman. It depends on him to demonstrate practical aspects of reconciliation in the open conflict of Vietnam and in the centuries-old cleavages between peoples and nations. It anticipates moral excellence in places where the Paxman is offered the wife or daughter of a villager. It anticipates conscientious fulfillment of the tasks given him. The homes, churches, and schools from which these men come must be told again about the spiritual, emotional, social, and physical preparation required for the rigorous buffeting which these young men must undergo. Given this preparation, let the Paxman be sent out with confidence, for he is a man worthy of support.

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Seeing Is Believing

Acts 4:20—"We cannot but speak of what we have seen and heard."

Walter Klaassen



"The Prophet" by Jacob Steinhardt

Biblical faith may be defined as a man's complete trust in, and dependence upon, God without the benefit of external proof. God's Word is dependable and His good purposes will prevail.

Religious unbelief is refusing to live without concrete, external proof, and the constructing of one's own proof in the form of cult or dogma. This is idolatry. In the Bible, the opposite of faith is not doubt—that is part of the struggle of faith—but idolatry or unbelief.

The faith of the Old Testament Hebrews was, seen in the context of the religious scene of the ancient Near East, unique. The Hebrew people were given a much more difficult faith assignment than the one that even we have been given. We are living in the wake of a long period in which Christianity and civilization were the same thing. We are troubled today more by a thoughtless acceptance of Christian assumptions than by their careful rejection.

Israel in ancient times was like a tubful of fresh water on a heaving salt ocean of paganism. That the sea splashed in here and there is true enough, and that sometimes the fresh water was only a shallow layer at the bottom of a tub filled with salt water is an undeniable historical fact. That the fresh water did not disappear entirely is surely a miracle.

I want to talk a little about the composition of the fresh water by comparison with the salt.

Hebrew faith, whatever its beginnings, was given its unique shape by Moses in the desert. The main lines of it are clear enough. Basic is faith in Yahweh who revealed himself to them in the escape from Egypt, and who gave them His law by His servant Moses. He is an invisible God and He is one God, and one of the commandments is meant to underscore this. "You shall not make yourself any graven image."

He is the God of the whole earth and all that happens is His doing. He has chosen these people for himself and they have agreed to be His. It is an austere faith with none of the color and glitter of the pagan religions of Egypt and Canaan.

It is a faith suited to the harsh realities of the wilderness life. But the desert is only a temporary home; they are en route to a land of milk and honey. And they finally cross the Jordan and make the land their own. And when they have time to look around they see the land full of centers for religious activity, shrines "on every high hill and under every green tree" as the Hebrew historians put it. This was different from their lowly portable little tent shrine, containing the barest minimum of furniture.

Not only that, but it occurred to them soon enough to question the validity of assuming that their unseen, invisible Yahweh had come with them into this land over the Jordan. Did He have the wherewithal to deal with an agricultural situation? He was fine for the shepherd nomad, but what about the farmer? Yahweh could raise sheep, but could He grow corn? These Canaanites were farmers; wouldn't they know what was religiously right in their situation and culture?

What was this religion which they were tempted to substitute for their faith in Yahweh their invisible King? The religions contemporary with ancient Israel were, without exception, natural religions. Human life and reality were seen in terms of nature, and the aim of the man holding this world-view was to achieve an integrated harmony with the forces of nature on which man depended completely for survival. The life of the gods was, therefore, nothing but the life of nature in its ever-recurring cycle into which man had to fit himself.

In other words, the Canaanite gods seemed to be ideally suited to an agrarian culture. The festivals and the cult were all geared to keeping the cycle of life in field and flock and family going. And the details of it were all worked out, too.

The Old Testament scholar, G. E. Wright, describes it as follows: "Basic . . . was the conception of sympathetic magic. . . . Man acted ritually, taking on the form or identity of the gods. By acting out the divine events mimetically, man, by a willed exercise, achieved what he desired, security and integration within nature. Like produces like; man, in a drama taking the part of a god, became that god temporarily, and his actions became the actions of the god. He thus created anew the orderly world in the battle against chaos, and he secured the revival of nature in spring and fall" (The Faith of Israel, *Interpreters Bible,* I, 377).

The powers of fertility were, it was believed, set in motion by the sexual union of the god and his consort, in Canaan, by Baal and Mrs. Baal. To bring about this divine union, the worshipers at the shrines entered into sexual union with priests and priestesses. This and other rites were a direct, concrete, visible means of keeping the world cycle going. It was a ready means of compelling the gods to give what they had to give.

This, the newly arrived Hebrews, and, indeed, their children for generations to come, saw, and they compared it to their own faith. Yahweh was not a natural god. He was one god and had no wife. He was known not so much in the phenomena of nature and natural processes as in historical events, unrepeatable, and actually involving only the people there at the time. Although it was true that each Israelite was a part of these events because of the Exodus and Sinai, still those were events in the past. And what went on at the shrines was so relevant, so much tied to the day-to-day life. Holding to faith in Yahweh meant, simply, depending on Him to send rain and growth; there was no way in which He could be coerced; at the shrines one could actually do something about it. And the farther away one was from the national shrine of Yahweh, the greater was the temptation to ensure one's livelihood by worshipping at other shrines while honestly trying to hold, also, to the ancestral faith.

It was no deliberate cynical disregard for Yahweh and the Mosaic faith that drove most Israelites to the groves of Baal. They were ordinary people, who made their decisions in the light of daily needs. Nor did they cease to regard Yahweh as God. The eighth- and sixth-century prophets saw this and when they thundered their condemnations they were the hardest on the leaders; the mass of "the people perish for lack of knowledge." The prophets called Hebrew idolatry stupid, senseless, incomprehensible. Idolatry it is, but even the dour prophets agree that there are mitigating circumstances.

What was the main reason for this religious unbelief, this idolatry? The way of faith is almost unbearably hard for man. It was the yearning not to believe, to trust and wait, but to see and then believe. To live without visible supports is hard, especially so when visible supports are offered all around at bargain rates, practically for the taking.

And the way of faith did not improve for Israel. When Hebrew worship had been centered in Jerusalem, and when the Davidic dynasty had become a sign of God's presence in Israel, people fastened on temple and Davidic king as external proofs that God would always save Jerusalem from its enemies. And later still, it was the book of the law and an unblemished pedigree that became clear and unambiguous proofs of Yahweh's reality and favor.

All of this happened to the Hebrews because they were human, not because they were Hebrews, for their experience is our experience. The pieces of their jigsaw puzzle may have been arranged somewhat differently from ours, but the general picture is the same.

How hard we work at apologies for our faith! While these are good and necessary they easily become a substitute for faith.

How we seek to accommodate ourselves to the scientific thought-patterns of our day, and, thereby, often sacrifice the freedom of faith!

How we cling to the religious institutions we construct and erect until they become ends in themselves!

How insistent we are on orthodoxy according to some norm we consider to be absolute, and our carefully constructed systems become our certainty, making faith unnecessary!

Our way of resorting to religious unbelief is not as lurid as was that of the early Hebrews, but the effects are exactly the same as we do our best to domesticate the Lord God and make Him serve our purposes, rather than making ourselves available always to serve His purposes. We want to keep a hand on the controls and arrange life in a way that panders to our security.

We, too, would like to see and then believe. That is what Thomas asked for, but Jesus said to him, and this expresses the conviction of the Christian way, "Happy are those who have not seen, but still believe."

NEWS

Evangelicals claim social concerns

Malcolm Wenger, mission secretary for North America, wrote the following report on the Los Angeles convention of the National Association of Evangelicals, Apr. 4-6.

"Recognizing the special obligation . . . to disciple people of the world," the National Association of Evangelicals in its annual meeting pledged itself "to this priority task of world evangelism."

Although the NAE has a commission charged with responsibility for evangelism and spiritual life, an emphasis on evangelism was evident at many points in its April convention.

The Christian is engaged in a threefold mission of "evangelism to salvation, evangelism to holiness, and of evangelism supported by service," according to its Twenty-fifth Anniversary Manifesto. The statement says, "While giving primacy to the saving power of the gospel in the life of the individual, evangelicals, in their best tradition, have a deep concern for social action and amelioration of the ills of the community." Evangelism then must be a ministry of the whole gospel to the whole man.

"In those early years of NAE we were frequently accused of having little or no social concern and without doubt this was often true," said General Director Clyde W. Taylor. "As evangelicals we have, I believe, a new awareness that spiritual regeneration is not an end in itself. It is the beginning of a life of involvement with God through Jesus Christ. It is the beginning of a life of involvement with our fellowmen at every level—with a new dynamic."

He added, "We are also concerned that a full-orbed Christian life will include involvement in the world in which we live—rather than a monastic seclusion from it.

"We repudiate the idea, however, that every Christian must march on Selma. A one-time demonstration is not enough. We must know and love people—for who they are—as persons. A continuing demonstration of the love of God in and through us will bear, I believe, far greater fruits."

"As traditionalists," said Vernon Grounds in a paper on the nature of evangelism, "we have been long on verbalism and far too short on activism. Let us confess it; and confessing our failure, confess, too, that our words about Jesus Christ have sometimes been rendered ineffectual because they were not verified by works of Christlike compassion."

But after acknowledging the validity of some of the current criticisms of evangelical evangelism, Grounds affirmed the distinction between a personal conversion experience and a change of social attitudes. Personal conversion minimized in the practice of evangelism is liable to be "little more than a baptized humanitarianism minus any distinctively New Testament content."

Although Negro attendance at the convention was only a little better than that experienced at a Mennonite general conference, there was considerable attention given to the Christian responsibility on the race issue at the convention.

"How much suffering have we done in behalf of our Negro brethren who are trapped in the ghettoes of our city?" Dr. Rufus Jones, NAE president asked the 1000 delegates. "Evangelicalism must not be content to stop with an insistence on personal holiness. We must go on to demonstrate concern for our neighbor."

"Too long has the church stood silent, unwilling to speak on racism," charged Dr. Howard Jones, a Negro and associate evangelist of the Billy Graham Evangelistic Association. "Having slept through a revolution the church woke up to find themselves unable to cast out the demons of prejudice." Evangelicals have evaded the racial problem, leaving it to society to solve. Liberals have shown much more love and concern. The church must share much of the blame for much of the hatred and bitterness in this country.

What can be done? "The Christian church must be cleansed from race prejudice and filled with the love of God," Jones answered. He called for more contact between Negro and white Christians for prayer, dialogue, shared worship, and common action to evangelize the Negro masses. "I am convinced that the task is beyond the wisdom and strength of men but I have confidence in the power of the Holy Spirit."

Although words such as those of Jaymes Morgan, "Evangelicals must pursue the goals of social righteousness by Christian social action," were characteristic of many presentations, G. Aiken Taylor, editor of the *Presbyterian Journal,* warned that defining the church only in terms of *doing* and *mission* and not *being* is a modern heresy.

"In its extreme form," said Taylor, "this view identifies the church with revolution. It calls on Christians to demonstrate, boycott, and even picket in the attainment of goals by economic and political pressures in order to be the church."

In contrast, Taylor described the true view of the church as a company of those who were once aliens from God but are no longer. "This church," he said, "is in the world but not of the world. Its mission is to win to Jesus Christ out of the world . . . those whom the Lord God would call to be His saints."

Situation ethics and the new morality were considered by the commissions on education and theology. "Situation ethics is capturing the college campus," said Phillip Hook of Wheaton College. He acknowledged the importance of motive in making ethical decisions, a point stressed by spokesmen of situation ethics, but found fault with their concept of love. "Love," Hook said, "reduces to an impossible relativism apart from reference to God's truth."

Citing instances of the current sexual revolt on college and university campuses, Hook pointed out the inadequacy of any situational ethic which fails to take into account the consequences of an act. Acts, he stressed, cannot be limited to a single situation.

On the question of Christian unity the convention celebrated its twenty-five years of "cooperation without compromise" in the adoption of a Twenty-fifth Anniversary Covenant." The covenant reiterated the desire of delegates from nearly forty denominations to strengthen the ties that have united conservative Christians in fellowship and in many forms of service. Christians from the Calvinist, Arminian, Wesleyan, Anabaptist, and charismatic traditions are included in the membership of over two and a half million.

Looking across the fence at the ten Protestant denominations involved in the Consultation on Church Union, G. Aiken Taylor was less enthusiastic. Fearing that the COCU plan is seeking a visible manifestation of unity without a corresponding unity of faith he said, "The evangelical Christian cannot see any benefit to be derived from the organic merger of churches which outweighs the doctrinal compromises necessary to achieve such merger."

A committee of fifteen evangelical scholars is proceeding with plans for a new English translation of the Scriptures. Stephen Paine of Houghton College said the committee feels "the working future of the English Bible lies with a modern English version and not with the Authorized Version, despite the admitted beauties of the latter."

In spite of the growing use of the Revised Standard Version among evangelicals and a recognition that it is the best present option as a translation for general use, it was felt that its faults were serious enough to warrant work on a new translation.

Though a number of translations by evangelicals have been made, it was the consensus of the committee that none evidenced "the needed combination of careful scholarship with vigorous and repeated self-criticism and editorial discipline, as well as care to maintain constant liaison with those evangelical groups who should be the natural users of such a translation."

Among the resolutions approved by the delegates was one on military and alternate service. In it the convention "affirmed its love and support of all those Christian brethren who oppose war and participation in military service upon scriptural grounds." It pledged support of "all lawful guarantees provided for conscientious objectors who, on account of their 'religious training and belief' feel they cannot serve in the armed forces and accept alternative service instead."

But the resolution "viewed with alarm" recent actions by church bodies calling for "extensive relaxation of the Selective Service laws" governing conscientious objectors. In particular, it opposed efforts to support those who reject "any particular war or particular act of war" without reference to religious conviction.

Concern over President Johnson's indication of intention to modify the Selective Service procedures by executive order was expressed by Clyde W. Taylor. He pointed out that the United States is still functioning under national emergency acts which give wide powers to the President. Some deeply concerned congressmen are asking if it is too dangerous to have on the books laws that give one man absolute authority to effect control by executive decree in police powers, communications, transportation, and many other aspects of national life. This is what current acts provide.

Taylor said that it is more difficult to get redress from coercive executive decrees which have the force of law. This is why he is concerned about possible modification of the Selective Service Act by executive decree.

In the closing session of the convention, Billy Graham spoke to a banquet for those contributing $25 to the NAE. He said that he is praying for peace and an answer to a coming crisis in the Vietnam war which might lead to further escalation.

He also predicted that the division between liberal and conservative Protestants will increase.

"What the next twenty-five years will hold I do not know," he said, "but we are seeing vast upheavals within the church, both the Catholic and non-Catholic churches. . . . I think the church stands on the threshold of momentous decisions and events."

Human suffering continues A world mission frontier

"We have no other uncle to look after us except the church." These words came from the lips of the chief of a colony of people suffering from leprosy. The colony was deep in the interior of Africa. His words exemplify a Christian mission frontier that has not essentially changed through the ages.

There is a naively simple impression that overrides much else that I have experienced in Africa, both previously and in the recent trip with the mission delegation. This is the widespread fact of elemental human suffering, often largely unalleviated.

Such suffering was present in the community for which this chief, a fellow-sufferer, spoke. The dimensions of the suffering were made more painfully evident by the somewhat embarrassed attempts to hide the physical disfigurement from those of us who came so well fed and so well dressed.

The same elemental suffering was starkly evident in the frail bodies of several sick and inadequately cared-for orphan children. Clearly, they were close to leaving this life without ever having experienced much more than the simple dominant fact of suffering. (In many African tribes, orphans are placed into other homes, thus, adequately cared for, but this particular area seems to have been an exception.)

This same elemental suffering was still also painfully evident among the refugees of the Congo rebellion in the Kwilu area. For many of these refugees, the suffering has largely run its course, resulting either in death or eventual alleviation. But for others, there is still a lack of the simple necessities of human life.

The widespread suffering from the deadly combination of malnutrition and physical sickness was again dramatized at the Tshikapa Hospital, where a mother and father had just begun mourning for a child whom they loved as much as we love ours that are pampered with vitamins and all the benefits of modern medical technology.

Such suffering is not unique in this time of human history or in any one place of the world geography, and perhaps, therefore, it should not be treated in a discussion of contemporary Christian mission frontiers. Jesus observed that "you always have the poor with you," and the examples of simple suffering given above are multiplied by the thousands in war-torn Vietnam and famine-stricken India. But there are several reasons for reemphasizing this basically unchanged frontier of Christian witness.

Congo refugee: Are we becoming hardened to the suffering of others?

In the first place, we have become hardened and misled by ever-present human suffering in our experience. The Bible warns against growing weary in well-doing. Archie Graber, veteran relief worker in the Congo, has warned against the danger of "becoming used to it." To illustrate his point, he recalls an experience with a little boy one night in an African village. "He said, 'Kwisa, Kwisa,' which means 'to come.' We followed him to a small hut. He pointed to the door and we looked in with our flashlight. There lay a man, dead. We were unable to talk to the boy in Kituba to know if it was his father, uncle, or someone else, but the lad was very distraught. This man, like so many others, had been hiding too long. Should we not sympathize deeply with this lad? Or are we becoming used to it?"

This relates to a second reason why suffering must be reemphasized for us in the West. There is, to be sure, also widespread human suffering in the West. In fact, some forms of suffering affecting the human emotions and spirit may be even more intense here—ulcers appear to be more prevalent. However, with our abundance of food not only for physical nourishment but indulgent appetites, with closets full of clothing, with medicines, doctors, dentists, and hospitalization insurance plans, and with homes not only for protection from the elements but for luxurious living, the threat of elemental human suffering has been obscured from our ordinary lives. We have become blind to the prevalent experiences of our fellow human beings in large parts of the world. Perhaps the blindness is functional to protect our consciences —to protect us against sleepless nights —but it is blindness, nonetheless. Our afflication in America is a combination of blindness in our perception and conscience-sickness in our souls.

The Congo Inland Mission, along with other Christian missions, has, of course, long sought to alleviate physical suffering as well as the spiritual suffering of the soul. Medical missionary work is the outstanding example of this. Just recently the World Health Organization has released statistics reemphasizing the need for doctors in the African countries. A large part of the doctors and nurses who serve in the isolated interior regions of the Congo are Christian missionary doctors and nurses.

A further attempt to work at the longer-range economic causes of poverty and physical suffering, is the joint agricultural program of the Congo Inland Mission and the Mennonite Central Committee, created after independence and now carried on from an extension center at Nyanga. Chickens, rabbits, pigs, and cows are finding their place in the Christian mission program.

And for those in the West who find this preoccupation with chickens, pigs, and cows a perversion of Christian mission, reflect for a moment how preoccupied we have become with material things like chicken, pork, and steaks—and a thousand other things in addition—in our own lives and the lives of our families and our communities. It is one thing to deplore an emphasis on medical missions, but it is another thing to deny adequate medical care to one's own son or daughter because the needs of the body are not important. Raising chickens and pigs in America for financial gain may be a largely material and secular occupation, but participation in an agricultural development program overseas may also be a genuine part of a deeply-spiritual Christian witness.

Finally, from within the Western Christian community we must confront the problem of widespread elemental suffering in both its intensely personal and broadly social dimensions. In each of our individual lives and the lives of our families, we must learn what it means to give sacrificially—to give up some things we *want* so that others might have the things they *need* to sustain life. At the same time, we must grow in our involvement and support of those broadly social plans—whether they be initiated by our President or the Pope—to change the conditions that create human suffering.

Elmer Neufeld, Bluffton, Ohio, wrote the above report. It is the third in a series on mission frontiers in our time.

Radio offers the answer Colombian pastor counsels

Glendon Klaassen, missionary to Colombia, presently on furlough and studying at Mennonte Biblical Seminary, Elkhart, Ind., gives the following report.

In our day, most Christian workers are convinced that the field of radio presents vast opportunities for the propagation of the gospel. Armando Hernández, pastor of the Mennonite congregation of Ibague, Colombia, has proved this to be true. Every Sunday afternoon, Hernández presents a live thirty-minute broadcast entitled *Respuesta* (Answer) on the station, Ondas del Nevado (Waves from the Snowcap), of Ibagué.

Respuesta is not just another church service. It is a counseling-type program centering around some personal or family problem. As he discusses the problem, Hernández presents a Christian orientation to solving each case. In this way the hearers are invited to read the sacred Scriptures and put their confidence in Christ who is *the answer* to personal problems.

After a year of broadcasting, the results have been very encouraging. Few have written asking for help. Many, however, have called by telephone, after which an interview was arranged. In this way, several have been led to Christ and to the church.

Hernández says, "All these experiences fill us with joy and gratitude to the Lord who has given us this new ministry to reach many people whom we have never met before so that we may help them in their problems and orient them spiritually. Our prayer is that the Lord may awaken many for a greater use of these opportunities so that doors may be opened that otherwise would remain shut."

Writers go to Green Lake

The twentieth annual Christian Writers' and Editors' Conference will be held at the Green Lake, Wis., conference ground of the American Baptist Assembly, July 1 to 8.

The conference is open to all interested individuals. Although no separate sessions for Mennonite writers are planned for this year, Mennonite writers and editors are invited to participate in the conference.

The conference features the following leaders: Ben Browne, founder of the Christian Writers' and Editors' Conference; Roland E. Wolseley, chairman of the magazine department of the School of Journalism, Syracuse University; Ralph W. Seager, author of four volumes of poetry and one volume of prose and poetry instructor of Keuka College; Charles Waugaman, poet and assistant professor of art at Judson College; Charles Paul May, teacher of creative writing and author of short stories and books for children; Glen H. Asquith, executive director of Christian publications of the American Baptist Board of Education and Publication; Elizabeth Yates, writer of many award-winning books of fiction and nonfiction for young people and adults, including a 1966 title, *Is There a Doctor in the Barn?*; Edward D. Fulweiler, instructor of fiction and article classes in writers' conferences and adult schools; and Richard A. Duprey, chairman and associate professor of the theater department of Villanova University, author (of short stories, articles, plays, critical essays, a novel), and drama reviewer.

Limited financial aid for attending the conference is available to qualifying General Conference Mennonite Church writers and editors from the C. E. Krehbiel Writers' Fund. For more information on the writers' conference and the scholarship fund contact Milton Harder, 722 Main Street, Newton, Kan. 67114.

Words and deeds

The Christian Methodist Episcopal Church has become the tenth denomination to join the Consultation on Church Union. Formerly known as the Colored Methodist Episcopal Church, the group has 500,000 members.

The Bible Society of Ghana was inaugurated on February 19 to "distribute the Word of God without note or comment in languages which all Ghanaians can understand, and also will sell it at a price that everyone can afford to pay."

Kamloops, B.C., and *Selkirk, Man.*, are being considered as sites for future Mennonite congregations by the Conference of Mennonites in Canada. Kamloops is the largest city in British Columbia's interior. Members of the congregation begun by the Mennonite Pioneer Mission have moved to Selkirk, twenty miles north of Winnipeg, and have expressed a desire to form a congregation. Action will be taken on both proposals at the Canadian Conference in July.

Civilian Public Service Camp 33 (Fort Collins, Colo.) will hold a reunion at Riverside Camp, Milford, Neb., Aug. 12, 13. For information, write Fred P. Penner, Route 1, Beatrice, Neb. 68310.

The Inter-Varsity Missionary Convention will be held at Urbana, Ill., Dec. 27-31, under the sponsorship of Inter-Varsity Christian Fellowship, 130 North Wells, Chicago 60606. The student convention is held triennially to reach each student generation.

Yugoslavia has presented to the World Council of Churches a silver "plaquette" in appreciation for aid given to the city of Skopje after the earthquake of 1963. Various church groups around the world, including Mennonite Disaster Service, contributed funds and labor to rebuild a number of church buildings and homes.

The Pilgrims refused to bring a copy of the King James Version of the Bible on board the *Mayflower* because they considered it a newfangled translation, but by 1770 Benjamin Franklin said that the Bible was not being read in the Colonies because the King James Version was out of date.

Prayers "by representatives of various faiths on public occasions are an affront to almost everyone," says the Metropolitan Church Federation of Greater St. Louis. For this reason the group has recommended that one clergyman or rabbi represent all faiths and offer prayers "addressed to God without theological elaboration or denominational coloration."

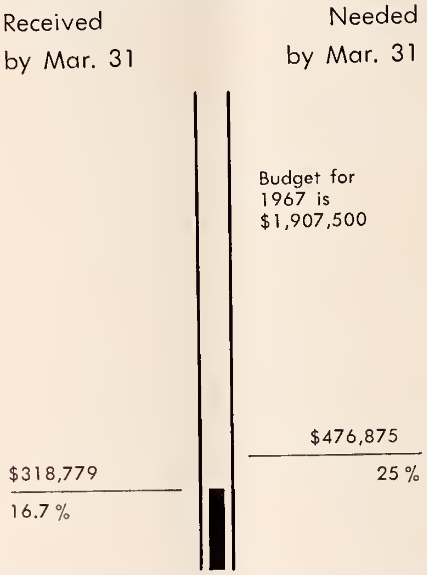
CHURCH RECORD

Marriages

Don Martens, St. Peters Church, Willowdale, Kan., and *Mary Ewy*, Bethany Church, Kingman, Kan., Apr. 8.

LeRoy Wall, Waukegan, Ill., and *Helen Harms*, First Church, Aberdeen, Idaho, on Mar. 25.

Conference budget



Receipts as related to the General Conference budget are off a little over 1 percent as compared to the first quarter of 1966.

Relief giving is up considerably, but support of missions has suffered correspondingly. In fact, as the accompanying chart indicates, the Board of Missions has received $19,000 less during the past quarter than it received during the first quarter in 1966. This, with a higher budget, creates a real problem for us. We would urge you, during the coming weeks, to increase your support of the mission program. *Wm. L. Friesen, Conference treasurer.*

	Budget	Receipts to March 1966	1967	
Missions	$1,250,000	$209,136	$190,013	(15.2%)
Christian Service	351,500	54,432	82,697	(23.5%)
Education and Publication	120,000	8,994	13,476	(11.2%)
Seminary	186,000	18,627	19,177	(10.3%)
Where most needed		11,719	13,416	
	$1,907,500	$302,908	$318,779	(16.7%)

Calendar

April 30—Rural Life Sunday

May 4—Ascension Day.

May 4-7—Quakertown, Pa., Eastern District Conference, West Swamp.

May 5—May Fellowship Day.

May 6-7—Canadian Mennonite Bible College Commencement.

May 7-14—Christian Family Week.

May 14—Pentecost.

May 18-21—Paso Robles, Calif., Pacific District Conference.

May 28 — Bethel College Commencement.

May 29—Bluffton College Commencement.

June 2—Mennonite Biblical Seminary Commencement.

June 4—Rosthern Junior College Commencement.

June 15-18 — Henderson, Neb., Northern District Conference.

Aug. 10-16, 1968 — Henderson, Neb., General Conference.

Northern

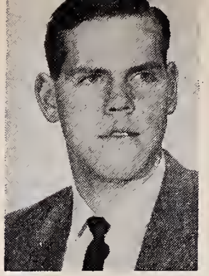
Apr. 30—Mountain Lake, Minn., Bethel Church, Freeman Junior College choir.

Workers

Alfred Koop, United Church, Vineland, Ont., has begun a twenty-seven-month service assignment under the Mennonite Central Committee in Bolivia where he will work on an agricultural extension program. His parents are Mr. and Mrs. Henry Koop, St. Catharines, Ont.

Edna Ramseyer Kaufman has been named professor of home economics and dean of women at Bethel College, a position similar to which she held at Bluffton College from 1935-65. For the past two years, she has been acting dean of the Home Science College of Punjab Agricultural University, Ludhiana, India. She succeeds Wilma

Kaufman



Koop

Nelson

Wiebe

Toews who will become a full-time family life consultant at Prairie View, Newton, Kan.

Byron Nelson, First Church, Wadsworth, Ohio, has begun a two-year service assignment at Wiltwyck School for Boys, Yorktown Heights, N.Y., under the Mennonite Central Committee. He attended Colorado University, Greeley, before offering to work with dependent-neglected boys. His parents are Mr. and Mrs. Dwayne Nelson, Rittman, Ohio.

Roger Wiebe, First Church, Beatrice, Neb., has begun a twenty-seven-month service assignment in Brazil under the Mennonite Central Committee. A graduate of Nebraska University, Lincoln, he will work in Brazil as an agricultural consultant. His parents are Mr. and Mrs. Louie Wiebe.

Deaths

Anna Friesen Sawatzky (Mrs. Cornelius F.), Laird (Sask.) Church, was born in Schoenthal, Man., Oct. 1, 1878, and died Apr. 2. Her husband served for many years as evangelist and traveling mission minister under the North Saskatchewan Mission Board.

William Jaehde, First Church, Ransom, Kan., was born Feb. 15, 1879, at Buehlsville, Mo., and died Mar. 25.

Leo Abram Mischler, First Church, Ransom, Kan., was born Oct. 2, and died Apr. 7.

Lorena Ummel Kirkpatrick (Mrs. Lamon), First Church, Normal, Ill., was born July 12, 1907, died Mar. 31.

Otto G. Warkentin, Bethel College Church, North Newton, Kan., was born Jan. 13, 1902, and died Mar. 29.

LETTERS

Family evangelism

To the Editor: The article "Win Japan's Families" by Paul Boschman (Mar. 28) is most timely.

Brother Boschman takes a very realistic look at church growth. He then suggests that in Japan, the key to church growth lies in the household. Since the central unit of society is the household, our evangelism efforts should focus upon that central unit rather than upon individuals.

This approach should also be seriously considered elsewhere. The family is the primary unit of any civilization. Our church outreach programs in any country should take this into consideration.

Too often, the individual souls saved have fallen by the wayside because they were fractured conversions. They were called out of their homes, communities, and former religiosity, to live the Christian life almost as orphans. It is not too difficult to see that when problems arise, such people will often simply fall back. Whole conversions include a concern for a community in which to grow.

It is absolutely imperative that we, as Mennonites, take a serious look at church growth. As we do this, we, too, will recognize the central importance of the family in our evangelistic endeavors. *Bernie Wiebe, Altona, Man.*

Hideous crime

Dear Editor: "Dusty Death" was the title given to a photograph that won top prize in the tenth annual World Press Photo Exhibition. This photo appeared in your Mar. 14 issue. Surely, tieing and dragging another human being behind a moving vehicle, deserves a more appropriate title! How about — Heinous Horror, Dastardly Deed, Beastly Brutality, Insanity Inc., or Sadistic Scene? Even these titles come up smelling like a rose!

If our soldiers in Vietnam are allowed to perpetrate such a hideous crime, then I am ashamed to be called an American. May God have pity on our nation and its leaders. *Mrs. Roman Liechty, 705 S. Harrison St., Berne, Ind.*

Defamation of Germany

To the Editor: The article on Vietnam (page 183, Mar. 14) presents one of man's greatest and oldest problems, namely, his inability to evaluate the present, so as to be able to find the "way that leads to peace" (Lk. 19: 42b). The writer first gives Germany the World War treatment and then reviews the U.S.A. involvement in Vietnam, concluding that now she does the same as Germany did.

The pertinent question that must arise at this point is, whether the U.S.A. has deteriorated thus in twenty-five years, or whether her actions were about the same then as now. Conventional news is quite paradoxical. Though Germany was defamed to the lowest depths of depravity, she cannot be blamed for any part in the forty wars since the two World Wars. The first was fought to "end all wars." The other was fought, purportedly, to save the world from fascist dictatorship. Of that, someone has said, "America got involved in World War II to help unhorse Hitler and in doing so put Stalin in the saddle—which has resulted in grave consequences for world civilization."

It is an irrefutable indictment upon the popular doctors of history, that after their continued diagnosis and treatment, the patient (the world) is getting sicker by the minute, that some even fear its demise. Certainly, a more logical solution will have to be found than that which is based upon the conventional news.

Concerned Christians should be aware of the world's dominant power structure, with its satanic might of money, knowledge, and deception, of which communism is a part. Infiltrating nations and their governments, this international element proceeds to subvert and control them, including the news and entertainment media. Exploiting the great potential of a country such as the U.S.A. adds greatly to the evil force's power in the world, but causes that country's image to fade, because of its resulting irresponsible actions. These have not started with the Vietnam issue, of course, but were already evident before World War II.

The gold-free economic system adopted by Hitler called forth the wrath of that international element in Germany and across the world, especially in the U.S.A. Then followed agitation, boycotting, and war-planning in the U.S.A. long before 1939. Border clashes were incited in Europe. The settlement at Munich was soon to be sabotaged. Chamberlain was burned in effigy in Moscow, showing who the warmongers were.

During and after the war, U.S.A. presidents were duped into making amazing concessions to Russia, building up her military might, while inflicting great cruelty on the German people, far beyond any extremes that Hitler may have gone to in his struggle against those forces that determined to destroy Germany and, eventually, Christian civilization. Responsible historians of Britain and America have searched for the true facts concerning World War II. Their documented findings are in complete contrast to the conventional propaganda, furnished by those whose interest it serves.

The cold war between the so-called free world and Russia has been as dubious as the actual wars fought, supposedly, against communism. Five generals in sworn testimony, stated that they were forced to lose the Korean war. General McArthur was horrified at the thought of a bloody stalemate and protested. He was eventually dismissed. General Hurley resigned from his position as ambassador to China, because of the U.S.A. support of communism in that country. In 1945, there were said to be about a quarter million communists in the world; now their number is estimated at one billion.

In his description of the U.S.A. involvement in Vietnam, the writer seems unaware of the real "wire-pullers" behind the scene, especially does that become evident when he uses the defamed image of Germany as a basis of comparison. He carries this emphasis to the point where he practically justifies recantation of the peace position and war, when it is against Germany. Actually, Germany became a victim of that warmongering element that is still rampant. It would seem that the picture "Dusty Death" and the accompanying article leave the impression of favoring the communists and their sponsors too much. *I. I. Klaassen, Laird, Sask.*

Non-western Mennonites

Dear Editor: The Dec. 20, 1966 issue of *The Mennonite* arrived today! While this may not qualify as an "objective" response to Vincent Harding's proposal for a World Conference travel fund, my wife and I feel that his concern about the small number of non-western delegates who will be able to attend the conference in Amsterdam is legitimate. Working together with the Mennonite churches in Indonesia, we are aware that the cost of transportation is a prohibitive factor for most, if not all, potential delegates from this part of the world.

Customarily, only the chairmen of the two Muria Mennonite church conferences are able to attend the Mennonite world conferences. Out of a combined membership of approximately 18,000 persons, would it not be appropriate, as well as helpful, if several others could also be there? I am confident that this possibility could become a reality if there were a greater awareness of need on the part of North American Christians.

Also, I believe a travel fund for non-western Mennonites who might not otherwise be able to attend world conferences would say something significant about the strength, vitality, and mutual helpfulness of our world brotherhood. *Donald D. Kaufman, Djl. Pendjawi 48, Pati, Java.*

About writing letters

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

MENNONITE MEN

Mennonite Men's Council

The Mennonite Men's council of the General Conference assembled at the Wabash YMCA Hotel in Chicago for a two-day meeting on Mar. 23 and 24. The council consists of the officers of the General Conference organization, plus representatives of each district conference organization.

Attending the meeting were: Carl Ens, Saskatoon, Sask., president; Harry Harder, Reedley, Calif., vice-president; Herbert Regier, Lexington, Ky., secretary-treasurer; Richard Graber, Moundridge, Kan., reporter; and Wilfred Unruh, Newton, Kan., executive secretary of the Board of Christian Service.

Representing the district conference men's organizations were: Rudy Regehr, Winnipeg, Man., president of Canadian Men; Russell Welty, Pandora, Ohio, president of Central District; Albert Harder, Mountain Lake, Minn., vice-president of Northern District; Harry Harder, Reedley, Calif., former president of Pacific District; and Willard Unruh, North Newton, Kan., president of Western District. The Eastern District was not personally represented, however, a letter from their vice-president, James Gearhart, Quakertown, Pa., in which he reviewed their activities, was read.

The representatives of the district men's groups were given an opportunity to state what their organizations were doing, and planning to do. A brief resume of the primary thrusts and activities of each district organization follows:

Canadian. The men's groups are very widely scattered. This makes close communication difficult. Canada has 140 General Conference churches, and only about twenty-eight organized local men's groups. In connection with the annual conference, the men sponsor a banquet which draws about 350 attendants. Canadian men plan to devote all day Saturday of the conference time to business meetings. This year, they plan to concentrate on two themes. "The role of the minister" and "Leisure time, bane or blessing." Since only one-half of the ministers of Canadian churches are paid any salary, the Mennonite Men have adopted a plan by which they hope to raise $1000 per year for the next five years to help train lay ministers so they can serve more effectively.

Central. The main concentration is the Kingdom Builders' project. This plan asks that men pledge, individually, a $10 contribution for every new church that is established and affiliated with the Central District. This year, the men of the district plan to have their annual business meeting in Indiana State Prison at Michigan City. They will participate in small discussions with prisoners and eat supper in the prison dining hall with some of the prisoners. This year, as in the past, the men plan to observe a prayer breakfast at conference time.

Eastern. The primary district-wide activity is participation in the Labor Day Conference. This is an annual event, held on the Labor Day weekend at Camp Men-O-Lan.

Northern. The men concentrate largely on money-making projects. A good percentage of their budget was directed to the Indian Resettlement Project in Paraguay. They also contribute to the development of Swan Lake Camp, which is the Northern District retreat grounds. The men take the responsibility of planning an evening program when the Northern District Conference convenes.

Pacific. The primary project is the Christian service scholarship. This scholarship is open to any young person in any of the Pacific District churches who is preparing for a vocation in Christian service. Because the churches are widely scattered in five states, it becomes difficult to carry out service projects on a district level.

Western. On the final weekend in April, the men hold their annual retreat at Camp Mennoscah. This event usually attracts about 1000 men and boys, who enjoy recreation, fellowship, worship, and the study of some relevant social problem. Early in the spring, a workshop conference on some social or church-related problems or concerns is held. The men have made themselves available in large numbers for MDS work when disaster has struck.

The council discussed what Mennonite Men could, and should, be doing on the various levels of their organizations. As a result of the discussion, a list of activities that would be relevant for local, district, or conference-wide organizations was drawn. The following is an outline of these suggested projects:

Local congregation group. 1) Study local church or community problems, then take action. 2) Strive to find and develop hidden talents among the less-active men of the congregation, and encourage them to become more active in church work. 3) Promote money- and service-projects within the church or community, or raise money for a project that may be some distance away. 4) Promote fellowship within the congregation. 5) Sponsor a program of evangelistic outreach in the congregation and the community.

District organization group. 1) Sponsor rallies (peace, youth, social concerns). 2) Sponsor district-wide retreats. 3) Promote workshops and special studies that are relevant to the district churches. 4) Establish money- and service-projects within the district, and beyond.

General Conference organization. 1) Plan triennial conference programs for maximum inspiration and information. 2) money projects on broader bases (MDS, Boys League) 3) consultation of leaders.

The council also worked out the tentative program and the budget for the 1968 conference sessions to be held in Henderson, Neb.

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*Supplemental reading for the Sunday school lesson of Apr. 30, "Standing for Faith."

COVER

A drinking fountain in Asia. "The Paxman tries to communicate with this new world. Although he learns to speak the language reasonably well, the gap between two cultures hampers communication."

CONTRIBUTORS

Urbane Peachey is secretary of personnel service for the Mennonite Central Committee.

Walter Klaassen, Waterloo, Ont., is chaplain at Conrad Grebel College. His article is the second of a series on faith.

J. Winfield Fretz is the president of Conrad Grebel College, Waterloo, Ont., and chairman of the General Conference Board of Christian Service.

CREDITS

Cover, WHO photo; 275, CARE; 278, Jacob Steinhardt, 3 Bezalel St., Jerusalem, Israel.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Laraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kauffman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

J. Winfield Fretz

NO HELP FROM SECOND-STORY WINDOWS

When my wife and I worked in a Chicago settlement house during my graduate school days, we had on the staff a woman social worker who was repulsed at the sight of the grimy clothes, the filthy hands, and the smudgy faces of those who came to the community center from their poverty-stricken homes. A discerning young Italian staff member from the community used to characterize our fastidious worker as one who liked to help the needy by doing social work from a second-story window.

This incident has often come to mind as I think of the way we "righteous" people must impress those of our fellowmen whose lines have not "fallen into pleasant places" as much as ours have. In a sociology course which I teach, there are analyses of alcoholism, drug addiction, sex perversion, white-collar crime, unwed mothers, adolescent delinquency, shattered families, and the various pathologies of the disturbed.

Along with the analyses are also summaries of successful efforts being made to help people with the above mentioned problems. Among the better-known organizations are Alcoholics Anonymous, Recovery, Parents Without Partners, Divorcees Anonymous, and Big Brothers. People with these problems are all around us, yet we can't see them, can't hear their cries, or recognize their distresses. We just keep going to church, hearing good sermons, enjoying stimulating discussions in Sunday school classes, having good times at church suppers, and supporting "good" causes. Besides, we gave the last gigantic community revival campaign our full support. What more can anyone expect of us?

Our neighbors, who are head-over-heels in distress with one problem or another, know we are good people, righteous people, blameless people. They know we never miss going to church; that we don't drink, dance, or smoke, and that we are for peace. They know, also, that in our purity and goodness we look condescendingly upon them; that we half-pity and condemn them.

The fact is that we are not really allowing ourselves to become involved in people's problems in such a way as to identify with them. We, the good church people, show our disdain for their dirty lives by refusing to associate with the sinners, tax collectors, and harlots of our day. We must keep our own reputations above reproach. To associate sympathetically with wrongdoers might confuse other good people and give them cause to gossip and besmirch our good name. As one sincere woman remarked: "How can one help sinners without seeming to condone the sin?"

What is happening is that the Christian church is being bypassed by those in trouble and wanting redemption. The alcoholic finds help in Alcoholics Anonymous, the divorced go the Parents Without Partners for understanding, the delinquent find sympathetic friends in Big Brothers. Why don't they come to us, the good church people? Because they are convinced we don't really understand; that we don't really accept them in their hour of need, but only after they have cleaned up. They know that despite our sympathetic words, our inner attitudes reflect unconscious condescension and condemnation.

We are not likely to help the alcoholic, the delinquent, the sex pervert, and the compulsive gambler by our reach from a second-story window, even if it is from the window of the church house.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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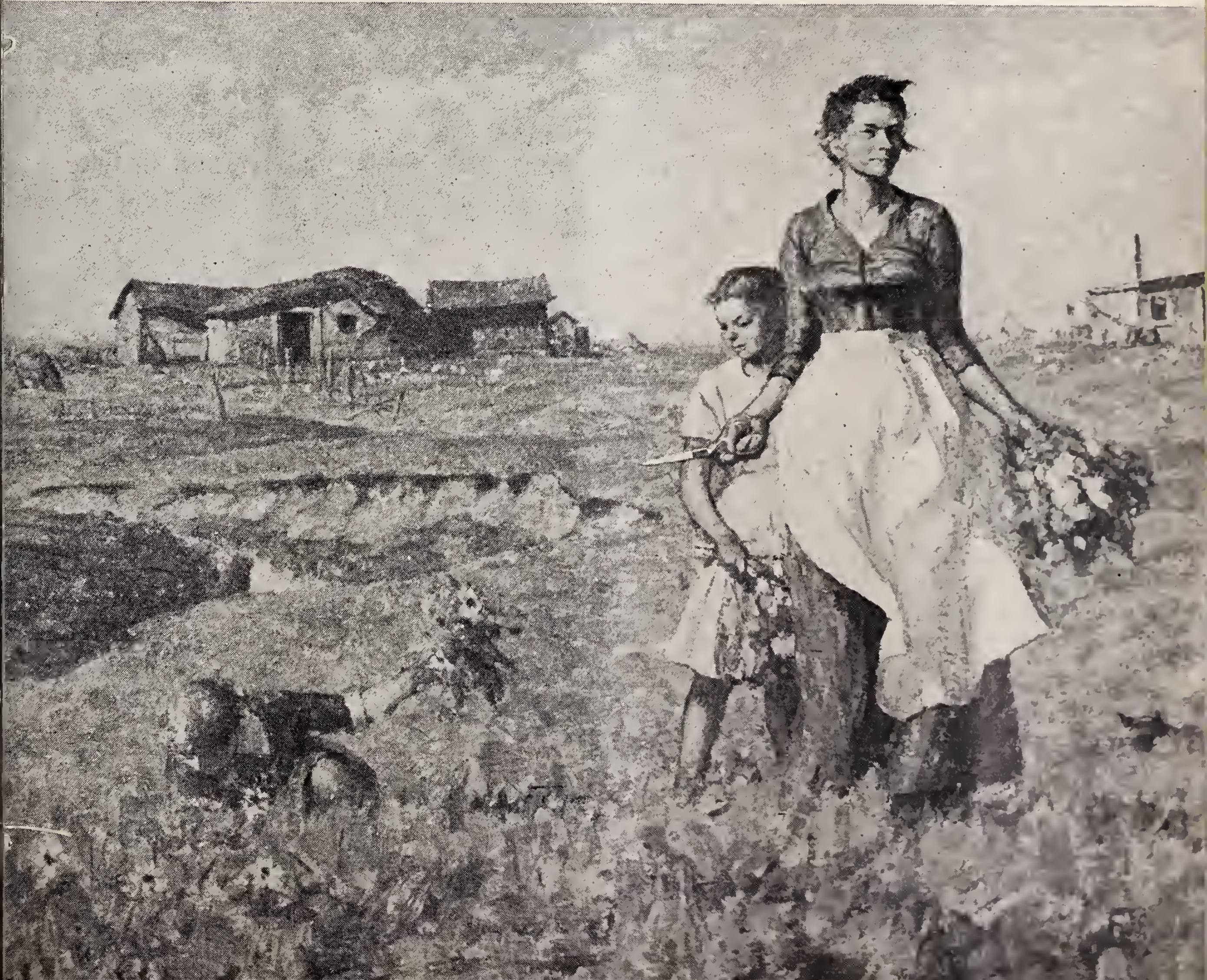

CREATION WITHOUT MYTH

Walter Klaassen

THE FAITH OF the people of Jerusalem suffered terrible disillusionment. God allowed their city to be destroyed. The temple was plundered and burnt leaving only a stone shell, and the representatives of the house of David were taken into exile, along with all persons who could eventually supply leadership for revolt.

According to ancient practice, the captives were resettled and expected to pick up life where they left off in Jerusalem. They did, in fact, take seriously the advice given them in a letter by Jeremiah that they should prepare for a long stay and build houses, plant gardens, raise families.

Let's try to imagine what this separation from home meant to the exiles. It was really a question of identity. They knew they belonged to Israel, the people of Yahweh, but right now all the external evidence for such assurance was lacking. Jerusalem was a blackened heap of ruins, the temple an empty shell, no Davidic King upon the throne there. And here they had nothing: no temple, no sacrifice, no king; the prophets had been discredited (those who said that they would go back home soon).

Their uprootedness, their lack of identity, their feeling of complete isolation and utter bitterness is clearly expressed in Psalm 137: "By the waters of Babylon/ there we sat down and wept,/ when we remembered Zion./ On the willows there we hung up our lyres./ For there our captor/ required of us songs,/ And our tormentors, mirth, saying,/ 'Sing us one of the songs of Zion!'/ How shall we sing the Lord's song in a foreign land?"

How could they? Was Yahweh also Lord in this land? How could He be when He had not been able to prevent their captors from destroying His holy place in Jerusalem?

And, if then you turn that around, you ask the question about Marduk-Bel, high god of Babylon. He was the god of the conquerors, of the people who had conquered the world. Compare this lush green land with its plentiful supply of water to the dry, barren hills of Judah; the greatness and glitter of this civilization with its great cities, temples, palaces, with little dingy Jerusalem back on the hills of Judah. All of this, together with the conviction that their God Yahweh has forsaken them, tempts them to seek identity in the conquering nation.

Again, it is a question of the external proofs for faith. For the Hebrews these are all gone, and the evidence against faith in Yahweh is of the most convincing sort.

And they are faced again with the old natural religion of Canaan. The names are different; the details vary, but the main point is the same. Babylon offers again an escape from the hazardous life of faith in an invisible God when visible support is gone.

Can they be blamed? Don't we too quickly grasp at the attractive alternatives to Christian faith today because it is so difficult to walk the way of faith in the God and Father of our Lord Jesus Christ? When reason tells us there is no God at all? When God is not necessary at any stage of the argument as a hypothesis for explaining the origin of the universe and the origin of life? When the evidences against the claim that God is love and that His purposes are gracious and good can easily be piled up into a truly formidable case?

During the latter years of the exile, some members of the exilic community—priests, the teachers of Israel—were busy editing the historical traditions of Israel, the books of Samuel and Kings, the prophets, and especially, the section that later came to be known as the book of the law. When they were working on the background to Israel's history in what is now Genesis 1-11, they had one story of creation.

But they were working not only with the past; they were concerned about the present. They were concerned about their own people, tempted as they were to adopt the concrete and visible religion of Babylon instead of continuing to trust that Yahweh would save them out of their trouble. The answer to this had to be directed at the theology of the Babylonian religion. Genesis 1 goes deeply into this matter; it deals with Israel's God, the world, and man. Genesis 1 can really only be understood against the Babylonian story of creation.

That story, the *Enuma elish,* begins with the account of how the gods came forth out of the primeval chaos, two great bodies of water. But the young gods carried on so much and created such a racket that the old god could not sleep. In exasperation he determined to kill them all, a decision that brought on a civil war among the gods. It was finally brought to an end by Marduk, son of earth, a god born for the purpose. He killed Tiamat, the chaos monster, the troublemaker, and splitting her carcass made one part into the solid earth and the other into the firmament of heaven. Marduk then became the Lord of the order of nature and of the rhythm of the seasons. Creation of visible earth and sky was, therefore, a titanic struggle to overcome the resistance of chaos.

Then follows the construction of the divine city of Babylon, but the gods get tired of it and are beginning to wonder whether they are forever going to be loaded down with all the chores on earth, so the proposal is made to create a chore boy—a "primitive creature, an earthly puppet-man." And so, from the blood of the god who started all the trouble, mankind was made as a kind of afterthought, as part of the punishment of a rebel god. Man was thus a despised slave of the gods whose business it was to take his place without complaining so that the natural integration and rhythm of the universe would in no wise be disturbed. Like the gods, man was part of an intricate natural process under which he could not be regarded as a moral agent. Questions of moral right and wrong were totally irrelevant.

The creation account in Genesis by comparison with the *Enuma elish* is a completely demythologized story. God is supreme in himself; he does not emerge from the waters of chaos which *are* referred to in Genesis 1:2, and the chaos represents no threat to Him. He simply speaks a word, and it is overcome. And joy and satisfaction are in the creation in Genesis. Here is no accidental bringing into being. Trees, animals, birds, fish, sun, moon, and stars, altogether delight the eye of God, for they were all very good. And man is made with special deliberation and care. Man appears as the crown of creation, made not from the bad blood of a recalcitrant deity, but in the image of the Creator himself. And man is not the chore boy, but a superintendent; he is given dominion over all that God has made. Man is not God, but he is greater than the animals and the heavenly bodies. He is free and can rise above the creation; he is responsible and therefore below the Creator.

What an incredibly different outlook between these two traditions on the whole story of creation. Far from being a copy of the earlier Babylonian story, Genesis 1 is a clear rejection of the inferior theology of the natural captive gods and the primitive man.

A vital faith in God the Creator as we see Him depicted in Genesis 1, makes certain requirements, and one of these is to hold a high view of man. The exiles were told in Isaiah "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel. I will give you as a light to the nations, that my salvation may reach to the end of the earth." This was God's promise to Abraham; it was for this that Abraham had faith.

And the Babylonian myth was rejected, for by grasping for a theology that was near at hand and that seemed to have all the visible evidence in its favor, they denied not only Yahweh; they also denied themselves.

What about today's alternatives to faith in God through Christ? Do they allow you to be a responsible, dignified, free, loving person? Is man a slave of historical determinism? Is he a slave of nature? Is he nothing more than a complicated organism, no more able to look beyond himself than the primeval amoeba could look beyond its marshy environment?

NEWS

Eager desire for education in Congo

Elmer Neufeld writes about the education revolution, a continuing mission frontier in our day.

SOME OF THE things we need here in the Congo you mission folk seem to consider unimportant."

This is the judgment expressed by several Congo Mennonite teachers to the CIM board delegation during the recent Congo visit. The reference was, especially, to educational needs.

Westerners have difficulty visualizing the extensive primary and secondary school programs administered by Christian missions and national churches in many countries of Africa. At the same time, impatient African leaders may have difficulty remembering and appreciating the extent to which their whole program of national education has depended for its development upon the Christian church.

The early pioneer missionaries immediately set to work learning the African languages and reducing those languages to writing. This was followed shortly by translating parts of the Bible into those African languages and, consequently, by the gigantic task of bringing literacy to the African people. Now, less than a hundred years later, a sweeping revolution has been brought to a remarkable stage of completion with a vast primary and secondary school program, a variety of technical or vocational schools, and a triangle of three Congo universities.

This extensive educational system has for many years been heavily subsidized by the Congo government, but large parts ot it, to this day, remain under mission or church administration. During the earlier colonial period, government subsidies were granted to Catholic mission schools and denied to Protestant schools. However, after such subsidies were made available also to Protestant schools in the 1940's, they were widely used to strengthen and extend Protestant educational efforts. Several Protestant missions that resisted such broad involvement in general education later found themselves in very serious tension with the local population. By their decisions they had cut off the sole means of educational advancement for many young Africans during a very urgent period of national development.

The Mennonite Church of the Congo today administers by itself a six-year primary school program with some twenty thousand pupils and six hundred teachers. Two-year intermediate schools (junior high) have been established at Kalonda, Kamayala, Mukedi, and Mbuji Mayi, and a full six-year secondary school is in operation at Nyanga. Other Mennonite church centers are strongly urging the development of additional secondary schools. This is the plea all over the Congo and in many other parts of Africa. The primary schools are, today, taught almost exclusively by Congolese teachers, and more and more this is the case in the first two years of secondary (the junior high). But in the upper years of the rapidly-expanding secondary school program there is a wide gap that needs to be filled by teachers from other countries.

What is really important? we ask in response to the criticism of our African teacher brethren. For what should we use the limited resources of money and personnel that are contributed by the Mennonite churches in the United States and Canada? In terms of mission strategy, we may promptly reply that our limited resources should be used primarily, if not exclusively, for rather direct participation in evangelism and church building. And yet, can we in the west today honestly say that education for our Christian young people is not important? Can we say this when we remember how our own pioneer forefathers built churches and then schools? Can we say this when we take for granted highly-developed public primary and secondary school programs and when we spend thousands of dollars to help our own children through colleges and perhaps into graduate schools? Can we say this when we spent literally millions of dollars to develop church-related colleges in our own countries? Can we say this to our African brethren for whom there is no option of attending public or state schools? Can we say "No" to the challenge of participating in Christian education for another generation of African young people—including another generation of African leaders?

The longer-range answer for primary and secondary education in Africa is becoming increasingly clear. Such schools will become parts of a national public school program, as they have for the most part in our western nations. Even now in the Congo, curriculum and standards for primary and secondary schools are determined by the national government. Uganda, Congo's neighbor to the northeast, has recently nationalized her former mission schools. Sometime this will also happen in the Congo. And, clearly, we must work seriously toward Africanization in those educational programs that still remain a mission responsibility.

In the meantime, we cannot, in good conscience, forsake the young overseas churches in their eager drive also for educational advancement. We must continue to support them both through money and personnel. The MCC Teachers Abroad Program opened an additional channel for sending Christian lay teachers to Africa, instead of diverting more and more long-term missionaries from other phases of church work. Seldom in history is there a moment when young people from one culture can so clearly help fill a genuine need in another culture and nation as can our young people in the Africa TAP program, today, and they can do this in a program of real significance to the Christian church.

One of the most urgent needs of

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School children of the primary school at Mbuji Mayi: "The Mennonite Church of the Congo today administers by itself a six-year primary school program with some twenty thousand pupils and six hundred teachers. Two-year intermediate schools have been established at Kalonda, Kamayala, Mukedi, and Mbuji Mayi, and a secondary school is in operation at Nyanga.

the church in the Congo, as in many other parts of Africa, is the training of a new generation of church leaders—pastors and evangelists especially—for an independent and more-and-more-educated people. The Mennonite Church of the Congo with the help of CIM has been engaged in such training at mainly two levels. First, is the Bible Institute, now at Kalonda, which every three years enrolls a new class of approximately ten pastors or other church workers who need further training. The academic requirements for entry are quite low, and the Bible Institute has drawn mostly older men, usually with families, who have already had experience in church work. The wives are also given some training while at the Bible Institute. The Institute students are clearly training for continued church work, and the results have been gratifying. At the same time, there is need for more advanced biblical and theological training.

For this more advanced training the CIM has been working with the Mennonite Brethren in a joint theological school at Kajiji. This is a four-year school begun in September 1964 with a student body of approximately twenty, divided between two classes, the second of which was enrolled in 1966. The academic requirements are higher and most of the course work is done in the French language. The future of this school and of Mennonite theological training in the Congo is currently in question. There is general agreement that the school at Kajiji, a very isolated rural area, should not be continued beyond the 1967-68 school year.

Both the CIM-related Mennonite Church and the Mennonite Brethren have received an invitation to a larger union school now at Kimpese, which is planning to move to the capital city of Kinshasa for September 1968. That school now includes the churches associated with the American Baptists, the Christian and Missionary Alliance, a Swedish Covenant group, and the British Baptists. Should the two Mennonite groups continue a theological school of their own with more limited resources, perhaps in some city of the interior, or should they join the larger united venture? This involves not only questions of the appropriate academic level, or whether the school should be in the big city of Kinshasa, but also questions of varying theological interpretations. A joint school serving to unite Christian forces in the Congo would certainly have advantages, and yet, in our own American experience even inter-Mennonite theological training has been developing slowly and is even now quite limited. More and more, however, such decisions will be made by the African church leaders for whom denominational differences do not loom as large as they do for us in the west.

Finally, in the Protestant educational structure there is the fledgling Free University which was established in Stanleyville (now Kisangani) in the fall of 1963, and was then exiled because of the Congo rebellion in the fall of 1964. CIM missionary Melvin Loewen is presiednt of this university, and he has been waging a most courageous battle to develop this Protestant church-related institution of higher education. The main campus is being reestablished at Kisangani, but some classes have also been meeting in the capital city of Kinshasa and in Luluabourg. The present student body totals only several hundred students, but this number will likely grow rapidly if the political situation allows.

How to evaluate contributions to a rather broadly-based, though Protestant-church related, university like the Free University of the Congo in relation to other needs confronting a relatively small mission budget is a very difficult issue. That leadership training is strategic and that more and more of the needed leadership for both church and nation will be trained in Africa rather than overseas is abundantly clear. And for the time being, through men like Loewen and his teaching colleagues, the Protestant church has an opportunity to influence a generation of leaders. Somewhere within the Mennonite brotherhood, where we are spending millions of dollars on schools for our own children and communities, there ought to be some funds—as well as some personnel—available to undergird the courageous efforts of our Christian colleagues in the Congo.

Columbia balks at draft
Most schools supply rank

Students at Columbia University threatened to boycott their classes. They were protesting the use of class rankings by local draft boards as a means to determine a student's availability for military service.

As a result of student pressure, the faculty and administration of the university decided to withhold the grades of their students from draft boards. But the school denied that their action was in opposition to the Selective Service System, American foreign policy, or the war in Vietnam.

Grayson Kirk, the university's president, said that the action had been taken in "concern for preservation of the teacher-student relationship." The aim, he said, was to protect "the well-being of the education process."

But this was not the end of the Columbia story. In reviewing the faculty action, the university's board of trustees, which seldom alters a recommendation submitted to it on academic affairs, decided to abolish class rankings altogether. Thus the school will have nothing to report to draft boards even if it wanted to. The trustees felt that "from a practical standpoint, no hardships would be imposed upon individual students by the discontinuance of the maintenance of class standing for any purpose by the university."

Of course, there was another reason. The trustees admitted that the university must avoid an intrusion into the "political arena."

Columbia thus became the first major university to confront the sticky issue of student deferments. Earlier, Wayne State University in Detroit and Reed College in Portland, Ore., decided to withhold class rankings.

Mennonite colleges have not taken any action against the current practice. In fact, the issue has received limited discussion on their campuses.

After *The Mennonite* sent inquiries to several Mennonite colleges about policies, the matter was discussed and some problems were raised at one school. Harold D. Lehman, registrar of Eastern Mennonite College, reported: "Yesterday I raised the matter at our administrative council. Several members expressed strong opinion against the practice on the basis that it constitutes interference with the academic program: professors may feel pressure not to give deserved low grades if it may jeopardize the student's staying in college."

The school plans to study the program further. Immediate concerns seem to relate to the educational factors involved.

Most schools cooperate with Selective Service regulations to report on the enrollment of their students. They also report to the draft board if a student drops out of school.

Reporting on class rank varies. In most cases, class ranks are reported routinely to Selective Service for all male students. Some withhold reports only if requested by the student. Others supply reports only when requested by students.

Routine reports are made by all schools in Ohio. Says Eldon Graber, Bluffton College registrar, "All colleges in Ohio are sending reports of male class standings to draft boards and only three institutions out of approximately seventy-five report any request to withhold information."

Graber added, "Bluffton has been sending reports to both the state director and to local draft boards. We would withhold information if requested to do so."

Goshen (Ind.) College and Bethel College, North Newton, Kan., supply class rankings only if requested by the student. William F. Miller, Goshen registrar, reports that notices are sent to all students in spring regarding the class rank reports. If the student replies favorably, a report is sent to the student's draft board.

Miller indicated that a great majority of the students asked to have their class ranks reported. He also reported that consent of the student was sought because class rank should be treated as confidential information.

In discussing the Columbia action, Fred M. Hechinger said in the New York *Times* of Apr. 2 that reports of class ranking were not particularly significant in determining a student's draft status. "One of the ironies of the dispute," he said, "is that virtually nobody has heard of any student who has been drafted, with or without use of class rank—and certainly not at as prestigious an institution as Columbia."

Registrars at Mennonite colleges did not agree. One noted students who "were drafted because their class rankings were low."

Lehman felt that reports from the schools were beneficial for the student. "I think this cooperation with the Selective Service System is an important service to students," he said. "On several occasions, boys with difficulty in obtaining student deferment have gotten the problem cleared up when their academic standing was established."

Registrars reported no campus discussions relating to any possible moral issues related to school cooperation with Selective Service. Noncooperation as a medium for protest was mentioned in one situation.

Graber said, "Some Bluffton students and faculty members feel that this would be a legitimate way to protest the Vietnam issue."

But he also warned of the consequences. "Registrars were told," he said, "that if the college does not send information on a student, then draft boards are to treat such students as non-college individuals. The rationale for this is that a draft board would have no records indicating that the student is in college."

Lehman agreed. "I feel that failure to cooperate with draft boards on this matter would tend to bring harassment and uncertainty to boys concerning their draft status and would tend to jeopardize the existing practice of student deferments."

Prayer in four languages

J. R. Barkman, Henderson, Neb., is chairman of the prayer groups for the Mennonite World Conference, Amsterdam, July 22-29. He has issued the following statement.

Whether you are able to attend or not, we would request all churches and individuals would pray for the conference. Prayer is still the greatest creative power that man has ever possessed. "Without Me you can do nothing."

We have a wonderful and timely theme for the conference, "The Witness of the Holy Spirit." But unless we really invite the Author of the Word, who indwells every born-again believer, we will miss the blessings He only can give.

There will be prayer groups in four languages, English, German, Dutch, and French.

China closes all churches

According to Japanese correspondents who have recently been in China, the constitution of the People's Republic of China of 1954 might soon be revised; this would apply especially to Article 88 guaranteeing the freedom of religion.

According to the information from the same correspondents, as well as news received in Paris, all Christian churches, not only in Peking but throughout China, have been closed since last August; those in Peking, especially, have been used to house Red Guards or as the scene of their meetings. This measure seems to apply not only to Christian churches but also to Buddhist temples.

According to a number of reports, cases of persecution are becoming more and more frequent. It seems, however, that the victims are not attacked because of their religious conviction as such but as supposed opponents of the government.

On the other hand, a report from the Moroccan press about the persecution of Muslims in China has been rejected as "a deliberate fabrication to sow discord in the friendly relations between the Chinese and Muslim peoples and to undermine the common cause of anti-imperialist solidarity of the Afro-Asian countries."

According to news received in Paris, Anglican Bishop Ting Kwang Hsun, chairman of the Federation of Chinese Churches, has not been seen since September 1966.

Good deed brings warning

Bu M. lives in ceentral Java, Indonesia. In the uncertain post-coup days of October 1965, she had to decide to what extent she was going to live the life a Christian should live.

A schoolteacher, with his wife, four children, and father-in-law were her neighbors. The husband lost his life in the early stages of the "communist hunt" which followed the coup.

The wife's father was still imprisoned and she had to take food to the jail twice a day. Sneers and unkind remarks from the prison guards made this an unpleasant experience.

Bu M. could hear her neighbor's children crying day and night. The widow dared not look for sympathy or understanding. She was not even supposed to express her grief openly.

Being a mother herself, Bu M. knew that her neighbor could not stand the strain she was bearing for long. She offered to take the four children to her home for a few hours every day.

Several days later, both Bu M, and her husband received a call to go and be questioned by the local screening committee. Fearfully, they answered the summons, unable to imagine what their offense had been.

They came before the committee and the questioning began. Did they have papers to prove they had been members of the Christian party? Had they ever attended a communist meeting of any kind? Why were they befriending the widow of a communist?

Someone had watched Bu M. as she befriended her neighbor. This was enough to make her suspect, too.

She gave her Christian witness to the committee. She then asked this question: "Are you saying that I must stop being kind to this lady?" No, they were not saying that.

The committee gave her a warning. They did not think she was guilty this time. Later, however, someone else might use this experience to accuse her of "procommunist" activities. This could have bitter repercussions.

Bu M. said she was willing to take this chance. She went home and continued to do what she thought was her Christian duty.

Church confesses war guilt Japanese clear the record

Exactly twenty-three years after it published a letter approving World War II, the United Church of Christ in Japan (Kyodan) on this Easter Sunday issued a formal "confession on the responsibility of the United Church during the World War."

The declaration acknowledges that the church, as "the light of the world" and "the salt of the earth," should not have aligned itself with the militaristic purposes of the government. Rather, "on the basis of our love for her, we should have more correctly criticized the policies" of the government

The new confession is "not an attack on anyone, nor is it made in resentment. But bearing the pain in our heart we confess to our friends around the world and especially in Asia and to our fellow-countrymen and from them we seek forgiveness."

The general assembly of the United Church, held last October, discussed at length a motion that the Kyodan should make such a confession. However, the matter was referred to the standing committee. At its third session the motion was passed to publish the confession and make it part of the Kyodan record.

As the General Assembly celebrated the church's twenty-fifth anniversary and looked towards the future, many felt it essential first to clear the record on this matter.

Because the nation again faces critical decisions and "seems unable to decide the course we should follow," we are concerned lest she move in an undesirable direction," states Moderator Masahisa Suzuki. "So that the Kyodan may not again make the same mistakes, and in order that it may correctly accomplish its mission in Japan and the world, we seek God's help and guidance."

McIntire errs in picket

Carl McIntire and sixteen of his followers demonstrated in front of the Mennonite Central Committee offices in Akron, Pa., for forty-five minutes on Wednesday afternoon, Apr. 12.

The occasion for the picketing, apparently, was a scheduled visit to the United States by Metropolitan Nikodim of the Russian Orthodox Church. The Church of the Brethren had invited Nikodim and three other churchmen from the Soviet Union to this country for two weeks of talks to explore mutual concerns on peace. The Russian delegation was scheduled to meet with Church of the Brethren representatives in Elgin and Oak Brook, Ill., and York and Elizabethtown, Pa. The visit was to take place Apr. 1-15, but circumstances prevented the delegation from coming. News of the cancellation apparently had not reached McIntire, nor had he been informed that the Mennonite Central Committee had nothing whatsoever to do with the scheduled visit.

The picketing in front of the MCC offices, although a "first" for the quiet little residential town of Akron, aroused little interest. Several house painters across the street stopped their work for a few minutes to watch, and a few housewives from the neighborhood came out to read the signs.

Most of the placards condemned Nikodim as a communist. Others urged increased U. S. efforts to win the war in Vietnam, and a few denounced the World Council of Churches.

McIntire's group made no efforts to talk to MCC officials, nor did they explain the reason for their coming.

Encyclopedia reprint

The *Mennonite Encyclopedia* will be reprinted shorty. Minor corrections will be made as misspellings, incorrect dates, and typographical errors. No new material will be added at this time. The editor, Cornelius Krahn, North Newton, Kan. 67117, will appreciate notification of errors. Corrections for Volume I should be submitted by May 15.

Publishers of the *Mennonite Encyclopedia* are the Mennonite Publishing House, Scottdale, Pa.; Mennonite Brethren Publishing House, Hillsboro, Kan.; and Faith and Life Press, publishers for the General Conference Mennonite Church, Newton, Kan.

Bible classes in Crete

Louise Claassen, North Newton, Kan., reports on an experience in Crete where she and her husband are volunteers in a Mennonite Central Committee service program.

In January, thirteen girls between the ages of ten and twelve assembled in the living room of the MCC house in Crete. They had come for their first Bible class. The Greek Orthodox priest of the area was also a guest.

Eagerly they watched the filmstrip of David, the shepherd. Later they memorized the first two verses of Psalm 23, which led to the discussion of God as their good shepherd.

The first step I had taken in starting a Bible class was to discuss the idea with our bishop. I wanted to know how he thought the people would feel about having a non-Greek Orthodox person teach their children.

He endorsed the idea wholeheartedly. I then spoke to the priest and the mothers. The priest was quite enthused about the idea. Before I had a chance to invite him to visit our class, he asked if he could come.

Next, I discussed the idea of the class with two of my little girl friends from Kolymbari. They were very eager to start such a class and would ask other classmates if they wanted to come.

One Sunday afternoon and another holiday, these two girls and I visited the parents of each of the girls who wanted to come to the Bible class. I explained the purpose of the class —learning about the life of Christ— and invited their daughters to come. In every home, I found the parents eager to send their children.

The class meets once a week on Wednesday afternoons. (The Greek children do not have school on Wednesday and Saturday afternoons.) I hope that through these classes, the girls will learn and apply the message of God's love to man which will help them throughout their lives.

Words and deeds

New and used clothing and shoes, in the quantity of 1334 pounds, have been made available by the Mennonite Central Committee for young children in the Head Start classes of the Lexington, Miss., area. Gerhard Buhler is a volunteer worker in the community.

Religion and community cooperation in planning, housing, and architecture is the topic of a course at Massachusetts Institute of Technology, July 24-28. Information is available from Donald H. Lee, Room E-19-356, M.I.T., Cambridge, Mass. 02139.

World Conference Flights

The Mennonite Central Committee has recently received confirmation of additional group affinity flight space that is available for travel to the Eighth Mennonite World Conference in Amsterdam.

This group space is available at some $200 less than the regular fare on the longer flights. Children under twelve years of age travel at one-half fare. The dates on which space is available are as follows:

June 25, leaving New York; flying to Cologne; returning July 30 from Cologne to New York.

June 28, leaving New York; flying to Amsterdam; returning July 31 from Amsterdam to New York.

There is also space available for shorter periods of time: July 16, leaving New York; flying to Cologne; returning August 9 from Amsterdam to New York.

July 18, leaving New York; flying to Amsterdam; returning August 2 from Amsterdam to New York.

These flights are on regularly-scheduled jet airlines. When these additional seats are filled, it will be impossible to secure any additional group affinity space. This type of space is extremely difficult to secure from now until after the conference. At the present time it is estimated that 1750 Mennonites from North America will be traveling to the Eighth Mennonite World Conference.

Those interested in taking advantage of the group space should contact the Mennonite Central Committee, Akron, Pa. 17501.

Highlanders lost in taboos Death is no tragedy

"In difficult circumstances some tragedies cannot be avoided, even though we do our best. I remember K'Sen, the Montagnard girl who lost her first baby. I never did fully understand just how it happened, but during delivery the young mother fell into a cooking fire and was badly burned. The child was premature—not even three and one-half pounds. It developed pneumonia, and died when it was fifteen days old, because it was too weak to feed."

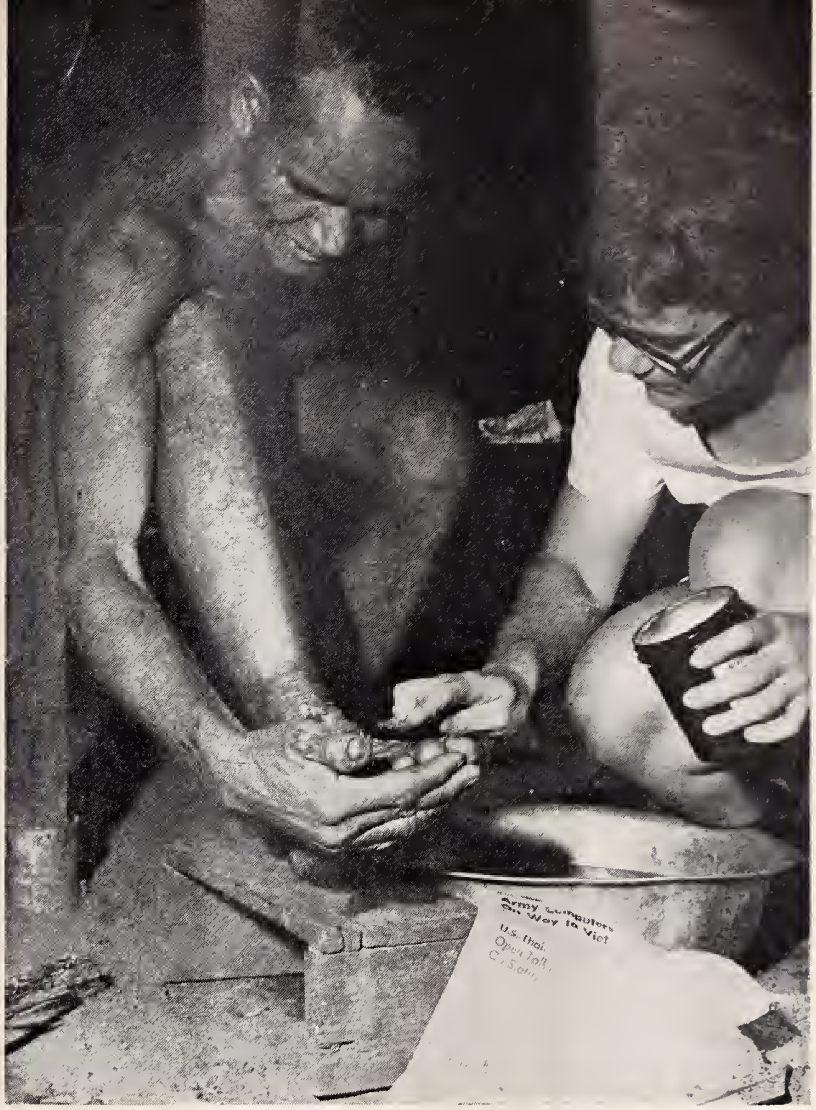
Betty Tiessen explained further. "I don't think K'Sen wanted the child, anyway. She was only eighteen years old and just wasn't ready to accept the responsibility for having a family. For some time afterward, they held me personally responsible for the loss of the child, even though there was nothing to be done by the time they brought her to me."

Under the best conditions of their simple existence in the mountains of the southeastern Vietnamese highlands, the primitive Koho tribes live in the grasp of age-old superstitions which prevent them from taking advantage of modern medical facilities.

The Koho tribe is one of a group of peoples descended from the Malayo-Polynesians who lived in these mountains long before the Chinese-related Vietnamese ever migrated southward. Their language is unrelated to Vietnamese, and the tribesmen themselves are looked upon as inferiors by the Vietnamese. They receive little attention from the Vietnamese Government.

The traditional practices of the mountain people stand in the way of progress in trying to overcome their problems. They are lost in a mire of ancient taboos. When a person becomes ill, he feels the spirits have marked him for death. So to prepare for the death which he knows will inevitably come, the tribesman will often stop eating.

Betty, a pretty Mennonite nurse from Leamington, Ont., says that her public health practice among the tribal refugees in Di Linh is far removed from anything she had imagined during her studies at the University of Toronto School of Nursing.



Betty Tiessen is a public health nurse in the tribal villages of the southeastern Vietnamese highlands. Her work is far removed from anything she had imagined during her studies at the University of Toronto School of Nursing.

Infant mortality is high among the tribespeople, says Betty. As many as half the tribal babies don't live to see their first birthday. Death is so familiar to these people that it ceases to become much of a tragedy.

Why is this so? Betty says it is because of a lack of education, in general, and that it is related to the economic well-being of the tribes, too.

The Koho don't know about simple health precautions, and they generally aren't interested in learning about them. After all, there has never been a premium on education among their people. "Now," says Betty, "even if they knew how to remain healthy, they couldn't afford to because they just don't have the money.

"These are refugees who have left their ancestral lands far back in the hills. To escape the war they came closer to the cities—but they don't have land to farm.

"They have just one set of clothes, which they wear all the time—and perhaps, a blanket that they wrap around them in the early morning hours and at night when the temperature sometimes drops to near freezing.

"I go to the villages to work with people who have come into the district dispensary first. Some of these hospital outpatients need ongoing care even though they have left the ward, where Judy Aaker, another Vietnam Christian Service nurse, works.

"It may seem like a small thing, but if I could teach a few people the importance of washing with soap, and the proper treatment of minor diseases and injuries, I would feel that I had made a real contribution. But the people can't really afford soap when they don't have enough to eat."

Betty has made a contribution. During an early visit to the refugee village of Go Jong, she was asked to come see a man who supposedly had beriberi.

"He didn't have beri-beri," says Betty, "but asthma and a heart condition.

"There is not much a public health nurse can do in a case like that, but when I saw his son, a boy named K'Nim, I knew I could do something for him. The boy was malnourished and dirty and had a finger-deep draining abscess.

"Any foreign matter in the bloodstream, or any infection, can develop into an abscess. If the body is strong enough to resist the infection, it will remain localized.

"But these are people who are in no shape to resist any disease or infection," reports Betty.

"After two weeks of treatment with antibiotics K'Nim was better. My repeated use of hot compresses to soften the tissue of the abscess attracted the attention of other mothers. They became more responsive to my teaching in other matters."

Making individual calls on patients who are too sick to come to the hospital in the town, Betty sees about fifty patients a week in the tribal refugee camps.

When Betty first visited the village of Go Jong, she didn't have much to do. There weren't too many people who would dare approach the blond foreign woman who appeared every day in a spotless white uniform, carrying a bag of mysterious medicines.

But now, when she leaves one patient, having changed a bandage, or talked with a mother about how to wash her child, she steps out of the hut into the dusty street to find someone else waiting for medical attention.

At the end of each day she leaves the village, walking past the ramshackle huts that house 3300 tribal refugees. Passing through the wooden palisade, she wonders what it would be like to have no more war.

Words and deeds

Mennonites in India held a college students' camp at Champa from May 4 to 7 and a consultation on peace from May 10 to 12. Sponsor of the events was the Mennonite Christian Service Fellowship of India. Members of the Brethren in Christ and United Missionary churches also participated.

Bluffton College has reached the $409,540 mark in its three-year goal of raising $829,500 for its development fund for the building of a new science center, an addition to Founders Hall, renovation of present Berky Science Hall, and additional walks and landscaping.

Two dormitory additions were dedicated at Bluffton College on Apr. 16.

Jerald Brauer, dean of the Divinity School of the University of Chicago, will address the Bluffton College Commencement on May 29.

A prayer vigil for twenty-four hours for the Vietnam war was held by Eastern Mennonite College students in February as part of the school's mission and service emphasis week. Students and faculty also raised $2655 for MCC's relief program in Vietnam.

Roy Just, president of Tabor College, Hillsboro, Kan., will be the speaker at the Freeman Junior College Commencement, May 26.

The Collegian, student newspaper of Bethel College, received the All American Honor Rating from the Associated Collegiate Press for its fall semester issues, the second consecutive period it has received this award. Members of the staff were Jay Franz, editor; and Clayton Koppes, managing editor.

Members of the Peace Club of Bethel College have been keeping numerous speaking engagements with church organizations as they seek to convey their concerns in regard to the war in Vietnam. Student groups of from two to five members each have been formed to present the history, political realities, and effects of the war. They also offer concrete alternatives and the biblical basis for their beliefs. Students have met recently with groups from Mennonite churches in Kansas, Nebraska, Oklahoma, and Colorado.

The Kingston Trio sang on the Bethel College campus Apr. 20 in an appearance sponsored by the student council.

A Martyr's Mirror Digest is a forty-five page feature of the April issue of *Mennonite Life* liberally illustrated with the engravings of Jan Luyken from the *Martyr's Mirror* of 1685. The issue is available for seventy-five cents from the Bethel College Historical Library, North Newton, Kan.

Grace Church, Prince Albert, Sask., has opened its Sunday school building for use as a study center for students in grades three to eight. This provides a quiet place of study for two hours each evening from Monday through Thursday for those whose home conditions make it impossible or difficult to study there.

The Central Illinois Men's Fellowship representing fourteen churches recently sent twelve hybrid gilts to Whitesburg, Ky., to be distributed by MCC rural development workers. Each family will donate one gilt from its first litter for another family, developing a "pig chain" in the community.

Vietnam Summons to Heal and to Build by I. W. Moomaw is a forty-eight page book published by the Brethren Service Commission, Elgin, Ill., which tells the story of Vietnam Christian Service and the needs of Vietnam. The booklet sells for seventy-five cents.

The Colorado Citizens' Committee on Vietnam, 1460 Pennsylvania St., Denver 80203, will hold a regional strategy meeting in the First Unitarian Church, Denver, on May 6 and 7 for peace action leaders in the Great Plains and Mountain States.

Turpin (Okla.) Church dedicated its new building on Apr. 16. Kenneth Rupp is the pastor.

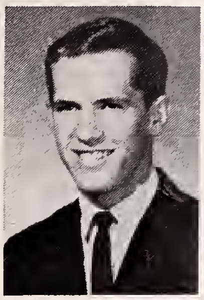
How Well Do You Support Your Minister? is the title of a guide for local congregations available for twenty cents from the Publication Services of the National Council of Churches, 475 Riverside Dr., New York 10027.

CHURCH RECORD

Block

Waltner

Quiring


Sheriff

Wilhelm

Calendar

May 4—Ascension Day.

May 4-7—Quakertown, Pa., Eastern District Conference, West Swamp.

May 5—May Fellowship Day.

May 6-7—Canadian Mennonite Bible College Commencement.

May 7-14—Christian Family Week.

May 14—Pentecost Sunday.

May 18-21—Paso Robles, Calif., Pacific District Conference..

May 26—Freeman Junior College Commencement.

May 28 — Bethel College Commencement.

May 29—Bluffton College Commencement.

June 2—Mennonite Biblical Seminary Commencement.

June 4—Rosthern Junior College Commencement.

June 4—Henderson. Neb., Topeka 1-W Reunion. (Write to Harlan, Braun, Henderson, by May 15.

June 15-18 — Henderson, Neb., Northern District Conference.

July 23-30—Amsterdam, Mennonite World Conference.

Aug. 12-13—Milford, Neb., Riverside Camp, Fort Collins CPS Reunion.

Aug. 10-16, 1968, Henderson, Neb., General Conference.

Ministers

William Block, Vancouver, will become the pastor of the Bethel Church, Winnipeg, on Sept. 1. He has served the Vancouver Mission for eight years.

Edwin Epp, Eigenheim, Sask., will assume the pastorate of the Thompson (Man.) Church this summer. He's presently a senior at Bluffton College.

P. J. Froese, Abbotsford, B. C., has resigned from the leadership of the West Abbotsford Church.

James Waltner, since 1958 pastor of Tabor Church, Newton, Kan., has accepted a call to First Church, Upland, Calif. He will assume pastoral duties in the fall. He is a writer for the Sunday school Uniform Lessons.

Deaths

J. Don Enterline, M.D., 51, clinical director at the Kings View Hospital, Reedley, Calif., died of a heart attack in Fresno on Apr. 4. He joined the staff in 1959 and gave specific attention to the development of the therapeutic community before his death.

Otto Guengerich, 89, Calvary Church, Washington, Ill., was born Oct. 3, 1877, and died Apr. 10.

Margaret Claassen Hamm, First Church, Beatrice, Neb., was born Dec. 17, 1906, and died Apr. 4.

Mrs. Harold Lund, Bethel Church, Mountain Lake, Minn., was born Aug. 6, and died Apr. 12.

H. B. Regier, Turpin (Okla.) Church, was born Sept. 29, 1881, and died Apr. 13. He was a deacon in the church and had taught Sunday school classes for more than fifty years.

Mrs. Georgia May Rupp, Gospel Church, Peoria, Ill., was born Nov. 17, 1898, and died Apr. 9.

Workers

Robert G. Adler, Riverside, Calif., will become assistant professor of chemistry at Bethel College. He will complete requirements for the PhD degree from the University of Calif.

Leland Miller, assistant professor of mathematics at Bluffton College, has been accepted for a summer institute on computor science sponsored by the National Science Foundation from June 12 to Aug. 4. At the University of Missouri branch at Rolla, he and other college teachers of mathematics, engineering, and science will study "Numerical and Statistical Methods of Digital Computing and Analogy Computation."

Tina Quiring, General Conference Mennonite missionary who went to the Congo for the first time in 1949, returned to the field on Mar. 28. She has been active in the developing literature program of the Congo Inland Mission. She operates a bookstore in her living room in Tshikapa, works in the mimeograph shop, and helps in the production and distribution of literature besides doing evangelism work.

Sara Reimer has become the full-time office manager of the Mennonite Central Committee of Manitoba. Offices of the group are at 104 Princess St., Winnipeg.

John Keith Sheriff has been named instructor in English at Bethel College. He is studying at the University of Illinois, Urbana, under a scholarship and will receive his MA in August. A cum laude graduate of Greenville (Ill.) College, he attended Central College, McPherson, Kan., for two years. Last year he was pastor of the Free Methodist Church, Hillsboro, Kan.

Don C. Wilhelm, assistant basketball, football, and track coach last year at Buhler High School, will be the new basketball coach at Bethel College. He will also assist in football coaching and may assume additional duties in admissions counseling or physical education.

Films

Algerian Mission, a twenty-minute presentation, is a 16mm black and white sound film describing MCC's involvement in Algeria, particularly at the demonstration farm at Henchir Toumghani.

Sermons in Overalls is a ninety-eight-frame filmstrip with an eighteen-minute tape-recorded narration. It shows the work of Mennonite Disaster Service at home and abroad.

A ninety-frame filmstrip with a twelve minute tape-recorded narration depicts the work of Vietnam Christian Service in the ministry to human need in Vietnam. It is entitled *Vietnam.*

Copies of these three audio-visual aids may be obtained free of charge or for a small fee from conference offices and from the MCC offices in Akron, Pa.; Winnipeg, Man.; Kitchener, Ont.; and Yarrow, B.C.

LETTERS

Attitudes toward movies

Dear Editor: As I read in the Mar. 14 issue the account of the Broadcasting and Film Commission's commendation of the movie, "Who's Afraid of Virginia Woolf," I decided to write you my complete agreement, as I felt sure that you would be lambasted, as well. I first heard this play at a Reader's Theatre presentation and was surprised at its power to move me with its portrayal of two people destroying each other in their desperation, but reaching out to each other at the same time with an all-consuming need. The movie is just as powerful as the play.

There seem to be three general attitudes toward movies. The first is that movies are essentially bad, a tool of the devil, etc. As movies are actually one way of telling a story, they can be good or bad, just as other methods of telling a story (printing, verbal, etc.) can be used for good or bad.

Others feel that movies should be light entertainment, escape from daily troubles, a time to forget the world and laugh and relax. I feel this is a valid attitude.

Still others, myself included, think of movies as an excellent way to further our understanding and deepen our appreciation of human beings of all types and sorts. A well-made movie, honest in its portrayal of whatever individuals and situations it deals with, does just that, and provides entertainment of a very real and meaningful sort, as well.

Some Christians hesitate to go to a movie such as Virginia Woolf because of the personal lives of the stars. Yet it seems to me, as Christians, we do not have the right to say of anyone that he is all bad or evil; even Jesus did not turn His back on prostitutes but treated them with compassion. It is not condoning their private behavior to find that actors and actresses have the ability to portray professionally a story that is meaningful. *Ruby Baresch, 257 N. Rutan, Wichita, Kan.*

Alternatives to the draft

Dear Sir: The articles on conscription in *The Mennonite* of Mar. 28 raise a point which has been bothering me for some time. Lind notes that Christians committed to peace have done little to urge the end of the draft. It seems to me that by appearing before draft boards and accepting 1-O classification, religious pacifists have implicitly recognized the right of government to conscript people for various purposes.

At the present time, holding this position becomes very shaky. The U.S. is now the main threat to world peace and has repeatedly shown in the Congo, Laos, Latin America, Thailand, and Vietnam, that it is unwilling to let these countries determine their own affairs and will interfere to ensure that the U.S. is able to continue dominating these countries. Recognizing the validity of draft laws while the U.S. is committing aggression is an untenable position.

Perhaps Mennonites should think of whether or not their position on the draft should be revised, and begin to look for new alternatives. Burkholder's approach is a possible one. Others are noncooperation with the draft (like the Cornell students), urging the government to abolish the draft entirely, or emigration. Mennonites might also consider giving financial and any other type of support that might be necessary to people who do not cooperate with the draft laws. Such approaches would be more in line with the Mennonite position on war. As well, if, as Burkholder notes, Mennonites have considerable influence in shaping draft laws, these other approaches might be successful. *Paul Gingrich, 727 Oakland, Ann Arbor, Mich. 48104.*

Needed emphasis

Dear Editor: As a youth sponsor in the local church (Lima) I appreciated the story on the Youth page of this week's *Mennonite* (Apr. 11, "Honest—I'm Different") very much.

This is the sort of emphasis lacking in so many of our churches today and so sorely needed by our Christian youth. I hope articles and stories with this slant will be more frequent in our paper. Thanks. *Mrs. John Brenneman, Rt. 3, Elida, Ohio 45807.*

Not a new breed

Dear Editor: Many thanks for your "On the Scene With the Young Adults" (Apr. 11). Mr. Schultz speaks movingly for them. Your stock zoomed in the minds of our grandchildren. The artistic layout was beautiful.

This should be *required study* for all of us. It helps to break down the wall of silence between generations. We have not been calling them a "new breed"; each generation of parents, probably since Adam, has at times wondered what "breed" their children were.

It was soon after World War I that young people began to say that they hadn't asked to be born. How odd that earlier generations never thought of that! *Who was asked?* By this statement they meant to imply that parents who had brought the child into the world continued to be responsible for his actions, fair or foul. These young people are now grandparents, and have discovered long ago that the final responsibility for their lives is their own. Parents and friends may be present, but before the judge, I stand alone. The "buck" stops here. It cannot be passed to anyone else.

The good news for young adults and their elders is that nothing ever succeeded in maturing the younger generation as does a still younger generation coming on. There is a gradual metamorphosis of all of life. It is not that fun and romance are gone, but to them are added an intensity of devotion and responsibility unequalled before. Life is much larger, much more rewarding than young adults can know, and gradually it takes on meaning. Somehow it hangs together, it makes some sense, it is invariably interesting. Slowly, we find God—and ourselves. They who seek shall find. This is the *joy* of living.

One translation of Luke 2:52 reads: "and Jesus cut his own way through the forest." So will you—and I. Let's keep our cutting edges sharp. *Grandmother, Ohio.*

HE WANTED TO BE A GOOD SOLDIER

Evelyn Bauer

TIRED OF STUDYING, a tall college athlete left for California to bum around. A restlessness had seized him to find some goal, some meaning in life. But everything seemed at loose ends, including his religion.

Since Selective Service was on his heels, anyway, Roger Golden, at twenty, decided to buckle down and become a good soldier, serving his country and advancing himself as far as possible in four years of training. He enlisted in the army on October 19, 1964.

This decision brought forth in a few months an outcome he had least expected — one which changed him into a different person.

As a young boy, Roger had attended Sunday school at the Church of the Brethren in Wawaka and in West Goshen, Indiana, and found it meaningful until his junior-intermediate years, when he lost interest and stopped attending church. He drifted farther and farther from Christianity. At eighteen, when his church sent him peace literature explaining the position of the church, he ignored it. When packing to leave for the army, he put his Bible into his suitcase, then took it out, and left it at home.

He was sent to Fort Leonard Wood, Missouri, for basic training. The training was rough, the hours long, but Roger took part wholeheartedly in all that he was asked to do. Even the bayonet training, which bothers many new recruits, did not faze Private Golden. The instructions for ripping up a man all seemed rather unrealistic, removed from life; so Roger did not take them too seriously. He felt he was getting good physical training, and he was grateful for that.

To round out his new experiences a bit more, he decided to read the New Testament from the Gideon Bible, which had been given him at the Los Angeles induction station. It might be a good idea to get a little more religion and eventually find a church, reasoned Roger. After the long day of drills, which usually began at 4:30 A.M. and lasted until 8:30 or 9 P.M., he read for ten minutes each evening.

After two months, he was transferred to Fort Devens, Massachusetts, thirty miles from Boston. Because the Army security agency required top-secret clearance, various checks into the soldier's background were made. Intensive training programs were begun. The soldiers were taught, with the aid of movies and long lectures, how the communists work. One movie, which Roger remembers vividly, showed rows of men being shot and tumbling into trenches. Most of the fellows burst out laughing at the sight, but Roger suddenly found he could not laugh. Instead, he was close to tears.

"Is this what man can do to man, and it's a laughing matter? How can I take part in this kind of business? How can I go on in this training?"

Roger's conscience began showing him inconsistencies between Christ's teachings about which he was reading in the New Testament and the program of training he had chosen.

Not knowing the proper channels available to those whose conscience does not allow them to participate in

war, he began considering going AWOL or getting into a little trouble by disobeying some routine rule which might lead to his dismissal from the military net into which he was caught. At first, this desire was not recognized by Roger as a matter of conscience due to religious feelings, but simply a hope to be free from a program to which he found himself objecting more and more.

Roger counseled with friends. When he had time off, he visited Howard Burkholder, a former acquaintance who was a student at Cambridge. He expressed his feelings to Howard and to Howard's father, J. Lawrence Burkholder, who was teaching at Harvard Divinity School. Dr. Burkholder saw at once that here was a fellow who was objecting to military service for religious reasons and advised, "You should find a way to be discharged as a conscientious objector."

Rather hurriedly and without making his position too clear, Roger submitted an application for discharge on April 19, 1965. Two months later it was returned, disapproved, with no reasons given. At the same time, the authorities ordered him transferred to Fort Bliss, Texas, a missile school. They overlooked the fact that his top-secret clearance had not been completed and that he was not eligible for the regular program there. Therefore, he was given the job of clerk-typist. Still he was not satisfied to go on contributing to the military program in this way. Should he refuse duty?

Burkholder had suggested he write to J. Harold Sherk of the National Service Board for Religious Objectors in Washington, D.C. Sherk advised against refusing duty. Although second applications for discharge were not often successful, it would be better to prepare one.

When Roger sought help from his chaplains, one said, concerning Roger's belief that to take part in war was wrong, "I can't see how anyone who reads the New Testament can feel this way!"

Another chaplain, when he learned of Roger's views, refused to talk to him. But a young Catholic chaplain was willing to help by writing a letter to accompany the application.

J. Harold Sherk, who works closely with Washington agencies, and Ora Huston, peace counselor of the Church of the Brethren, both wrote helpful letters to Roger. After taking great care in expressing his reasons for feeling differently now about army service than when he first enlisted, he submitted the second discharge application on August 27. A long wait followed, during which his records and backgrounds were checked by the authorities. At the end of four months the answer came: application for discharge disapproved. Roger felt letdown and a little angry inside.

Fortunately, he was given a three-week leave at Christmastime, when few leaves were being granted. He counseled with Ora Huston, in Illinois; Ed Metzler, peace counselor of the Mennonite Central Committee, at Akron, Pennsylvania; and Harold Sherk, in Washington. Sherk gave little hope for trying a third application. He said there was no set course to take and a person might have to refuse to wear the uniform and refuse duty, if all other channels failed.

When Roger returned to Fort Bliss, his mind was made up. He would restate his position and give the authorities additional time to act, while trying to remain patient. Then, if necessary, he would refuse duty and the uniform, whatever the consequences.

On the morning of January 8, 1966, he sat on his bunk in civilian clothing. His sergeant ordered him to work. Roger replied, "Sorry, sir, I can't."

The sergeant left, returned with a witness and repeated the order, receiving the same answer. A higher officer was sent into the barracks—the young Puerto Rican first lieutenant, who liked Roger very much. Knowing full well what it would mean for Roger to get himself into this kind of trouble, the lieutenant was more nervous than Roger.

"Report for duty!"

"I'm sorry, sir, I cannot do it."

Immediately, Roger was put on restrictions and faced a possible general court-martial in the near future. The lawyer assigned to him was known to be young and inexperienced, which gave Roger a dark, uneasy feeling. But when he met his new lawyer, he immediately took a liking to him. Captain B tried to do all he could to help Roger as the Article thirty-two investigation was being made by investigating officers. When Roger saw how Captain B confused witnesses and "fought like mad" to save him, he thought perhaps he should not have a lawyer but rely only on his own stand as a Christian. Sherk wrote helpfully that defense lawyers are a necessary part of civilian and military courts. In Roger's case, Captain B was able to point out that his client was simply asking to be allowed to live according to his convictions.

On February 23, Roger was given a special court-martial instead of a general court-martial which involves a maximum of five years in prison. During the trial, five officers questioned him at one time. As the questions were fired at him, he felt a calmness he had not expected; answers seemed to come easily. He could not help but think of Jesus' words: ". . . do not be anxious . . . what you are to say; for what you are to say will be given to you in that hour. . ." (Mt. 10:19). After two recesses in court and much deliberation, the maximum sentence of six months' confinement to hard labor in the stockade was given Roger.

He was frightened at the idea of going into the stockade—the imposing jail at the army base. All types of prisoners were there. Earlier he had counseled by letter with Sherk, indicating his feeling that perhaps he should also refuse to wear the stockade uniform, should he land there, because it, too, was a part of the whole military setup. Sherk advised him to wear it, pointing out that this was not the same as the regular military uniform. He said, "Prison fatigues do not make very glamorous uniforms."

But Roger was not sure; so he entered the stockade and refused the uniform. Immediately, there was a storm of protest, much yelling and threatening. Roger saw this would not help his witness; so he put on the uniform.

His mail was censored, and he was allowed to write only to his immediate family. Confined to hard labor, he worked at moving huge stumps and logs. Later, the mess sergeant of the stockade needed a clerk-typist and put him on this job.

In the evenings, Roger continued to read his Bible and other Christian literature. After other prisoners observed him for several days, they said, "You just don't appear to be the type that would be here."

Some teased and laughed at him, calling him "Reverend" or "Brother Golden," but in a short time the guards and prisoners alike became his cordial, good friends. They apologized for swearing in his presence.

An exception arose one evening when a prisoner growled, "I've had enough of you, Golden!" Three angry men began advancing across the room toward him, menacingly. Roger felt a pang of horror, wondering what would happen, when the thought came to him: "They won't reach you." They did not; they suddenly detoured and went out a side door to smoke.

Roger began to realize that this was the happiest time of his life. He had expected only hardship and suffering in the stockade. He was amazed to find deep joy and peace in being a Christian to the best of his ability. It was easy to smile. He was finding that to follow Jesus gave life real meaning.

There came back to him the feeling which he had had as a young boy when Sunday school lessons impressed him. Although he had accepted Christ then, he now experienced conversion in a more vital way.

"Is six months in a stockade the best way to use time?" wondered Roger. He was eager to finish his college training and to enter seminary, a thing he had never considered before. Or should he volunteer for relief service in Vietnam or some other needy place? He would gladly do that. He felt, also, it was valuable to be a Christian example to the many disillusioned men in the jail—drug addicts, rapists, and others who had committed lesser or greater crimes. His minimum release date would be at the end of five months.

Roger felt led to write to two colonels who had been sympathetic to him and saved him from going directly to the stockade on January 8, when he first refused the uniform. He explained how he had been denied his rights as a conscientious objector on three levels: constitutional rights; Selective Service System; Department of Defense provisions for conscientious objectors.

One of the colonels showed the letter to another officer of high rank and told him he was impressed with Roger's good conduct. Although few, if any, sentences were shortened, the top legal officers at the base began to feel Roger's was an unusual case. Two weeks later, Roger felt led to write directly to the high-ranking officer. On May 18, 1966, to his surprise, he received a general discharge "under honorable conditions," after completing only three months in the stockade!

When Roger was leaving, a drug-addict prisoner, originally of the Greek Orthodox Church, hugged him and said he did not want him to leave. He explained that Roger had been like a priest to him.

The mess sergeant, with whom he had become a close friend during the time he worked as his clerk, came out and through the barbwire barricades and iron gates to say good-bye. He was almost in tears when he shook Roger's hand and invited him to visit him sometime in his El Paso home.

Although these unforgettable experiences were a tremendous turning point in his life, Roger feels Christian living is an ongoing process at which one needs to keep growing and learning.

He is now a student at Goshen College, majoring in religion, in the pre-seminary program. Someday, he may work in the peace witness program and help youth in following the way, the truth, and the life.

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CONTRIBUTORS

Walter Klaassen, Conrad Grebel College, Waterloo, Ont., was formerly a professor of Bible at Bethel College. His article is the third of a series on faith.

Evelyn Bauer lives at 202 Westwood Road, Goshen, Ind. Her article was published first by the Church of the Brethren Messenger on Feb. 2.

CREDITS

Cover, S. D. State University; 301, John Hiebert.

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722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

MENNONITES GOING TO Amsterdam to attend the Mennonite World Conference in July will discuss the witness of the Holy Spirit. Gatherings of diverse groups—that's us—need to find those things on which they agree. So emphasis should always be on the positive. As Christians, we all believe in God—we believe in the Holy Spirit. Here is an affirmation that lifts up our agreements, not our differences.

And such a doctrinal subject focuses our attention on the Bible as the source of the teaching about the Holy Spirit. The Christian fellowship finds a special unity around the study of the Bible. If diversity exists among us, may it not be that we have spent too little time together studying the Word of God?

Such a study of the Holy Spirit is intriguing—especially when one thinks about the unpredictable nature of the Holy Spirit. We might well spend our time talking about the Holy Spirit, but what would we do if the Holy Spirit should start talking to us?

And what would He say? The Holy Spirit would come to remind us of Jesus Christ who said, "But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to remembrance all that I have taught you" (Jn. 14:26).

Both the teachings of Jesus and the history of Amsterdam have something to say to us about the unity of the church. Amsterdam saw the persecution of the Anabaptists during the early years of the Reformation. During forty years of severe oppression, so many went to their death that the city was called *Moorddam* (Murderdam). And it was understandable that the persecution along with differences in background should leave the church divided. But the history of Amsterdam beginning in the seventeenth century is a story of efforts to unite the various branches of the Mennonites. The road wasn't easy. Attempts at union often brought other divisions. In 1801, after two hundred years of striving, the last two separate groups (the congregation of the sun and the congregation of the lamb) were united, bringing all the Mennonites of the Netherlands together into one body.

The experience of Amsterdam will come to chide us. The centuries keep moving on and we in other countries have not yet reached the point that the Dutch reached in 1801. Surely the Holy Spirit will someday bring to our remembrance the prayer of Jesus "that they may be one, even as we are one" (Jn. 17:11).

But even in our concern for greater Mennonite unity (of which the Mennonite World Conference is a prime example), we must know that the teaching of Jesus is not limited to the Mennonite horizon.

The recent Vatican Council has made us all aware of the larger Christian community. Doors have been opened to a wider fellowship than we thought possible even ten years ago. And we have become more concerned about the separation of the church because we have discovered that others are concerned, too.

Could the Holy Spirit speak to the Mennonite World Conference through Pope Paul VI? In opening the second session of the Vatican Council in 1963, he opened the door of reconciliation with other Christians with these words: "If we are in any way to blame for that separation, we humbly beg God's forgiveness. And we ask pardon, too, of our brethren who feel themselves to have been injured by us. For our part, we willingly forgive the injuries which the Catholic Church has suffered, and forget the grief during the long series of dissension and separations. May the heavenly Father deign to hear our prayers and grant us true brotherly peace."

Are these words addressed to us? If they are, what do we say in reply? Will the Spirit give us an utterance even here?

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

82:19 MAY 9, 1967

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We Chose a Child from Korea

Marion Preheim

We welcomed our fourth child last fall. A three year old, our prospective son, came from Seoul, Korea.

We first began thinking about adopting a child two years ago. I had known of couples who had adopted non-Caucasian children but had never considered it for myself. Our three children then ages two, three and four seemed about capacity.

Then we learned to know a family with three children, two of their own and one an adopted Korean girl. We learned that friends in a nearby town, with three children similar in ages to ours, were planning to plant a Korean-American child right in the middle of their set.

"Wouldn't you like another child?" I asked my husband.

We both thought a family of four was what we wanted.

After I explained the adoption program, my husband asked: "Why should we bring a child all the way over here?"

Many others have adopted children from overseas. Some adoptive parents, because of certain state laws, must both go to Korea to claim their child. Each state government sets up regulations, but present policies generally encourage such adoptions.

"Why should we adopt?"

With my heart I wanted another boy. This was one way to assure it. With my head I wondered if the child would be better off growing up in Korea where he would be with other Koreans.

One of my friends helped me on this question. She said that Korean society rejects the children born to American military men and Korean women. Even preschoolers taunt these offspring about their parents. The stigma remains through childhood. As adults, they are often barred from good jobs and desirable marriages. We could send money to Korea to educate and care for a child. But a son by proxy seemed a poor substitute. Why prepare him for a society that would reject him?

A friend with four children of her own offered more counsel. She said, "You have a moral duty not to bring any more into the world. Your duty is to take one of those little ones."

We considered adopting a half-Negro child or a Korean-American, ruling out for ourselves other hard-to-place children: the emotionally disturbed, the handicapped, and the retarded. Because we have been overseas and my husband's work interests lie there, we wanted to make our contribution to ease the population problems of Asia.

Other ways to answer overpopulation exist. Adopting one child appealed to us. It takes the problem-solution from the abstract of "I love all mankind" to "I love this child of God."

As we pictured such a child growing up with our children, we no longer asked if he would be better off overseas. But we began to ask, "What about here?" Friends who already have such children reassured us that they generally make quick adjustments. Surprisingly, they make faster adjustments than many orphans in the United States.

In spite of language and cultural barriers, they adjust rapidly. A child most always comes directly from the mother or foster mother, so he feels secure. The parent or substitute-parent almost always finds it hard to give him up. But, unable to provide for the child, she comes to realize that placing him out for adoption is the only answer.

We decided to work through Welcome House, an adoption agency started by Pearl Buck over seventeen years ago out of her interest in the Far East. Her interest in an adoption program began accidentally. Friends sought her help in placing several children born in the United States, but of Oriental background. At that time, it was difficult for agencies to find foster homes or institutions to care for them. Other friends took the children into their homes. Gradually, the number of children in Pearl Buck's home in Bucks County, Pennsylvania, grew.

She then set up houses where children could stay under permanent foster care. The Lloyd Yoders, a Mennonite couple, raised a family of nine children. Three children grew up in the Henry Ruth home. Six children still live in the Yoder home: three are away at college during the year and three are in high school.

The houseparent plan proved impractical as the program expanded. Starting in 1957-58, the program involved bringing in children from Asian countries. Miss Buck, with the help of friends, began an independent agency at Doylestown, Pennsylvania, six miles from her farm home. By now, two full-time social workers carry the case load of hard-to-place children. The agency serves adoptive parents within the state of Pennsylvania and within a 200-mile radius of Doylestown.

Other agencies serve a wider area. The Holt Adoption Program, Inc., Box 95, Creswell, Oregon 97426, works through local government and private adoption agencies. Thus they can serve anyone whose state makes provisions for such adoptions. One advantage to this program is that public funds carry the home study fee.

We sent our letter of inquiry to Welcome House, Box 6, Doylestown, Pennsylvania.

The agency outlines the exact cost. On a sliding scale, our adoption would come to about $950.00. "Is this too expensive for us?" we asked. We jotted down the cost of having our own plus raising it to the age of three. It looked like we might be making money! At any rate, the cost seemed reasonable.

Welcome House invited us to an adoptive parents' meeting. Nine months after the idea of adopting a boy first came to us, we made our final decision. We went to the adoptive parents' meeting in March of last year.

In April, we sent in the first of a whole series of papers: our birth certificates, our marriage license, a letter from my husband's employer, a letter from the bank, and an autobiography from each of us.

Wisely, the agency doesn't give the prospective parents all of the papers at one time. The second batch included a full statement of our financial assets and liabilities, two medical examination forms for our physician to fill out, and fingerprint charts.

In addition, we sent six snapshots in color: one of each of us separately, of us together, of our children, and of our home inside and outside—in triplicate. Welcome House kept one set. Korean Social Service used one set to acquaint the child with his new home. Immigration officials took a look at us, too.

With all the forms filled in, the agency then invited us for a personal interview. My hopes were high that we would see a picture of our prospective child. But this was not available. Welcome House policy had just changed. Children are not taken by the agency's overseas center until after parents are available.

We came home to wait. To our surprise, a phone call came soon after. Other prospective adoptive parents of a three year old decided he was too young for their family. Although three was a bit older than we wanted, we decided to take a look at his picture and read the social worker's report.

One look at the picture and we were hooked. We still had to wait several months for immigration to clear our child. He came to us on November 23.

Sung il Son, now Brian Lee, adjusted quickly as the social worker promised. Within six weeks he understood most simple sentences like, "Let's go for a walk." By four months he could express himself well.

His complexion, weight, and height changed with the higher protein and vitamin content in his diet.

His needs, we hope we can meet. But Brian does not only need us. We need him. All the Brians of Asia have a right to a family that cares for them. Knowing they have that right, and not giving it to them, can only stunt our own spiritual growth.

When we began to think of getting a child, he stood as a symbol of all suffering children. Holding one Asian child in my arms, however, satisfies more than caring about a suffering mass whom I can do little to help.

Walter Klaassen

CULT WITHOUT MAGIC

Job 42:2—"I know that thou canst do all things, and that no purpose of thine can be thwarted."

It was with a good deal of satisfaction that I discovered in my early search to understand the Bible that the Hebrews were people of their time. I learned that they borrowed most of their practices from the people around them.

At many points, the Old Testament can be much better understood because of the discovery of ancient documents. Thus, for example, it has been discovered that the form of the Hebrew covenants has parallels in the social life of the Hittites and other people. Parallels from pagan practice can be brought forward for almost every single Hebrew religious and social custom.

But, although this is true, it is also true that the Hebrews invariably transformed what they borrowed. Certainly, the area of the most intensive borrowing was also the area of the greatest difference—the cult. By cult, I mean the whole collection of religious actions having to do with worship, and the places and objects and persons connected with it.

A basic difference between Hebrew and pagan worship was that the Hebrew cult was open, completely nonsecretive, and nonmagical. Pagan worship was, on the contrary, dark, mysterious, and magical.

The pagan regarded all the evil that afflicted him as the work of a host of minor deities, the demons. They caused sickness and accident and ill fortune, and for release from the demons and their power they needed the power of the magician who had the secret knowledge of incantation and exorcism that could be used to control and inhibit the demons and their evil intentions.

The religious festivals of the nature religions centered upon the idea of sympathetic magic. By assuming the role of the god, the worshiper actually became the god and could bring about what was desired. One of these days, Al Capp will again portray Mammy Yokum engaging in a bit of sympathetic magic by making an image of some person she plans to torment, and then jabbing pins into it so that the actual person miles away will yell with pain. This is sympathetic magic; a form of coercion by which man coerces the god to do his will and give him what he wants. But it is all part of a secret lore for which a priest-magician is necessary.

The Hebrews, on the other hand, had no pantheon of minor deities. They had one God and all things came from Him. He is not a god that can be tricked or coerced into revelation by any magical means. And that is why the commandment says "You shall not make for yourself any graven image." For an image of the god could be used to coerce the god by sympathetic magic, but in Israel this was completely forbidden.

That is why the commandment says, "You shall not take the name of the Lord your God in vain." It has nothing to do with profanity in modern sense. It meant that the "name," in a very real sense identical with the one bearing it, may not be used in incantations and magical formulas. God is free and reveals himself as He pleases, not as *men* please.

The pagan temple was in a real sense the dwelling of the pagan god. This is where the image was and where the god was accessible. While the Hebrews succumbed many times to the human yearning to control God by imprisoning him in His temple, nevertheless, it was said clearly and precisely, "Behold, the heaven of heavens cannot contain you, how much less this house."

We have a very dramatic record of the conflict within the Hebrew community on this point and it developed chiefly through the work of the great prophets. These men were the champions of faith. At the very beginning of his public appearance as a prophet, Isaiah attacked the temple cult in Jerusalem in the strongest possible terms. (See Is. 1:10-17.)

Isaiah was not attacking the cult in itself; what he was attacking was the apparently fairly general assumption that the cult was there as a means of keeping Yahweh happy and congenial to His people, and that as long as it was carried on meticulously, as long as everyone went to church faithfully and with some show of enthusiasm, things social and political would be pretty much under control. It was a handy, concrete, rather pleasant way of keeping God in line with the realities of life.

Or listen to Isaiah's rustic contemporary, Micah. In chapter 6 we have a dialogue between Yahweh and the people on the subject of their relationship to each other. The people are asked to tell Yahweh in what way He has been faithless in order to explain their own faithlessness.

"Hear what the Lord says: Arise, plead your case before the mountains, and let the hills hear your voice. Hear, you mountains, the controversy of the Lord, and you enduring foundations of the earth; for the Lord has a controversy with his people, and he will contend with Israel.

"O my people, what have I done to you? In what have I wearied you? Answer me! For I brought you up from the land of Egypt, and redeemed you from the house of bondage; and I sent before you Moses, Aaron, and Miriam. O my people, remember what Balak king of Moab devised, and what Balaam the son of Be'or answered him, and what happened from Shittim to Gilgal, that you may know the saving acts of the Lord" (Mic. 6:1-5 RSV).

And the answer of the people reflects graphically the common conviction of the people.

"With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my first-born for my trangression, the fruit of my body for the sin of my soul?" (6:6-7 RSV).

In other words, "Yahweh, what on earth *do* you want us to do? We've been pretty decent about things, you know. Haven't you really had enough animal sacrifices? It's possible to increase those if that's what you want. We will increase the offerings of our olive trees if you want that. Do you even, perhaps, want us to sacrifice our children to you? That would be asking an awful lot, but is that what you want?"

The assumption appears to be that Yahweh's demands are met in the cult—in the whole package of religious exercises—and the people are prepared to go to very considerable length to meet these supposed demands. They have a one-track mind on the question of their relationship to Yahweh. They cannot even conceive of another way, the way of faith. It must be by the visible, the concrete, by outward proof.

But, in the answer of the prophet, we are jerked right back onto the road in which Yahweh invited Israel to walk.

"He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (6:8 RSV).

Here is the formula of faith life. It is not a call to nothingness or to a senseless quietism; it is a call to take seriously the nature of Yahweh, who is the champion of the slave, the oppressed, the outcast; to accept again the covenant in which the Hebrews were bound to Yahweh and identified with His way.

A further way of illustrating, and thereby, hopefully, clarifying, the point at issue is to look at one of the accounts of the solemnization of the covenant between Yahweh and His people at Sinai in Exodus 24:3-8.

"Moses came and told the people all the words of the Lord and all the ordinances; and all the people answered with one voice, and said, 'All the words which the Lord has spoken we will do.' And Moses wrote all the words of the Lord. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord. And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the book of the covenant, and read it in the hearing of the people; and they said, 'All that the Lord has spoken we will do, and we will be obedient.' And Moses took the blood and threw it upon the people, and said, 'Behold the blood of the covenant which the Lord has made with you in accordance with all these words.' "

The purpose of this ritual is to unite the two parties to the covenant. An altar on one side, twelve pillars of stone on the other; the altar represented Yahweh's presence; the pillars, the twelve tribes, the whole nation. The blood of the sacrificial animal is caught in a bowl, and the core of the ritual is about to begin. Half of the blood is thrown against the altar. Then the conditions of the covenant are read to the people. They are put by Yahweh and the people accept or reject.

They say "All that the Lord has spoken we will do, and we will be obedient."

Once this commitment has been made, Moses throws the rest of the blood over the people who have said "Yes" with the words: "Behold the blood of the covenant which the Lord has made with you."

We discover here an interesting mixture of primitive magic and the assumptions of Semitic psychology and the faith dimension: of concrete visible demonstration and faith commitment. "The life . . . is in the blood" we are told in Leviticus 17:11. The blood is the seat of the personality of the person or animal, for it is clear that when the blood is drained, the man or animal is no longer a personality. In the same passage we are told that "the blood makes atonement, by reason of the life." What happened in this ceremony as described in Exodus 24, therefore, is that the life of the one being, signified by the blood, covering both Yahweh and His people, makes the two

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one. They participate in the one life.

Now in paganism, such unifying or making-one would be viewed as a transaction through which, by virtue of its action, God and His people were now, forever indivisibly joined. But that is by no means the assumption here, for the covenant has conditions and, by way of simplification, let us say that they are the Ten Commandments. These commandments deal primarily with the recognition of the graciousness and freedom of Yahweh and with the assumption of moral responsibility for one's neighbor.

The whole covenant, although it is solemnized in the forms of antiquity, has a moral basis. It can be broken if the people are faithless in living out the conditions. The blood has no binding quality in itself apart from faithfulness and obedience. The covenant is broken not by neglecting the cult, the worship in the temple and all that; it is broken by unfaithfulness to one's neighbor. Every time a Hebrew broke with his neighbor through oppression or injustice or wrong of some kind, he broke the covenant. This is never in doubt in the prophetic writings.

Faith in God is linked as closely as possible with faithfulness to man. The pagan religions did not have this moral dimension because they were concerned with the whole biological cycle and man and the gods were a part of it. Religion had no need for ethical uprightness and sensitivity because it had nothing to do with relationships.

Hebrew faith, on the other hand, had everything to do with relationships. The covenant itself was a commitment between personal agents, Yahweh and the people. Every last one of the Ten Commandments is concerned about this relationship and the relationship between the people. To live in faith, then, is not to observe the cult meticulously, as though God is thereby forced to recognize us. It is "to do justice, and to love mercy, and to walk humbly with your God."

Faith has to do, not with the magic or the sacred of the cult, be it ceremony, person, place, or time. It has to do with life at all of its levels all the time.

How can this dramatic story be made contemporary? I see our experience as the same type of experience as the Hebrews had. And so, let me simply raise the questions, and we can, all of us, work at providing some answers. And if we don't do it willingly, our time will force us to act or else we will be found to be idolatrous.

What about the whole religious phenomenon in America? Is it an adjunct to faith or is it a faith in itself? When I flew from Chicago to Wichita on Sunday I saw full church-parking lots in the suburbs of Chicago, Kansas City, and Wichita. And I saw from above the tremendous size of our church establishments. What does it all mean in the light, for example, of the fact that we are waging an incredibly savage war, and most of the people in those churches are supporting it?

What about our church institutions? What about the fact that every year Mennonite students tell me that they wish they had not been baptized because they had yielded to a combination of pressures exerted upon them? What about the view common among Mennonites of the Lord's Supper as conveying some magical quality to the participants? What about our insistence that only a properly ordained minister can baptize and administer the Lord's Supper? What about all that and more?

It is not a question of becoming iconoclasts now, although I admit readily to the urge every now and again. It is a question of being able to take a proper view of these things as aids to faith, never as the product itself. The Hebrews were called upon to get along *without* the whole business, and it was painful, and the casualties were high, but they learned it.

When our time comes, perhaps within our lifetimes, what will we do?

Bud Frost

Bud Frost
Today
the warm and misty rain
tries to erase the damage done
by yesterday's May freeze

We don't
have frost so late
as a rule, the farmer says—
but words don't recover crops

We don't
have frost so late
generally, adds the fruit grower—
but words don't recover crops

Today
the warm and misty rain
tries to erase the damage done
by yesterday's hard words

But
neither rain nor promises
can erase the damage done
words don't recover love

Take the ashes out to the garden—
They're good for the soil, I'm told.

Pollyanna Sedziol

India faces gigantic problems

C. Norman Kraus, a professor at Goshen College, who is visiting India, sends the following report.

The rusting skeletons of railroad cars sitting on a side track just outside Calcutta, the gutted, smoke-stained exterior of a new government building in Patna, a protest rally of 100,000 people carrying banners with the hammer and sickle displayed—these were some of the signs of discontent and frustrations in India, this new nation of 500 million people.

The elections earlier this year, which upset the political fruit basket, have brought at least a temporary victory to those who were discontent with Congress Party rule; and except for sporadic scattered violence, the nation is calm. The results of the elections were a surprise to everyone, including the opposition parties themselves. These had grown cynical about the corruptions and mismanagement of the country's affairs, Many had given up faith in the democratic process as an effective means of social and political change.

Many in college and university circles talked in despair about the necessity of violent revolutions in order to bring about changes, The pre-election pattern of strikes and boycotts which was widespread in the country was ominous. Adding to the problems was a severe drought in parts of the country with only partial crops harvested in others.

The total production of grains in 1965-66 was fifteen million tons less than that of 1964-65. And 1966-67 crops are little better.

All this led Radhakrishnan, president of the Indian Republic, to say the following in his Republic Day speech in January:

"The last year has been the worst since independence, full of natural calamities and human failures. In spite of our increased agricultural output and industrial production we are unable to meet the requirements of a growing population. The drought conditions are worse than ever before in this country. Yet, even after making allowance for all the difficulties of the situation, we cannot forgive widespread incompetence and the gross mismanagement of our resources. We cannot overlook the fact that in a country of chronic food shortage, a third of the annual produce is destroyed by pests and waste."

But he added: "It is not necessary for us to lose hope."

The new political turn has been a victory for democracy in this vast, important subcontinent, but all the basic problems that were there before election day still remain to be solved. Most of the problems that face India are long-range problems which will not, and cannot, be solved by short-term emergency programs.

If we are to make the best use of our limited resources in tackling these problems, we need to see them in perspective and allow creative imagination and enlightened judgment to guide our decisions.

The immediate famine situation, whatever its cause, has reached emergency proportions. Hundreds of thousands face starvation unless they are given aid. The emergency feeding program which MCC is now undertaking must be continued and expanded to the limit of our resources.

The government has refused to pronounce the Bihar area, which is worst hit, a "famine" area because it is afraid that such public pronouncement would only cause panic. But it is well known that failure of monsoons for two years in a row, and then of winter rains these past few months, has left the area a semidesert.

[The New York *Times* on Apr. 19 announced that the Bihar state government declared several regions famine areas. Bihar thus became the first state in India to declare famine conditions since the country became independent twenty years ago.]

In October, when the rice should have been in head and beginning to ripen, the fields were parched and cracked. Cattle roamed here and there through the fields eating bits of straw and stubble. Rivers that should have been running full at the end of the monsoon were dusty dry beds of sand and rock.

By November, the poor of the village were existing on the small supplies of parched corn that was still available. By December, wells supplying drinking water were drying up and the cereal crop was exhausted. Still the villagers hoped for winter rains so they could plant vegetable gardens. No rains came.

The tribal people on the plateau have been existing on roots, berries, and leaves of trees, along with an occasional mouthful of rice which they can purchase. Four hundred thousand to two million people face starvation unless help continues and is expanded.

Many factors made this situation a tragic human failure, as well as a natural catastrophe. Last year was a pre-election year, and it has been reliably reported that corrupt politicians in Bihar diverted relief funds for political purposes. Greedy merchants have hoarded tons of rice and wheat in order to force prices up and secure larger profits.

States where there were good crops were slow to share their surpluses for fear of future crop failure.

Inadequate transportation and distribution facilities complicated the process; and as grain sat in warehouses, it was pilfered by thieves and destroyed by rodents and spoilage. Loss through pests and spoilage is now estimated at 30 percent.

All these things have been openly reported and lamented in the Indian press. Christians abroad need to face the situation candidly as they consider their course of action. The first temptation, no doubt, will be to shrug the shoulders and turn away, repulsed by the callous greed and the inefficiency of a system that lets people suffer needlessly. But think again. It is the 354 million men, women, and children whose per capita income is still only eight and one-half cents per day that are the hapless, helpless victims. Who will show them mercy and compassion? They must be helped immediately and generously.

But this is not enough. If Christians would follow their Christ in proclaiming release to the captives and setting at liberty those who are oppressed

(Luke 4:18), they must do more than give the emergency "cup of cold water." And let it be said with emphasis that such "service" to the poor is an integral part of the church's witness to the salvation which Jesus Christ offers to the world. There has never been a time in the history of missions in India when selfless, indiscriminate (to Hindu, Moslem, or Christian without difference), loving service was more imperative for the church's witness.

There is deep bitterness against the church among the Hindu population because of its past record of "converting" people with the offer of rice or other advantages. Now, the Christians must demonstrate beyond a shadow of a doubt that they seek no advantage for themselves in the service they offer. Love must show itself genuine, else it may well be asked of us, "What do ye more than others?"

The question is what can small private agencies do in the face of such gigantic problems. Massive programs of education, population control, agricultural development and pest control, land reforms, improvement of transportation and storage facilities, housing, and urban development are urgently needed. Where does the church fit into this picture? There are, I think, three areas of need where Christians could make a major contribution.

First, what is urgently needed in order to make the agricultural program of the government effective are trained workers who have the motivation and patience to work at the village level disseminating information and demonstrating techniques. The village farmer must be shown and convinced that the new is better than the old—for example, that the small fee for using water from the irrigation ditch is worth it; that use of a sanitary latrine is a health advantage over use of the fields and ditches; or that the use of very simple threshing and winnowing machines are better than the hoofs of oxen and the undependable wind. He must be patiently guided so that he knows how to take advantage of the government's proffered help. He must be taught the nutritive value of vegetables. At the moment, there is no limit to the number of such dedicated experts that could be used in India.

Second, there is a great deal of work that could be done in community development in both urban and rural areas. But since the social workers here in India are concentrating efforts in the urban situations, let us turn attention again to the villages. Even yet, from 70 to 80 percent of India's population lives in rural villages. It might seem to the western observer that the Indian village is an idyllic haven from the complex, impersonal, industrial centers with their attending slums. But such is by no means always the case. Multitudes of villages are torn by family feuds, split into factions by land disputes and lawsuits, which drain away thousands of rupees from the village and create disturbing tensions.

Indeed, one of the major failures of traditional Hindu society has been its inability to create functioning structures for cooperative community ac-

A man receives cans of Metrecal and tomato sauce in a food distribution by MCC to relieve the emergency food shortage. "The churches have recognized the emergency in Vietnam and have rallied to make possible a flexible, imaginative ministry there. But India is still viewed as an old mission field, and new approaches are hampered by already top-heavy institutional programs which are being supported almost entirely by funds from Europe and America."

tion. The joint-family system, caste, religious differences, and the difference between the landholders and the landless have divided the geographical community into competing and, all too often, hostile groups. Some of the enlightened social-service-oriented Hindu organizations have recognized this difficulty, and are working at it. There is, however, a vast field of work. Men and women who know the love and peace of Christ and have the requisite skills in community development could function as peacemakers in a most strategic setting.

Third, there is need for literacy work and the supplying of suitable reading material for adults who are only recently literate. This ministry could be expanded in a number of ways to give it a broad educative value. Many children are not able to go to school. Appropriate programs of primary education could also be carried on. The preparation of suitable Christian literature is sorely needed for popular distribution. There is still interest in the message of the Bible in India today even though there is a reaction against institutional Christianity. Tens of thousands of people have subscribed for correspondence Bible courses, and packets of Gospels and Christian biographies are eagerly purchased in the towns and villages. There is a hunger for reading material of any kind.

The crisis in India has reached emergency proportions and is far more than emergency food shortage. In fact, the food shortage would most probably take care of itself in short order if discipline and a spirit of idealism and public responsibility were restored. Indicative of the deeper problems in India are student unrest and indiscipline, a growing tendency to depend on violence to effect change, the decline of enlightened religious conviction, widespread political corruption, along with an admitted decline in public morals, and the widening gap between the rich and poor. The next five years will be crucial, but there are reasons for hope.

The churches have recognized the emergency in Vietnam, for example, and have rallied to make possible a flexible, imaginative ministry there. But India is still viewed as an *old* mission field, and new approaches are hampered by the already top-heavy institutional programs which are being supported almost entirely by funds from Europe and America.

Added to this, India is thought of as an old nation rather than an emerging nation, pregnant with possibility. Hasn't India always lived on the edge of starvation? Is the emergency new or very different from what it has always been? In more recent years with the development of a strong nationalistic feeling, and the so-called "resurgence of Hinduism," the church, for the time being, has settled for a strategy of retrenchment, rather than bold, imaginative movement forward.

The time is here for advance. The time is here to go "in the name of Christ," as servant and reconciler. India does not want or need the propagation of Western Christianity, but she does need the healing, redeeming ministry of the Christ for body, mind, and spirit.

Catholics in Amish defense

Support is growing for a Kansas Amishman, whose case has been appealed to the United States Supreme Court.

William C. Lindholm, chairman of the newly-formed National Committee for Amish Religious Freedom, says that four prominent Roman Catholic legal scholars have joined the committee in support of efforts to overturn a ruling by the Kansas Supreme Court. They are Father Robert Drinan, S. J., dean of the Boston School of Law; Professor Edward J. Murphy of Notre Dame Law School, William B. Ball of Harrisburg, Pa., and T. Raber Taylor of Denver.

FOR ALL YOU LOVE
MAKE A WILL

He said that "with the strong backing of the Catholic churchmen, virtually all religious faiths are represented on the committee which is concerned with preserving the religious freedom of the Amish people."

Public financial support of the committee's work has been good, according to Robert Showalter, president of the Farmer's State Bank, Yoder, Kan., who said he continues to receive needed checks in support of the committee's work from all parts of the United States.

A favorable U. S. Supreme Court decision could aid Amish in many states. Unless the Supreme Court acts, more of America's 50,000 Amish people may migrate to other lands. A group of Arkansas Amish have moved to British Honduras. The minister of the group said, "We cannot conscientiously send our children to the public schools; the government is gradually taking away our religious freedom."

British Honduras, short of food supplies, is eager to have the Amish farmers, and has told them they may have whatever schools they want and can live in isolation from all worldly interference.

After fleeing Europe under the death penalty the Amish, who came here under the religious toleration promise of William Penn, have lived in peace in America for over 200 years until their present arrests by professional educators. Lindholm, a Michigan Lutheran minister, said that "it would be ironic if the Amish have to flee the United States in order to find religious freedom."

The present controversy concerns the conviction of thirty-nine-year-old LeRoy Garber, a Hutchinson, Kan., Amishman, who was avoiding the "worldly atmosphere" of the public school by educating his daughter with a licensed high school correspondence course and additional home management training provided by the Amish Harmony Vocational School in Yoder, Kan.

Children receive vaccine Project of Taiwan hospital

Sheldon Sawatzky, a volunteer worker at Mennonite Christian Hospital, Hwalien, Taiwan, sends this report.

Nestled at the foot of the mountains like a small cluster of flowers beneath a large creviced rock is the little Taroko aboriginal village of thatched-roofed houses called San Jan. A clear mountain stream circles the village as if it were a border isolating these mountain people from civilization and education and economic opportunities. To enter the village, all outsiders are required to present a mountain permit to the police officer.

San Jan was chosen by Mennonite Christian Hospital for a special project in public health because it is a poor village not far from Hwalien (about six miles) and because we had a contact man there in Mr. Lio, the second-grade teacher at the primary school and a member of the Meilun Mennonite Church.

The hospital had received a supply of Sabin oral polio vaccine through the efforts of another Christian hospital. Since value of the vaccine expired at the end of March, the first dose had to be given immediately.

On Jan. 31, Helen Willms, director of nursing, and I went to San Jan to administer the polio vaccine to all the grade-school children.

Polio is still prevalent in Taiwan. Although the government has started to vaccinate for this crippling disease, only small children are being immunized.

As the name of each child was called, he came forward to receive a sugar cube on which Miss Willms had placed a drop of vaccine. The little first-graders expected me to pop the sugar cubes into their open mouths, but the others took their dose with their hands. Ninety-seven pupils received the vaccine.

It was a rainy, cold day when we returned to San Jan on Feb. 28 for the second phase of our project. All the schoolchildren gathered in one of the classrooms and stood at attention in single file with their hands clasped behind their backs, while Miss Willms gave them a lecture on sanitation.

Polio is still common in Taiwan where grade school children in the village of San Jan received polio vaccine on a sugar cube during a public health project sponsored by the Mennonite Christian Hospital, Hwalien.

Before we left each class, we distributed health kits to each pupil. The kits, containing a washcloth, soap, toothpaste, toothbrush, and a comb, were furnished by Taiwan Christian Service. Miss Willms had explained to the children that the kits were made up by the children in America who love Jesus and want to help children in other countries. She told the children that the kits were to be kept at school and used there.

Winter had turned into spring when on Mar. 28 we went to San Jan for the third time. When we arrived at the school, we immediately noticed washcloths drying on the fence and washbasins standing in front of the classrooms. The teachers reported that the children washed their faces and brushed their teeth every morning when they came to school. The result was readily noticable on the children's faces.

We again made the rounds to each classroom for the third and final dose of the oral polio vaccine. Afterwards the children stood at attention as Miss Willms gave a lecture on nutrition.

Project San Jan does not stop with the last dose of polio vaccine. In fact it is only the beginning of a series of public health projects that Miss Willms envisions for this pilot village. She plans to return to San Jan next month with more soap. At that time she will again talk to the schoolchildren. Other plans for San Jan include parasite control, construction of toilets, baby clinics, a mothers' class organized through the church, and family planning education. The men of the village should also be taught better farming methods to increase food production and nutritional food value. Many of the children suffer from malnourishment.

Ministers should be owners Parsonage not best way

Advice to the Protestant laity: why should your minister live in a church-owned parsonage? Why not help him buy his own home?

This is the advice of a man who can speak with some authority on housing for clergymen and their families. He is D. P. McGeachy III, pastor of Westminster Presbyterian Church in Nashville—the son and grandson of Presbyterian ministers. His suggestion was in the December *Presbyterian Survey.*

For the minister, wrote McGeachy, home ownership will help him become more fully a part of the community. "He needs to know what it means to pay real-estate taxes, to serve on the jury, to get concerned about zoning laws, and to anguish over the troubles with the plumbing. He will be better able to preach to his suburban congregation if he owns a suburban home."

A church which "gets out of the real-estate business" and includes a housing allowance in the pastor's salary is being more realistic, he argued. "You will be able to take honest pride in what you are paying your preacher. When you add a housing allowance to his present salary you will be able to compare it far more favorably with the income of your elders and deacons. If he is buying a house, not living in somebody else's quarters, you are more likely to be treating him as his professional qualifications warrant."

Hospital finishes building Looks for nursing teachers

It may be easier to build a building than to find teachers.

Bethel Deaconess Hospital, Newton, Kan., is completing a building addition that will increase the value of its facility by about two million dollars. But it is having difficulty finding members for its school of nursing faculty.

These facts were among the reports given to the hospital's association at its annual meeting in April.

Construction on the new hospital facility progressed during 1966, and was occupied early this year.

Marvin H. Ewert, the hospital's administrator, reported that at the end of the year $2,021,420 had been received for the building program. This included $889,191 which had been received as matching funds under the federal Hill-Burton program. A total of $1,678,224 had been expended for building by the end of 1966.

Enrollment in the school of nursing stood at fifty at the end of the year. Fifteen seniors were graduated in July.

For the purpose of improving the school of nursing and to conduct it as a truly educational program, members of the faculty engaged in a two-week workshop last summer. They reviewed the curriculum and other areas of school improvement. Upon invitation, a consultant from the National League for Nursing conferred with the faculty identifying problems and exploring solutions.

The most serious problem facing the school of nursing is attracting and maintaining qualified faculty. Two faculty members moved from the community, and one had not been replaced at the end of the year. It has become necessary for a faculty member to be prepared with an advanced degree, and not nearly enough nurses are pursuing their education to this extent. Consequently, the supply of teachers for schools of nursing generally is critically short.

Ewert also reported that the hospital served 2886 inpatients during 1966. The number of patients admitted and the number of patient-days of care both increased slightly—about 2 percent in 1966, when compared with 1965.

The value of hospital services given during the year was reported as $681, 770, with 2.7 percent being the value of services rendered as free work and charity.

The expense of rendering service and conducting the school of nursing was $654,241.88. The excess of operating income over expenses amounted to $35,419.34. Income from other sources amounted to $26,568.31 more than other expenses, so there was a net gain of $61,987.65 for the year.

The Bethel Home for Aged cared for ninety-six persons during the year. Thirty residents were taken into the home during 1966, and their average age was 80.4 years.

Services at the home were valued at $146,510. Free work and charity services rendered amounted to just 5 percent of total charges.

Operating expenses at the home for aged in 1966 were $156,527. The excess of expenses over charges resulted in an operating loss of $17,335. Income from sources other than charges for services amounted to $31,640, which more than offset the operating loss and made it possible to end the year with a net gain of $14,306.

Ewert anticipates sharp increases in operating expenses in both the hospital and home for aged, due mainly to the need to adjust salary scales. Salary scales for 1967, he said, were substantially higher in response to conform to recent increases in nurses' salaries, which had taken place generally across the nation, to meet the requirements of the minimum wage law, and to compete successfully in the local labor market for personnel with acceptable qualifications.

Words and deeds

Mrs. Svetlana Alliluyeva Stalina, the only daughter of the late Josef Stalin, said upon her arrival in New York, "In recent years we in Russia have begun to think, to discuss, to argue, and we are not so much automatically devoted anymore to the ideas which we were taught. Also, religion has done a lot to change me. I was brought up in a family where there was never any talk of God. But when I became a grown-up person I found that it was impossible to exist without God in one's heart. I came to that conclusion myself, without anybody's help or preaching. But that was a great change because since that moment the main dogmas of communism lost their significance for me."

The International Peace Gardens on the Manitoba-North Dakota border will be the scene of a study-work camp from Aug. 21-27. It will be sponsored by the MCC of Canada, 607 Paris Bldg., 259 Portage Ave., Winnipeg 2. Topic of the study will be on the Christian and international conflict.

The Pentecostal Assemblies of God in the United States experienced a growth rate of 5 percent in 1966. The upswing in membership is credited to a change in the denomination's evangelistic emphasis, which includes a series of door-to-door campaigns—invasion programs—through which they are taking the gospel to the man on the street, rather than asking him to go to church.

Mennonite Disaster Service's second team of six builders finished its eight-week assignment in Haiti in March. They prepared frames for thirty houses in the Margot community, which was heavily damaged by Hurricane Inez.

U Thant, secretary general of the United Nations, will be the featured speaker for the Fourth Friends World Conference when it meets in Greensboro, N.C., July 24 to Aug. 3.

In *Ulysses, Kan.,* two Mennonite groups have joined together to operate a community hospital at the request of the town's citizens. The hospital was formerly run by a Catholic order of nuns. Operating the thirty-seven bed hospital will be the Mennonite Brethren Board of Missions and Services, Hillsboro, Kan., and the Mennonite Board of Missions, Elkhart, Ind.

Thirty-seven heifers were recently donated by Brethren in Christ and Mennonites in Ontario and Kansas. One shipment of twenty went to the Dominican Republic and the other seventeen to Mississippi.

CHURCH RECORD

Marriages

J. Scott Douglass, Bethel College Church, North Newton, Kan., and *Andrea Patryk,* Methodist Church, Saugerties, N.Y., on Mar. 18.

John Stuckey, West Missionary Church, Berne, Ind., and *Sally Schindler,* First Church, Berne, Ind., on Mar. 24.

Erland Thieszen and *Glenda Epp,* both of Bethesda Church, Henderson, Neb., on Apr. 7.

Workers

Bethel Deaconess Hospital Association, Newton, Kan., elected the following to its board of directors in April for three-year terms: Bradford Wells and James H. Suderman, Newton; and Ray Lichty, Moundridge.

Billy A. Melvin has been named executive secretary of the National Association of Evangelicals, Wheaton, Ill. He has been executive secretary of the National Association of Free Will Baptists since 1959, and will succeed Arthur Climenhaga, Brethren in Christ missionary who has accepted a pastorate in his brotherhood.

Melvin

Donald Steer, Bluffton College director of teacher education, has accepted a position in the School of Education of the University of Mich.

Calendar

May 7-14—Christian Family Week.

May 14—Pentecost Sunday.

May 18-21—Paso Robles, Calif., Pacific District Conference.

May 26—Freeman Junior College Commencement.

May 28 — Bethel College Commencement.

May 29—Bluffton College Commencement.

June 2—Mennonite Biblical Seminary Commencement.

June 4—Rosthern Junior College Commencement.

June 4—Henderson, Neb., Topeka 1-W Reunion. (Write to Harlan Braun, Henderson, before May 15.)

June 15-18 — Henderson, Neb., Northern District Conference.

July 23-30—Amsterdam, Mennonite World Conference.

Aug. 12-13—Milford, Neb., Fort Collins CPS Reunion. (Write to Fred Penner, Rt. 1, Beatrice, Neb.)

Aug. 10-16, 1968, Henderson, Neb., General Conference.

Baptisms

Gospel Church, Peoria, Ill., on Feb. 19: Homer Whetzel, Norman Diemer, William Groves, Denise Hopper, Samuel Jones, Kevin Oswald.

New Hopedale Church, Meno, Okla., on Apr. 16: Peter B. Unruh.

Nutana Park Church, Saskatoon, Sask., on Apr. 23: Olive Epp, Dorothy Sawatsky, Ernest Neufelt.

Deaths

Cora Habegger, First Church, Berne, Ind., was born Apr. 8, 1900, and died Jan. 12.

Eva Janzen Janzen, First Church, Newton, Kan., was born June 6, 1891, and died Apr. 7.

Nadine Lehman Jelleff (Mrs. Clarence), First Church, Berne, Ind., died Feb. 26.

Charles W. Kinder, Lorraine Ave. Church, Wichita, Kan., was born Sept. 7, 1908, in New Canton, Ill., and died Apr. 13.

Rhoda Liechty Sprunger (Mrs. Robert), First Church, Berne, Ind., was born Sept. 4, 1887, and died Apr. 22.

Rose Sprunger, First Church, Berne, Ind., was born Mar. 2, 1892, and died Apr. 15.

Jake Stucky, Bethany Church, Kingman, Kan., was born Jan. 1, 1891, and died Apr. 12.

Katherine Wedel (Mrs. E. B.), Bethel College Church, North Newton, Kan., was born Nov. 9, 1894, and died Apr. 22.

Lydia Wulliman, First Church, Berne, Ind., was born July 19, 1883, and died Apr. 15.

Elisabeth Giesbrecht, United Church, Vineland, Ont., was born July 11, 1888 in Russia, and died Apr. 21. She was a charter member of the congregation.

Katie Krehbiel (Mrs. Lee), West Zion Church, Moundridge, Kan., was born Mar. 28, 1902, and died Mar. 13.

LETTERS

Glib answers on Vietnam

Following are excerpts from a letter written to friends by Paul Longacre, associate director of Vietnam Christian Service

In an effort to get American concensus behind the war effort in Vietnam, so much one-sided propaganda has been issued by the Government that a U.S. messianic complex seems to have been developed concerning the war. This makes the destruction of a nation and its people a righteous goal in the thinking of many Americans.

The U. S. is taking more and more control and autonomy away from the Vietnamese. I sense a growing anti-American feeling. This time it is not the street-riot variety but a much more sophisticated and subtle, "I do not like what you are doing to me" feeling.

A leading Vietnamese businessman told some of the VCS people that the Americans' taking over of more and more Vietnamese areas of responsibility is creating an intolerable situation. To have one's country lose so much self-respect is more intolerable than a loss of individual freedoms to communism. To another one of our people a Vietnamese doctor said, "It's just a matter of time until I join the communists. I hate communism. I don't like what they do, but I cannot take the present situation."

Several weeks ago a few of us on the VNCS staff had opportunity to meet with Billy Graham. In addition to presenting our program we attempted to raise some concerns about the U.S. activities in Vietnam and the U.S. church's identification with the stated policy . . . particularly the evangelical camp. We did not get a sympathetic ear. In reply to our concerns we got the official line—watch China, the other side does not want peace, we want to negotiate, Johnson has superior knowledge.

Glib answers to a most difficult situation continue to abound. One often gets the impression that the church, to its shame, is most proficient at producing them. I think one of our people put it well to a visiting dignitary the other week when he said, "The question is not whether we are going to have to negotiate out of here on less than victorious terms, but it is whether we should do it now or five or ten years down the road. Now or then, we are going to have to help set up the international machinery that will help Vietnam maintain some sort of neutralism. A lot of 'everything,' international prestige, lives, money, and property could be saved if the U. S. people could decide that the time for this is now."

Religion in the brain

To the Editor: Is religion in the heart or brain? What is the center of life? We know the heart is a blood pump (definition of heart, Webster). Without the same, our physical body ceases to live. It is also a well-known fact that the heart is controlled by the nervous system centered in the brain. In fact, our body is completely controlled by the brain. Accordingly, to think is to exercise the powers of judgment, conception or inference, to reflect for the purpose of reaching a conclusion, to reason. We believe this is a process of the brain.

If we read about "thinking" in the Bible it always refers to thinking being done in the heart. It seems that at that time the theory was that thinking was done in the heart as the center of life. At present, we know that the center of life is the brain. Then why don't we consecrate the brain rather than the heart to Christ?

In Prov. 23:7 we read "As he thinketh in his heart so is he." Now if we change the wording it would say, "as a man thinketh so he is." And we would change our mind as we are converted. If a man is as he thinketh, his thinking must be Christlike to be a Christian. So let's teach that our mind must be surrendered to Christ rather than the heart. Also I think we should say I am a soul rather than I have a soul (Prov. 23:7; Isa. 10:7; Mt. 9:4). *Sam Baergen, 121 S. Charles, Wichita, Kan.*

Little gain in 13 years

To the Editor: In the process of doing some housecleaning in my desk I ran across the enclosed issue of *The Mennonite*. I had saved it because of a fine article and a very good editorial on the subject of mental retardation (Aug. 24, 1954). And now, nearly thirteen years later I read in a recent issue of *The Mennonite* that the MMHS had decided that at this time, they would try to help the families with retarded children to get in touch with the national or state association for retarded and, of course, continue the camps for the families of retarded children once a year. A nice gesture but not very much of a positive approach to the problem.

Whatever happened to the very excellent idea of Dr. Goshen's regarding a sheltered community for the families with retarded children? I think that after the experience at the camps for the families, the committee could see that it would work very well. And what about establishing homes for those retarded persons when the parents, or even one of the parents, pass on? There certainly has been a dearth of any news in our church papers about programs for the retarded. I know from experience that many ministers do not even know how to call upon a family with a retarded child and, therefore, they do not visit. Many things were discussed at the camps the past two summers and last year much of the discussion was put on tape. Somehow, I cannot believe that MMHS could shrug this off so casually. Or if they did, why? . . .

I am becoming quite discouraged about the whole thing. Last summer at the camp at Laurelville, mention was made that many of our state institutions for the retarded looked like and smelled like barns. A parent . . . there made the statement that we should not be troubled about this because they (the retarded) did not mind these smells nearly as much as we do. This, to me, was one of the most shocking and silliest notions that anyone could utter. I think that most of these kids like to be clean and they react to dirt the same as any other person. If they are allowed to be dirty all their lives, they will not know the difference, but they can be taught to be clean up to a certain point. And most of the ones I know like to be dressed up the same as any other child.

I know this letter is too long for publication. But I felt I had to write to you and find out whether that statement as published in *The Mennonite* by MMHS was really as far as they intend to go. *Holmes H. J. Raudenbush, 3015 French St., Erie, Pa. 16504.*

Ps. 23:4—I will fear no evil

C. Boldt, Park Valley, Sask., contributes the following meditation.

Poverty, isolation, and illness,
Have often suppressed me with fear,
But I found in the cross of my Lord,
The cure for anxieties.

I'm now in the valley of death,
No exits to right or left.
Think not that I'm all forsaken,
My Shepherd, He walks by my side.

So far I fear no evil,
Around me doors shut and revolve,
The hand that once the ark's door shut,
Will keep the door open for me.

Still, there are fears that linger,
Within my bleeding heart,
For youth and middle aged and old,
Whose names are not written there.

Fears that will not be banished,
For dwellers in dens of sin,
On the brink of the deathly valley,
Without any mansions in sight.

To depart for the presence of heaven,
From the valley of shadow of death,
Is my hope and desire, O Lord,
But I fear for those lusting in flesh.

My fear for others shall cease,
In the gate on the other side,
Where wiped and removed forever,
My fears and tears, by the Lord.

Not a Box

Thoughts and feelings which occured to me after reflecting upon the response given to the question, "What does the Youth Need from the Church?" on Youth Sunday, Feb. 5:

I do not need the church to amuse, coddle, or provide entertainment for me. I do not need the church as an asylum which will give me security and protection from the big scary world outside. I do not need to use spiritual fellowship with members of the Church as an opiate to divert my thoughts from more disturbing ideas presented by a foreign environment.

I am thankful for sermons which show sensitivity and depth of thought instead of being sensational presentations of exhausted clichés.

I do not expect the church to feed me answers. Instead, I am eager for questions which will give me something to wonder about, which will provoke thought about the more profound realities of life and existence for which no sure answers have been found.

Throughout my childhood, the church and its teachings have moulded my ideas and feelings about the world. Now that I'm an adolescent I feel I must relate to the world around me. Things such as love, understanding, and brotherhood are meaningless if they are kept shut up within a person. Youth looks to the church to provide an opportunity to find excitement in giving what it has to offer to our wierd, confused, wonderful society.

If the church turns out to be a box instead of a passageway for me, then the church is not for me.

Mary Whitsett

Witness of a True Man

Dave Pomeroy

A Man for All Seasons is an impressive film which deserves the plaudits it has been getting. If it has any fault, it is that the scope of ideas presented and the literate script, perhaps, make it less effective for mass audiences. Yet, the very fact that compromises were not made with Robert Bolt's play in order to give it wider appeal is indicative of the integrity this film exudes.

And integrity is the foundation-block of the film's purpose. Thomas More's understanding of who he is—as a follower of Christ, as a member of the Roman Catholic Church, and as a loyal subject of King Henry VIII—informs all his actions. When these loyalties clash, he is able to reach inside himself for truth about the destructiveness of compromised convictions. "A Man for All Seasons" is psychological-historical drama, but the psychology involved is that of the healthful, whole man who finds himself in a diseased period of history.

This intense integrity of More (Paul Scofield) interacts with the practicality of his wife (Wendy Hiller), the scheming machinations of first Cardinal Wolsey (Orson Welles) and then Secretary Cromwell (Leo McKern), the overbearing insistence of his King (Robert Shaw), the treachery of Richard Rich (John Hurt), the inconsistency of his friend the Duke of Norfolk (Nigel Davenport), the anti-Romanism of his son-in-law (Corin Redgrave), and even the doubts of his daughter (Susannah York). More most desperately wants his daughter, Meg, to understand the reason for his refusal to sign the oath recognizing Henry as the head of the church. She comes closest to realizing his own sense of integrity, and Miss York gives Meg the sense of inner character that this part needs.

Although More tells his wife, "I am not the stuff of which martyrs are made," in the specific sense of that word—which means "to witness"—he is precisely a martyr. He is witnessing to what happens when a man is true to himself in a consistent, insightful fashion. Scofield gives a masterful performance in this role with nuances of meaning and depth of characterization far beyond normative film acting.

It is usually difficult to transpose a work of art originally intended for one medium into another. The demands of the stage and of the screen are so different that good plays rarely turn out as outstanding films. This year, we have had two examples of successful transposition: the present film and *Who's Afraid of Virginia Woolf?*

The reason for successful transposition lies in the kind of directing which understands the nature of both media. Fred Zinnemann, who to my knowledge has never worked in the theater, has obviously had much help from Robert Bolt, who has fashioned the screenplay from his own drama. Zinnemann has not strayed far from the confines of the stage production, successfully using the river Thames as a thread to tie together the *mise en scene* of his drama. The power of the encounter between More and all the others is thus left free to be its own spokesman.

One small quarrel with the script is that Bolt has left out the character of the Common Man, who brought many things into perspective in the play. By losing this character we lose a little of the force of the historical moment for our own time—a time when older Americans have to suffer the indignity of signing an anti-communist oath in order to receive medicare. Thomas More's form of witness was not needed just in the sixteenth century.

It is striking to realize how much more young people (and others) can learn about the meaning of Christianity by seeing a film like *A Man for All Seasons* than the inane biblical spectaculars, which are notable for their lack of integrity. To the extent that the Christian message can be conveyed on film, it is here evident through the integrity both of More and of his movie.

A Man for All Seasons, Columbia Pictures, produced and directed by Fred Zinnemann. 120 minutes.

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*Supplemental reading for the Sunday school lesson of May 14, "God Will Prevail."

CONTRIBUTORS

Marion Preheim (Mrs. Vern), 1119 Main Street, Akron, Pa. 17501, is editor of Our Family Worships.

Walter Klaassen is chaplain and professor of religious knowledge at Conrad Grebel College, Waterloo, Ont. His article is the fourth in a series on faith.

Pollyanna Sedziol (Mrs. Roland S.) lives at 2498 Lourdes Lane, Cincinnati 45238.

Dave Pomeroy is minister of the People's Church of Long Beach, 111 Delaware Ave., Long Beach, N.Y. 11561.

The presidents of the World Council of Churches are: The Archbishop of Canterbury, London; Martin Niemoeller, Wiesbaden, Germany; Archbishop Iakovos, New York; Sir Francis Ibiam, Enugu, Nigeria; Charles Parlin, New York; David G. Moses, Nagpur, India; and, as honorary president, J. H. Oldham, St. Leonards-on-Sea, United Kingdom.

CREDITS

Cover, Photo by Susan Szasz from Planned Parenthood—World Population, 515 Madison Ave., New York 10022; 306, Katherine Friesen; 320, National Gallery of Art, Washington, D.C., Rosenwald collection, (by an anonymous fifteenth century German artist).

CHANGING YOUR ADDRESS? During the coming weeks, students and many others will be changing their addresses. Please let us know promptly so that you won't miss our special summer features including three short stories on Mennonite life in Russia and Paraguay by Rudy H. Wiebe. And we'll have special reports on the Mennonite World Conference. Just send your new address along with a copy of your old address (as printed on the next page) to our address below.

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722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

THE HOLY SPIRIT WORKS TODAY

Again, at this season of Pentecost, we presidents of the World Council of Churches want to address you, the people of God. We have tried to find words to express what we believe the Holy Spirit is saying to us all as we meet this Whitsunday.

When the first disciples met in the Upper Room at Jerusalem after Christ was seen by them no more, they discovered that as they had come to know Him and who He was by what He had done, so they knew Him still. He was gloriously at work in His world, suffering still but, wherever men believed in Him, still victorious.

We have simply our confirming word to say to you. This continuous Bible theme, renewed at Pentecost, has been sounded for us afresh in these very days. God the Holy Spirit *is* at work; we cannot but speak that which we have ourselves seen and heard.

We have recognized, in every secular development which has emphasized afresh the unity of the whole inhabited world, His call to His churches to rediscover that deeper unity with each other which He wills. We have heard Him speaking directly of this in the councils of the churches and have been moved by their response. Even where the frailties of men have led to the breakdown of talks, we have heard Him clearly in the sense of disappointment, even of shame, which has followed. And as so many discussions about unity of faith and of obedience are now proceeding in the churches, we feel encouraged to say to you: the Lord, the Holy Spirit, is at work.

In these days of political hostility to the church and of sophisticated indifference to the gospel, we rejoice to be able to declare to you that men and women are being upheld in brave obedience, often to their worldly loss, sometimes unto death. God, the Holy Spirit, is still visiting and redeeming His people as they come to meet Him at the altar, through the Word, in the liturgy, out of silence. This is no little thing to be able to say. In many places indeed, the integrity in daily life of men and women who have been faithful in worship is the living evidence that the Holy Spirit is invincibly at work.

Finally, we are very sure that we can discern the prompting and power of the Holy Spirit in the present searching of mind and conscience among His people. We are aware of it in all the churches; we heard it loudly in the Church and Society Conference in Geneva last summer. More churches are asking themselves more of the hard questions. More are alert to the times; more are uncomfortable with the facts about rich and poor nations; more are learning to distinguish between national interests and ideals and God's will.

In all this we call you to rejoice. We are convinced that any church which holds deeply this Pentecost faith that God, the Holy Spirit, is at His loving work and which reaches out to the need of His world, will discover the age-old miracle of His power happening to them. We pray this for you all. This living Spirit, working through dedicated wills and open, disciplined minds, will bring liberation and new life to men. Where we each are called to worship and work, there is the place where men must hear again the wonderful works of God, and where we are to learn afresh for ourselves the meaning of Pentecost. *The Presidents of the World Council of Churches, Pentecost 1967.*

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

82:20 MAY 16, 1967

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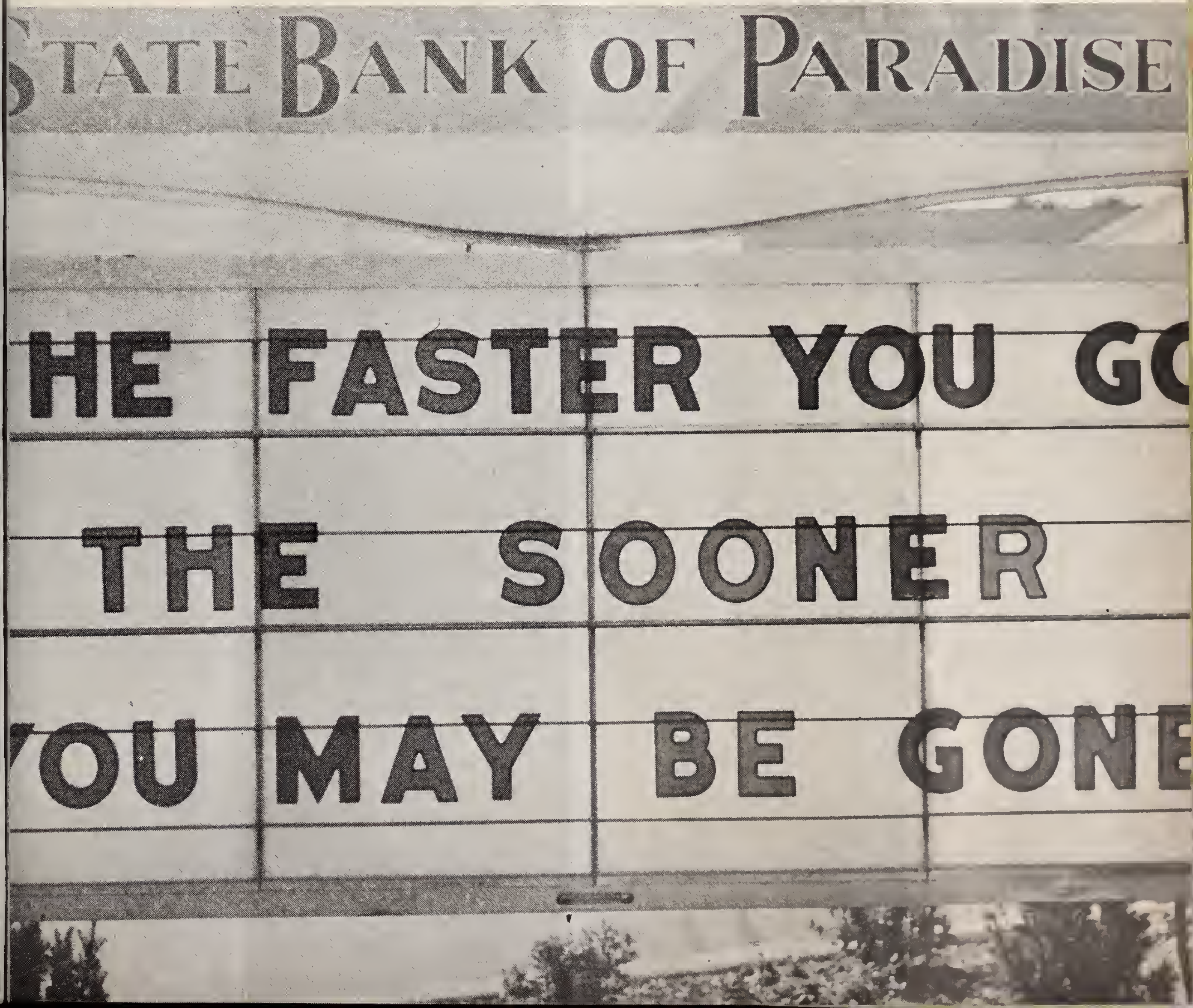
STATE BANK OF PARADISE
HE FASTER YOU GO
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END OF ASTROLOGY

No SINGLE STORY in the Gospel of Matthew has attracted the attention and imagination of Christians like the story about the coming of the astrologers. Legends, stories, dramas, operas have been written about the astrologers and their journey to find the newborn king. They are stories of determination, of following the light once seen through all conceivable difficulties. They are stories about reverence and adoration; of giving to God whatever gifts men have. They are stories of the heathen coming to Christ the Lord of all.

It is not easy to say exactly what the early church thought of as the center of this story. One point seems to have been of major importance: the coming of the astrologers to kneel before the infant Christ constituted the end of astrology.

Astrology performed a prominent function in the first century. The early church had to fight against the habitual fatalism of the pagans who became Christians. Thus it becomes highly probable that this was one of the points the early church was concerned to press by means of this story.

Astrology believes that the destinies of individuals and nations are at the mercy of the stars and planets. The business of the astrologer was to read the heavens in the hope that something of the meaning of the life of men and nations could be deciphered there. The coming of the astrologers to kneel before the infant Christ confessed the bankruptcy of astrology; it meant the end of astrology. No longer was man's destiny indissolubly linked with the stars; it was now linked somehow with the coming of this child.

The Christian community has announced to the world that the day of guesswork about man's destiny is done. Nature is not the clue to man's destiny and his fate cannot be read in the stars. Some say that the stars tell us something about God; they certainly tell us nothing about man.

Ancient man suffered under the doctrine that he was subject to impersonal forces which determine his destiny. He feared these forces because they threatened to destroy his humanity.

Few of us would take astrology seriously today. I suspect that if it became known that a college student took it seriously he would become a laughingstock.

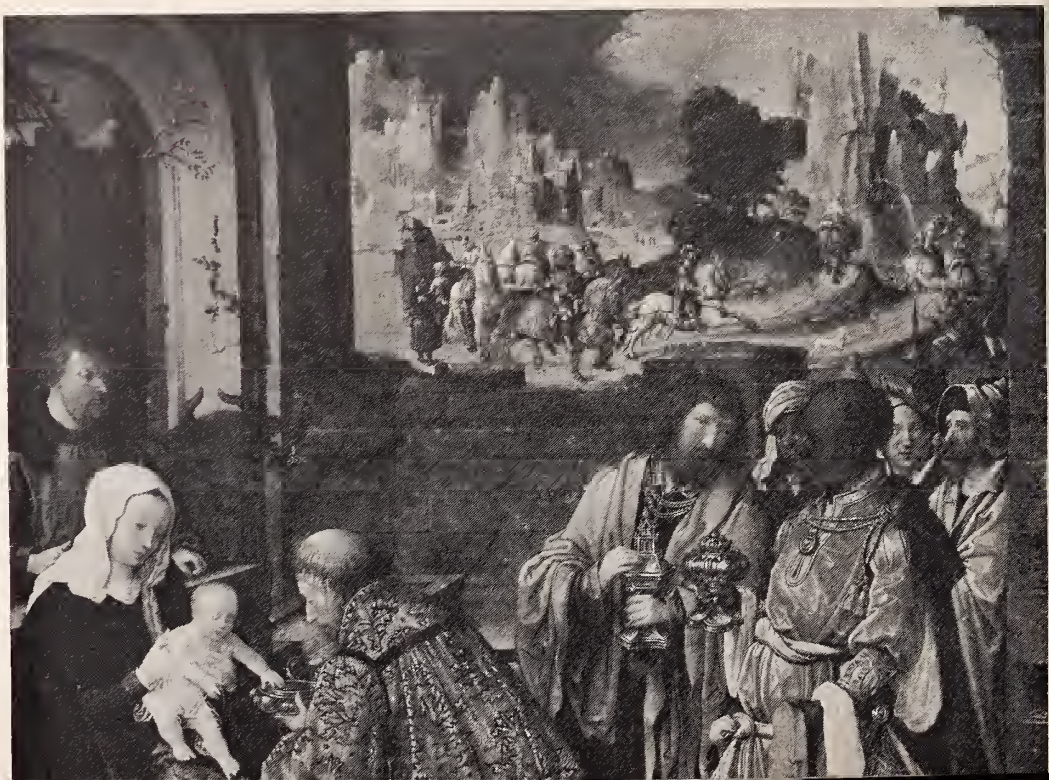
But we don't need to bother with the first century astrology because there are plenty of twentieth century variants around from which we can choose. Their effect can hardly be distinguished from their prescientific predecessor.

There is, for example, the claim that man is merely a part of biological nature and that even the higher powers he possesses hardly put him in a special class from the rest of the animals. This means that man's life is no more significant than that of the flies whose dried bodies collect in the winter on the sills of attic windows.

The great cyclical theory of history says that man is caught in a squirrel cage which he has to keep turning whether he likes it or not. And the great progress theory says that man is caught on an upward escalator with no option of getting off. Both imply that man is driven by impersonal forces, and if he believes, his humanity is slowly destroyed.

And religious variants of astrology hold over men the threat of damnation and hellfire unless they adhere to certain systems of doctrine or perform certain religious exercises.

All of these and many more are impersonal forces and powers that take men captive. Under their sway, men cannot be truly human.



"Epiphany" by Lucas van Leyden (Art Institute of Chicago): "The coming of the astrologers to kneel before the infant Christ constituted the end of astrology."

Philippians 4:13—"I can do all things in him who strengthens me."

Walter Klaassen

Over against all of these astrologies, this story in Matthew 2 sets a person, Jesus Christ. The end of astrology comes as it kneels before Jesus Christ, the person. The homage of the astrologers was not to a new doctrine, to a new view of the universe, to a new political platform, to a new philosophy of history, nor even to a new religion. It was to a person, a demonstrably human person; a child, true, but a person nevertheless.

And here we have a clue to the meaning of human life which, the biblical writers contended, is ultimate. The clue is man's personhood, his selfhood. Revelation from God is by means of a person; ultimate reality is personal.

Now that has some tremendously important implications.

1. The claim that ultimate reality is personal has implications for our personal lives. Each person in this world is important. The whole person is important, not only his so-called soul, but the whole person, body and spirit. You are important; your physical appearance, your innate abilities, your acquired skills. You are too important to be wasted; you are too important to be trifled with by yourself or by someone else; you are too important to be despised; you are too important to offer yourself for any secondary or ignoble cause.

Our emotional problems have to do with our estimate of ourselves, and with the estimate we think others have of us: with what we know we are and the image or front we present to others. We play down our own worth by comparison with others, and as soon as we do this we are no longer ourselves. It can be fatal to our humanity. It can rob humanity of the unique personal contribution which we have to make because we feel compelled to model ourselves upon someone else. This is in very fact losing our own lives.

Remind yourself that you are important as the person you actually are. You as a person are more important than the forces around you that threaten to rob you of your personhood. Because you are a human person you can transcend, rise above, all the powers that conspire to make you give up. The coming of Christ marked the end of astrology. Rejoice and exult in being who you are! Your worth is underlined by your uniqueness! From now on, Christ gives you dignity and courage; because of Him you have a right and an obligation to hold your head high.

2. The claim that ultimate reality is personal has implications for our relationships to other persons.

One of the evils of our day is that we put labels on everyone. It comes to us as naturally as eating. We characterize individuals and thus protect ourselves from them; we file them away in our file of stereotypes. He is a Catholic, a Jew, a fundamentalist. She is a career girl, a bureaucrat, "that kind of girl." He is a nationalist, a militarist, a pacifist. We classify people and dispose of them.

By doing so we are being astrologers, because we put the classified person into the very actual and real power of a label, an impersonal force. He is no longer a person in his own right with all the unique characteristics of personhood; he is a type. We have dehumanized that person. Our own resentment at being labeled ought to make us alert to the injustice of our doing it to others.

The coming of Jesus Christ is the end of astrology; from now on men and women are persons, not types, and regarding them as unique persons establishes a proper relationship between us and them in which mutual growth and development are possible.

3. The claim that ultimate reality is personal has implications for the international scene. Here the coming of Christ is the end of astrology. No longer do impersonal forces determine attitudes and responses for those to whom Christ has come.

How does astrology get into world affairs? Primarily through two groups of assumptions. First are the various views of history which in our day boil down to two, Marxist determinism and Western progressive determinism. One view sees history inevitably moving through social conflict to the classless society, and the other view sees inevitable progress toward the Great Society.

The second group of assumptions has to do with the dynamics of international relations. We talk about the necessity of a balance of power. We are concerned that the giants at least be about equal in strength and influence. We accept the fact that doctrines like the Monroe, Truman, Eisenhower, and now even the Rusk doctrine govern our foreign policy. And then there is the "devil theory" —everyone opposed to us is a devil and only one political doctrine that we propose can be the right one.

An assumption basic to all of these, of course, is that resort to force is the only way of making ourselves understood in this world. That is about as damnable a collection of astrological doctrine as one could find anywhere. These forces, it is assumed, constitute the reality of the situation, and men are at their mercy. Nowhere is any provision made for the dignity, the value of the individual. He is simply ground to powder between the millstones of political power and ideological theory.

Is it too idealistic to suggest that here, too, we must assert that the peronal is the ultimate value? Is it not important to remind ourselves constantly that even in international affairs the greatest gains made are always due to the rapprochement between persons? Don't the greatest tragedies result from the appeal to doctrines and policies, our modern astrology? But this insistence on the personal in view of the demonic power of modern astrology is almost impossible to take seriously. Is it any wonder that men find it hard to accept the gospel message that the destinies of men depend on how they relate to the person, Jesus Christ?

But, oh, the cost of it! The children were murdered then; they are being murdered today. Only a faith that God in Christ has made human life worthwhile and costly and valuable and dignified can preserve any sanity here. The coming of the light of the world is the end of astrology.

NEWS

Eleven places of greatest need in Vietnam

When Vietnam Christian Service was founded fifteen months ago, there was little formal structure or program. Today the organization has sixty-four western staff—including a Swiss, Canadians, and Americans — and forty Vietnamese.

The overseas staff includes doctors, nurses, social workers, administrative staff, agriculturists, home economists, and public health officers. Most staff are appointed for two or three years and spend their first months in Vietnam learning the language.

Western recruitment is carried on by vcs' three sponsors — Church World Service, Lutheran World Relief, and the Mennonite Central Committee.

Staff workers serve in one of eleven vcs projects or are used in welfare programs of the government or other Christian agencies. The vcs projects include: doctors working in prisoner-of-war camps, hospitals, or clinics; social workers in child-care centers, family counseling offices or literacy classes; public health officers teaching sanitation and nutrition in refugee camps and villages; and agriculturists and home economists working in vocational schools and demonstration farms.

Specialized material assistance such as health kits, used clothing, and school supplies are distributed through related vcs projects. Specific items are given to meet special needs in refugee camps or natural disasters through cooperation with the Vietnam Ministry of Social Welfare and Special Commissariat for Refugees.

Here is part of the text of the vcs annual report prepared by Paul Leatherman, the executive director.

The following is a brief description of each of the projects in which vcs personnel are working: These are listed according to geographical location, beginning in the south and going north.

1. *Con Son*—As this report is being written a vcs staff doctor, on loan to the government of Vietnam, is beginning medical services for the prisoners and civil servants on Con Son Island. He will work with the medical chief of the island, using facilities and medicines supplied by the Saigon government.

2. *Nha Be*—A doctor, a nurse, and an interpreter supported by vcs have been assigned by the Department of Health to work in the District Dispensary in Nha Be. The additional staff, facilities, equipment, and medicines are supplied by the government.

3. *Saigon*—Vietnam Christian Service administrative offices are located at 83 Cong Ly.

Xom Chieu Community Service Project is located in Khanh Hoi, the dock area of Saigon, and is staffed by three western personnel and ten Vietnamese. Included in their services is a child-care center, sewing classes for young women, nutrition classes, a family-child assistance program, and various other family and community assistance projects.

A vcs doctor with some training in clinical psychiatry has been loaned to the Department of Health and is assigned to the Cho Quan Hospital. She will give her attention mainly to psychiatric patients. The average census of psychiatric patients is about 350.

The vcs has made some initial surveys into the needs in District No. 2 of Saigon and is contemplating work in cooperation with other agencies in a program similar to the Xom Chieu Community Service Project.

4. *Li Linh*—This community- development team is planning various programs and devoting its energies to the Montagnard refugees in the area. Instruction in public health and nutrition, agriculture, and the establishment of small-loan funds to help make families economically viable are being implemented. A nurse from the team is working in the district hospital.

5. *Nhatrang*—In cooperation with the Protestant church of Vietnam, vcs is operating a clinic-hospital with an average inpatient census of about forty-five medical patients throughout the past year. Approximately 33,250 outpatients were treated in the clinic during the past twelve months. A newly-completed twenty-eight-bed TB ward accommodates patients needing hospitalization, but about 200 TB patients are treated, in addition to this, as outpatients. Up to twenty-five surgeries are performed monthly in the Nhatrang hospital—half of these being ophthalmic procedures. All major surgery cases are referred to the province hospital.

6. *Pleiku*—In September 1966, the clinic portion of the twenty-bed clinic-hospital, scheduled for completion this year, was opened. Currently, from 1600 to 1800 patients are being treated monthly at the clinic.

The vcs supplies an agriculturist and a home economist to the Montagnard training center sponsored by the Vietnamese government. Classes and demonstrations are conducted in agriculture, animal husbandry, blacksmithing, mechanics, sewing, and nutrition. Branching out from this center, the agriculturist and the home economist, accompanied by a public health nurse, are involved in extension and community development projects in the surrounding hamlets.

7. *Quang Ngai*—A community-development team concentrating its efforts largely in the Rung Lang refugee camp has been involved in intensive teaching and self-help projects. The team is expanding its scope of work to include several other refugee camps. Two of the community development workers have been developing crafts and other activities for the occupants of the Old People's Home in Quang Ngai. Using flour and milk powder supplied by USAID, vcs is supplying a cup of milk and 100 grams of bread daily to 1320 children in two refugee camps. An additional 850 children from two

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

other camps will be included in this program in the near future.

8. *Tam Ky*—A community development team composed of four westerners is conducting health education and nutrition, cooking, and sewing classes for girls in the elementary school, as well as teaching crafts in the kindergarten for orphans and children of laborers. One of the team members is teaching two hours of English a week in each of the six Tam Ky high schools. In support of the education opportunities of the community, they are assisting in the establishment of a public library.

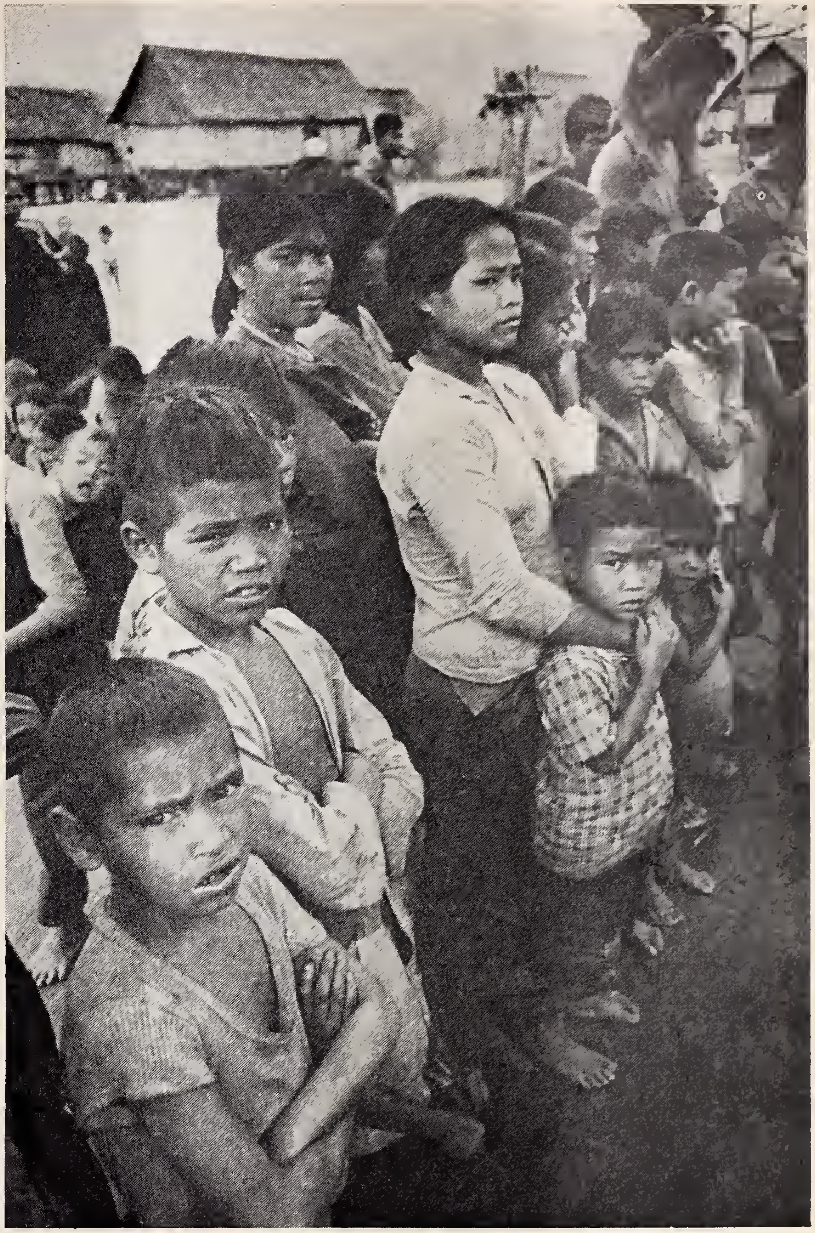
9. *Hue*—The World Relief Commission (NAE) has established a vocational training school and demonstration farm four miles from the city of Hue. Classes in agriculture, carpentry, blacksmithing, sewing, and nutrition are under way. The WRC is also engaged in a material-assistance program in the area. Seven VCS personnel have been seconded to this program.

10. *Quang Tri*—A feeding program for children between the ages of two and twelve in refugee camps will shortly be started in Cam Lo. As the program begins it will probably include the supplying of bread and milk to these children once a day as is currently being done in Quang Ngai.

11. *Khe Sanh*—The World Relief Commission has also established a project in Khe Sanh with an adult literacy program and plans for a vocational school. Occasionally, some of the VCS members from Hue work in this project.

The VCS distributes a number of specialized items such as meat, health kits, soap, cloth kits, school kits, used clothing, and blankets to meet specific needs in various refugee camps and in emergency situations in cooperation with the Ministry of Social Welfare and the Special Commissariat for Refugees. We have aided the flood victims in the delta region, as well as victims of fires in the Saigon area.

The VCS is distributing various surplus commodities to twenty-eight institutions in the Saigon area. Approximately 7000 are being fed supplemental food daily through this program. Additionally, VCS is supplying 6500 loaves of bread daily to supplement a school-lunch program for 32,000 students in seven schools in the Saigon area.



Refugees at a camp near Saigon wait for aid from Vietnam Christian Service.

Attention is given to maintaining efficient controls in our distribution and finding the most effective use of our material-aid supplies. We have tried to allocate our supplies equitably, and to follow them to the eventual recipients to every degree possible, and to use material aid as a stimulus for self-help projects.

Vietnam Christian Service is interested in working in the areas of greatest need. We are not concerned about the racial background, the religious or political beliefs of those in need. Some of the above projects are in heavy refugee-concentrated areas. We are also giving special attention to the needs of children in the areas where our teams are working. We wish to be continually aware of the changing needs in this country and the most effective ways of meeting these needs.

Refugees find self-respect

When people have lost their self-respect, when their burdens have become too great for them to continue, when they have lost the desire to try again in the face of adversity, how do strangers from another culture get them to change their minds? What does it take to stir people out of a lethargy that has been imposed upon them by an overburden of grief and despair?

Patricia Hostetter and Earl Martin, two Mennonites assigned to the Quang Ngai unit of Vietnam Christian Service, are finding the challenge a rewarding task, though it is often difficult.

The close-up confrontation with poverty which Pat and Earl live every day is not a confortable sight. The volunteers are working at several refugee camps, teaching English, organizing recreation, and setting up garden plots. They are also assisting with the youth program of the Protestant church in Quang Ngai.

To them, the most exciting phase of their current work is among the occupants of a government-sponsored home for the aged. Traditionally, the larger family unit cared for its members from birth to death. Yet the inevitable result of war is that the families disintegrate.

Earl says that while many people realize there is a problem with the numbers of homeless infants and children in Vietnam, many people do not realize there is almost as great a need among older people who have watched their families dwindle through the ravages of war.

Pat explains that these older people are no longer physically able to labor in the fields or carry heavy loads to market as could those who are younger. Some of these aged have young children as dependents.

The skills they teach are designed to be of immediate practical value—such as the weaving of fishnets from nylon fiber, the braiding of rugs from cloth scraps that would otherwise be thrown away, embroidery and sewing of articles to be sold in the local markets. On the invitation of the local social welfare officer, they spend three afternoons each week working with these derelicts of war, but suggest now that Vietnamese Government workers can administer the program themselves.

The young volunteers don't mind working themselves out of a job. They say there are plenty of other things to do, all needs requiring special attention.

Not claiming to have found any secrets for working among desperate people, Pat and Earl report that people only respond to somebody taking an interest in them.

Compassion, concern, and real attempts to understand the needs of this wasted country and its people are values that all Vietnam Christian Service workers share—in a distinctive Christian relief effort.

Maggots in baby's only ear

Franz is a well-developed one-year-old boy. However, he was born with only one ear. Five months ago, Franz, his parents, and six brothers and sisters moved to Bolivia from Paraguay.

One day Franz's mother came to the Tres Palmas clinic and informed the workers that he had an infected ear. They gave the mother some eardrops, hoping that was all he'd need.

Four days later, the mother returned with a crying Franz in her arms. "He has maggots in his ear; can you help us?" A check with an otoscope revealed the heads of four maggots deep inside the ear. Franz had severe pain.

The ear was filled with medicine. The maggots had to come to the surface for air. The workers at the clinic grabbed them and removed them from his ear. They were one centimeter long, and lively.

The next morning Franz and his mother were back. He had more maggots. They had removed another three maggots during the night and had come for further help.

It was decided to go to Santa Cruz and consult a doctor. On the way, three more maggots were removed from his ear. An ear specialist in Santa Cruz removed seventeen more.

Altogether Franz had twenty-seven maggots in his one and only ear. The doctor has assured the mother that there are no more.

The MCC workers at Tres Palmas are Frieda Schellenberg, Watrous, Sask.; Helen Janzen, Winnipeg; John R. Schmidt, Jr., Newton; and James Wenger, Hesston, Kan.

Communists in dialogue Confront Christian views

While Christians and communists are killing each other on one side of the world, they are talking together on the other.

This ironic situation, says the May 2 issue of *Look* magazine, occurred when the believers in Christ and the believers in Karl Marx began talking about what divides them and about what they have in common.

"Circumspect as it is," says the magazine in an article by *Look* Senior Editor Christopher S. Wren, "their dialogue may someday stir the third of the world claimed by Christianity, the third claimed by Marxism, and the final third committed to neither."

The dialogue has progressed so far, Wren quotes French communist Roger Garaudy as saying, that "you can't go back. The dialogue has begun and will go on. It is irreversible."

"This dialogue is not an activity of the left wing," says Paul Oestreicher, dialogue expert for the British Council of Churches. "This has to be made quite clear. It is not a little group of Christian fellow-travelers hieing off to talk to communists. Most of those in dialogue are very traditional Christians."

Religious News Service reports that for the first time, a Christian-Marxist dialogue has been scheduled behind the Iron Curtain and will take place at the end of April in Prague.

Adds *Look*: "Christians have seen their religion too often used to support the status quo against the inevitable tide of history In doing so, say both the new theologians and the New Marxists, Christianity sold out its gospel of hope for one of passive resignation. Now that Christians are plunging into the world as Christians, they are undercutting the Marxist case against religion."

Groups study Holy Spirit
Notes aid pastor's sermon

Salem Church, Freeman, S. D., supplies the following report.

"We were not a large group, but we enjoyed inspiring evenings together!"

"We were sorry to have the meetings come to an end!"

"I have known all who were in our group for quite awhile, but now for the first time I feel that I *really* known them."

"We usually ran out of time . . . it was so interesting!"

"There is something wholesome about studying with our children. They liked the informal atmosphere and listened to our discussion."

"The Holy Spirit has always been a vague subject for me. I studied the New Testament as never before. Now I see the importance of the Holy Spirit in our daily living."

For two consecutive winters our congregation has experimented with small-group Bible studies. We named it "Neighborhood Bible Study." We are not saying that this will be a permanent part of our church program, but when people respond as they did it means that something good is happening. We may want to do it again next winter.

Ours is a rural congregation of less than 600 members. We divided the community into five areas. Four in the country and one in town. Each area had two designated homes. Each home had a leader and a recorder. At the halfway point we changed to two different homes in each area. Ten groups, ten leaders, ten recorders, and twenty different homes.

We stressed lay leadership. An appointed committee did the basic planning. The atmosphere of the meetings was informal. We encouraged family participation. No refreshments.

The hosts were simply to open their homes. The recorders were to keep a record of the discussions. The leaders were to encourage and guide them. Each evening ended with a time of prayer.

Last year, we outlined our own lessons. They were a biblical study of the church with a practical application to the work and witness of the church today. This year, we used the recommended study guide of eight lessons on "The Witness of the Holy Spirit," the theme of the Eighth Mennonite World Conference.

As the meetings progressed, the pastor met several times with the leaders. Together we discussed the lesson for the following week or two, and shared common concerns.

During this time the Sunday morning pulpit ministry was geared to the study of the Holy Spirit. Each particular sermon dealt with that phase of truth taught in the previous week's Bible study. Weekly reports of the recorders were helpful in sermon preparation. The congregation was unusually receptive to the Sunday morning sermon.

At the close of the eight-week period, a general meeting was held at the church. Some of the leaders, recorders, and hosts formed a round table and, together with the congregation, shared what this experience had meant.

The more traditional midweek Bible study led by the pastor used to be attended by about twenty-five people. The small-group approach in our Neighborhood Bible Study involved about 200 people.

We felt that a part of the secret is to limit the number of meetings. It would appear that a series of eight or ten weekly meetings with a planned biblical study is long enough. Somehow it is easier to participate in a program that doesn't stretch out indefinitely.

In all fairness, we need to report a negative response also. "Why meet in homes when we've just built a large new church with educational facilities?" "Are we not infringing on the privacy of our homes?" "We are too busy. Why add another meeting for us to attend?"

Though most of us will not have the privilege of attending the conference in Amsterdam this summer, it may be said that we will all read with keen interest, and, hopefully, with some understanding, reports and articles that will come out of that conference.—*Willard Wiebe.*

Nations are subject to God
Testimony given on draft

The Senate Armed Services Committee on April 14 heard Mennonite representatives urge Congress "to abolish conscription and to refrain from any system of universal military training."

William Keeney, chairman of the Mennonite Central Committee Peace Section, presented the statement on behalf of the Mennonite Central Committee.

The U.S. Senate Committee, under the chairmanship of Senator Richard Russell, heard testimony for a week during mid-April on proposed legislation to extend the Universal Military Training and Service Act, which expires June 30.

Keeney stated, "We reaffirm our conviction that Christ as the Lord of life calls all men to meet evil with good, not evil with evil; that those who use military means as instruments of national or social policy are under judgment; and that those who 'take the sword perish by the sword.'

"We have no illusions, however," he continued, "concerning the persistence of international conflict. We know that nations are not prepared to heed the call of Christ, and that many people believe it necessary, therefore, to rely on military force. It belongs to the divine mystery that even the rebellion of men is subject to God's purpose. Nevertheless, none may disregard the divine will with impunity. It is the task of government to preserve rather than to destroy life."

Turning his attention to the Government's recognition of conscientious objectors, Keeney emphasized that the constituents of the Mennonite Central Committee are "grateful for the provisions whereby alternative service has been permitted for those with religious objections to participation in the armed forces."

He then went on to point out that the Mennonites and Brethren in Christ do not seek special advantages as a denomination, or for a particular religious conviction or religious ethic.

Keeney stated, "The provisions for conscientious objection should not be automatically granted to persons simply on the basis of denominational affiliation. Religious liberty and the cause of the Christian church are best served when a candidate for conscientious objector status is tested for the sincerity and clarity of his convictions. . . ."

The reference here was to the relative ease with which members of the historic peace churches can get conscientious objector status in some areas, whereas the young men from other denominations experience much difficulty in having their conscientious objection recognized.

Speaking out clearly for religious liberty, Keeney said, "We do not feel that the goverenment should assume the responsibility of judging the correctness of one religious conviction as over against another. Our denomination was among the first whose Christian conviction not only led to the rejection of war but also to the insistence that the religious liberty which it sought for its members was the right of others with whom they disagreed."

Making clear that the Mennonites themselves do not hold to the just war theory, Keeney nevertheless urged recognition of the selective objector, the person who objects to a particular war, such as the present conflict in Vietnam, but who reserves judgment on the possible justness of other wars.

Words and deeds

MCC project materials for Sunday school and vacation Bible schoolteachers have been printed and are available upon request from their offices in Akron, Pa., or Winnipeg. Classroom posters and gummed chick stickers for children were printed to promote chick projects for overseas friends. Dime cards for medicine and education were designed to hold ten dimes each, and tell how they are used.

Vincent Harding, professor of history at Spelman College, Atlanta, spoke at the national Conference on the Draft, held at St. Louis in April. He charged that the Selective Service System is detrimental to democracy and "adds to the sense of brokenness and alienation that young people feel today."

Congo crises hamper church Baptist and Disciple views

The Congo has undergone a number of crises during the last few years. This is, perhaps, one reason why Christian churches there have not achieved autonomy as rapidly as those in other African countries. Relationships between churches and missions have been another point of friction.

Two recent reports illustrate some of the problems Congolese churches face as seen by observers from two denominations in North America.

Stephen J. England, a leader in the Christian Churches (Disciples of Christ), found Christianity fractured "almost beyond belief" in Congo. He said that people in upriver villages were telling stories about "five different gods," the deity being divided in their minds along the lines of Western denominations.

Praising the 140,000-member Church of Christ in Congo for its participation in the World Council of Churches and other ecumenical efforts, he said he felt the need for a much stronger ecumenical witness on the part of all Congolese Christians.

England is professor at the Graduate Seminary of Phillips University, Enid, Okla., and immediate past president of the International Convention of Christian Churches.

"My impression of the Congo church is that while it is immature in church administration, it is striving to find its own identity, and its leaders have a deep longing for the Christian gospel and the best way of conveying it to the people and using it in the shaping of the new nation," he said.

He suggested that priority be given to educating ministers and other church leaders, developing urban programs, and lifting the level of theological understanding of the entire membership.

Another view was reflected in the report given by Louis Johnson, pastor of Friendship Baptist Church, Detroit, following his tour of the American Baptist missions.

"The Church in the Congo is in a real crisis," he said. "There appears to be a breakdown in communications between the missionaries and the Congolese. They seem to be saying two different things."

Complimenting Baptist hospitals and schools, Johnson said he found missionaries competent, though they are "generally living in another age. Some are sensitive while others exhibit little or no awareness of the revolutionary times in the Republic."

He also charged that the mission program had failed to develop a strong indigenous church Noting that the Disciples of Christ and the British Baptists have permitted their congregations to become autonomous, "and those churches are on the way to developing churches which are indigenous," he added: "We did not see the strong, young dynamic church with a sense of mission which was described in *Missions Magazine* [an American Baptist publication].

"One gets the feeling that we are just floating. There is no apparent concerted strategy in our three basic areas of operation"—educational, evangelistic, and medical.

"Lay people have very little voice in the church in the Congo," he reported.

Taking issue with charges leveled at the denomination's mission program, Chester J. Jump, executive secretary of the American Baptist Foreign Mission Societies, agreed that a crisis exists in the Congolese Church.

"But it does not center on the attitudes of missionaries or their relationship with Congolese leaders. The crisis arises," he said, "from economic, political, and tribal factors. It is the crisis of a newly emerging African nation, in which the Christian Church is one of the brightest points of promise."

Control of Baptist churches rests with the Congolese "under the direction of an autonomous Congolese Convention (called the American Baptist Convention of the Western Congo) of which all the officers are Congolese," according to Jump.

"Missionaries hold no office in the church structure," he said. "In fact, they can come only at the invitation of the Congolese Convention."

Frontier of faith-nonfaith Congo church hard at work

Elmer Neufeld, Bluffton, Ohio, reports on evangelistic endeavors.

The most basic frontier in missions is still that rugged terrain between faith and ignorance (or rejection) of God as we know Him in Christ. The most important old and new in missions are still the old and new that the Apostle Paul, that great pioneer missionary, emphasized—the old self-centered strife-ridden life with no adequate meaning beyond one's own ego, and the new life of love and service, peace and joy centered in a loving God. "When anyone is united to Christ, there is a new act of creation; the old order has gone, and a new order has already begun" (NEB).

This frontier between faith and nonfaith may change form in different times and places and cultures, but its basic content or character remains the same. The Congo Mennonite Church, like all living churches, is heavily engaged in activities on the front. That significant victories continue to be won was demonstrated by the scene at the Kikwit River early Sunday morning, Jan. 22, when thirty-one young people walked into the waters as witness of a new life in Christ.

When the missionaries were first sent to Africa by the western churches, they went as bearers of the faith to a land in which for the most part Christ was not known. Today the situation is radically different. The church has been established in Africa, and we in the western churches are the ones who may well need the testimony of faith and evangelism of our African brethren.

This is not to say that the younger churches in Africa no longer have need of missionaries sent by the western churches—or that they need only financial and technical help. Realizing the frontiers that remain yet to be won, the leaders of the African churches are pleading for mature Christians from overseas to work with them in evangelism and Christian nurture. This call for more missionaries was abundantly strong and clear in the Congo Mennonite Church. Nevertheless, it is the case that, often today, the life and work of African Christians in the younger churches puts us to shame in the west, whose lives are cluttered with so many distractions especially in the form of material things. As one missionary said after observing the sufferings and faithfulness of African Christians during the periods of revolution and war, today they are often our elder brothers in the faith.

To be sure, the churches in the Congo have suffered reversals and losses also during the turbulent post-independence period. Some church members have been misled to believe that military and political power or material things are the ultimate ways of finding fulfillment in life. Especially damaging to the churches has been the resurgence of tribal rivalry and, in some cases, violent conflict.

Statistics for the churches in the Congo today are notoriously uncertain. According to pre-independence figures, the Congo Mennonite Church had about thirty thousand members, the Mennonite Brethren Church about fifteen thousand members, and the Protestant churches altogether not far from a million members, out of a total population of about fifteen million. Today it is hard to know statistically how these churches have fared. But it is a glorious fact that there are areas of real spiritual vitality, in some cases at least, partially as a result of hardship and persecution.

These post-independence years have seen another dispersion of Christian communities, including Mennonite church communities. Many Baluba Mennonites fled to the Eastern Kasai as refugees and have begun churches in the general areas of Mbuji Mayi and Kabeya Kamuanga.

In the Kwilu, where the Congo rebellion began in 1964, many people have gone to the city of Kikwit. This includes a good many from the Congo Mennonite Church. They have begun

Baptism in the Congo: "That significant victories continue to be won was demonstrated by the scene at the Kikwit River early Sunday morning, Jan. 22, when thirty-one young people walked into the waters as a witness of a new life in Christ."

Mayembi Sosthene has been going into the various regions of the Mennonite Church, training and organizing the people for evangelism and especially also encouraging the establishment of local prayer cells. Many such cells have already been formed.

a congregation there—some six hundred participated in the services on the baptismal Sunday referred to—and they are already discussing the location of a second congregation in that city.

In Luluabourg to the east, a group of Mennonites has also begun a congregation and has just recently been in the process of purchasing a site for the construction of a church building. The significant fact about each of these developments is that they have been initiated and developed primarily through African leadership.

In areas where the churches have suffered since independence either directly or through neglect, African pastors and missionaries have more recently gone back to strengthen the congregations. Missionary Ben Eidse and the African pastors in the Kamayala and Shamwana areas have been going into the remote villages to organize the local groups of Christians. These are groups that were, in the past, periodically served by area evangelists.

In the post-independence years many of these groups suffered from disorganization and isolation. Now, some one hundred groups of such village Christians have been organized under the guidance of the missionary and African pastors, in each case choosing their own elder and one or more assistants. These elders and assistants are responsible to lead the church services, engage in evangelism, instruct converts, and receive weekly offerings. The individual village groups may average only from twenty-five to thirty Christians, but this is, nevertheless, a tremendous development.

Another significant development is the evangelism-in-depth effort launched by the Congo Mennonite Church in 1966, which is today part of a larger *Christ pour Tous* (Christ for All) Program of the Protestant churches throughout Congo. The evangelism-in-depth strategy, pioneered in the Latin America Mission, seeks to mobilize the entire Christian community in the task of evangelism. It seeks the constant participation of every believer in Christian witness. It is founded on the observation that "the growth of any movement is in direct proportion to the success of that movement in mobilizing its total membership for the propagation of its beliefs."

In the Congo Mennonite Church, this program is headed by Mayembi Sosthene, who had been a theological school student in the northeastern Congo and spent a difficult period in the equatorial forest hiding from the anti-government rebels. He has been going into the various regions of the Mennonite Church, training and organizing the people for evangelism and especially also encouraging the establishment of local prayer cells.

Throughout Congo, many prayer cells have already been formed, and apparently they are the backbone for much of the lay evangelistic work. Countless unheralded lay Christians often especially in the local women's groups, are keeping alive the fires of Christian faith and reaching out in Christian evangelism. They are an inspiration and challenge to us.

Through it all, the Congo church yearns for the continued fellowship and cooperation of Christians in other parts of the world and looks especially to the western churches that were responsible for bringing the gospel to Africa.

Use of power and conflict

The Peace and Social Concerns Committee of the General Conference has prepared the following statement and will welcome comments and discussion on the subject addressed to Box 347, Newton, Kan. 67114.

In general, the more traditional Mennonite attitude toward power has been to regard power as evil, per se. Historically speaking, this attitude reflects our experience with power when the Mennonites were its victims during the Anabaptist-martyr period.

Even during this period, however, our experience with power was not so totally negative as the more traditional Mennonite interpretation of power would seem to indicate. The occasional havens from persecution which the Anabaptists found during the early periods of the movement were provided by the ruling counts who had both the power and the disposition to resist the imperial decrees.

Power is thus seen to be of a somewhat ambiguous character. In the hands of one who is a tyrant, power can be used to inflict tyranny upon his subjects. Yet power can also be used to provide needed protection for those who would otherwise be harassed and persecuted.

In the contemporary scene it has been noted that individuals or groups who are totally deprived of the power of self-determination are also deprived of the possibility of becoming real persons. Authentic personhood can evolve only in those situations in which individuals are able to participate in the process of meaningful decision-making as that process affects their own lives. In the absence of the opportunity so to participate, the individual is robbed of the possibility of becoming a real person and reduced to the status of a thing.

Since individuals or groups who have become entrenched centers of power and privilege will not as a rule voluntarily surrender the privilege by means of which they further entrench their power, thus subjugating those who are beholden to them, it seems obvious that the church must at times resort to the use of political power in order to liberate those who have been and are being dehumanized by a power structure which does not allow them to participate in the vital decision-making process.

Sometimes Mennonites have refrained from using power to overcome the power of another person or group because of an inbuilt aversion to conflict as evil, per se. The gospel, however, does not call us to seek peace at any price. When important issues are at stake, Jesus does not come to bring peace but a sword. Jesus' own attitude or approach to conflict seems to have been a threefold one. In some instances, such as in the breaking of trivial Sabbath laws, Jesus met conflict head on; in other instances He sought reconciliation; and in still other instances, He simply withdrew from the situation.

When situations exist in which persons are being dehumanized because they have been denied participation in the decision-making process, and their development as real persons is affected, the gospel calls us to become involved in conflict in order to liberate them. This will often mean the acquisition of some form of power. Here it is clear that the concern must be for the neighbor's good, rather than for one's own personal purity. It is also exactly at this point that justification by grace through faith frees the Christian from the necessity of a quest for personal purity and allows him to become a Christ to the neighbor.

Here, however, a word of caution must be spoken. Because of the capacity of power to bring out the demonic in those who hold it, it does not seem possible to declare power strictly neutral. Once an individual or group has seized power by either fair or foul means, pershaps initially for the sake of liberating the oppressed, it soon becomes a sore temptation to use power as an end in itself. The medieval Roman Catholic Church is a case in point. While its motives were no doubt not altogether pure, since it had much property to protect in Italy, nevertheless, it is in one sense true to say that the church became the servant of the world in order to save it when the Roman Empire disintegrated at the time of Pope Gregory the Great. Yet in the later centuries the church itself became a worldly power.

Either because of the ambivalent nature of power or because of the all-pervasiveness of human sin, power seems to possess an innate capacity to bring out the demonic in human nature. When power is sought for the purpose of serving and liberating others, it is under the lordship of Christ who himself took the form of a servant and placed His power at the service of humanity. But when power is sought for its own ends, the famous dictum of Lord Acton, that power corrupts and absolute power corrupts absolutely, is quickly illustrated.

CHURCH RECORD

Calendar

May 18-21—Paso Robles, Calif., Pacific District Conference.

May 26— Freeman Junior College Commencement.

May 28—Bethel College Commencement.

May 29—Bluffton College Commencement.

June 2—Mennonite Biblical Seminary Commencement.

June 4—Rosthern Junior College Commencement.

June 4—Henderson, Neb., Topeka 1-W Reunion. (Write to Harlan Braun, Henderson, before May 15.)

June 15-18—Henderson, Neb., Northern District Conference.

July 23-30—Amsterdam, Mennonite World Conference.

Aug. 12-13—Milford, Neb., Fort Collins CPS Reunion. (Write to Fred Penner, Rt. 1, Beatrice, Neb.)

Aug. 10-16, 1968, Henderson, Neb., General Conference.

Northern

May 18-19 — Mountain Lake, Minn., Gospel Church, stewardship institute.

Workers

Donald Gering, Salem Church, Freeman, S. D., is in 1-W service at Kings View Hospital, Reedley, Calif.

Bertha Mae Reiff, Eden Church, Schwenksville, Pa., arrived in Colombia in April. She has completed two terms of language study at the Spanish Language Institute, San Jose, Costa Rica, and will teach with Vernelle Yoder at the Colegio Americano in Cachipay.

New addresses

David Abraham, 1060 Notre Dame Ave., Ste. 10, Winnipeg
Harvey Braun, Box 37, Webb, Sask.
Peter H. Franz, 4532 Parkside Lane, Edina, Minn. 55436 [31]
David A. Krahn, 407 - 27 St. West, Saskatoon [223]
Mrs. Jerre Moser, 2238 S. Mill St., Apt. 1, Tempe, Ariz. 85282 [15]
Everett Tyler, Box 1090, Sitka, Alaska 99835 [244]

Marriages

Edward Graber, Bethany Church, Kingman, Kan., and *Fairy Christine Cooper*, First Christian Church, Anthony, Kan., on Apr. 15.

Gary Jasper, First Christian Church, Hutchinson, Kan., and *Valara Androes*, First Church, Hutchinson, Kan., on Mar. 25.

William H. Mills, First Baptist Church, Newton, Kan., and *Donna Epp*, Bethel College Church, North Newton, Kan., on Apr. 15.

Robert Smith, Christian Church, Carlock, Ill., and *Linda Neblock*, Carlock (Ill.) Church, on Apr. 8.

Stephen Soft, First Church, Newton, Kan., and *Barbara LaForce*, Assembly of God Church, Newton, Kan., on Apr. 8.

Robert Dale Woelk, First Church, Hutchinson, Kan., and *Haese Baba*, Yokosuka, Japan, on Feb. 20.

Deaths

Jennie C. Bauman, Hereford Church, Bally, Pa., was born Oct. 22, 1886, and died Apr. 27.

Susie Boese (Mrs. J. H.), Turpin (Okla.) Church, was born July 6, 1882, and died Apr. 29.

Roy Bucher, Ebenezer Church, Bluffton, Ohio, was born Oct. 30, 1905, and died Apr. 24.

Helena Reimer Gossen (Mrs. Peter), First Church, Hillsboro, Kan., was born Nov. 17, 1877, and died Apr. 24.

Mrs. Lydia Schmidt Kaufman, Bethany Church, Freeman, S. D., was born Jan. 30, 1890, and died Apr. 15.

Mrs. Dora Harms Krieg, Grace Hill Church, Whitewater, Kan., was born Sept. 5, 1895, and died Apr. 23.

Katherine Rempel, First Church, Mountain, Lake, Minn., was born Oct. 20, 1885, and died Apr. 23.

Anna Schroeder Schmidt (Mrs. Benjamin), First Church, Hillsboro, Kan., was born Oct. 20, 1899, in Poland, and died Apr. 14.

Ruth Wedel, First Church, Hutchinson, Kan., was born Jan. 28, 1913, and died Apr. 26.

LETTERS

Words and deeds

Concern Pamphlet. No. 14 is a seventy-two page study on church discipline with articles by John Howard Yoder, Balthasar Hubmaier, Don Jacobs, and Samuel Shoemaker. Copies are available from Donald Reist, 721 Walnut Ave., Scottdale, Pa. 15683 for $1.30.

George Lincoln Rockwell, self-styled head of the American Nazi Party, spoke to a meeting of five hundred college and high school students at Bethel College on Apr. 25. A racist and anti-Semite, he admitted that colleges like Bethel were "the last place in the country where free speech is possible." His audience heard him politely but gave their support to those who challenged his assumptions during a brief question-and-answer period.

David G. Rempel, professor of social sciences at the College of San Mateo (Calif.), has donated a collection of books on art to Bluffton College. Ten of the art books are in Russian.

Workshops in the fields of drama, crafts, sewing, conservation and outdoor education, audio-visual aid, and mathematics will highlight the summer session at Bluffton College, Bluffton, Ohio. Eldon W. Graber is director of the session.

Kings View Hospital has had its accreditation renewed for three years by the national medical associations. The hospital in Reedley, Calif., is related to the Mennonite Central Committee.

Senator Frank Carlson, (Kan.) in an address at Salina, Kan., on Apr. 15, said: "The free world cannot defeat communism by force of arms alone, nor even primarily, for communism is not a nation. It is not an army. It makes use of military power to frighten people into submission and to enforce its will, but it is not an army. Communism is a system of ideas, an ideology, a philosophy of history." He added, "We should recognize the change of the nuclear age in that it is no longer sane to try to solve an international problem by the means of direct combat force."

Gerhard J. Lohrenz, pastor of the

Prophets of new religion

DEAR MR. EDITOR: During the past year many people have been awakened to the awareness of a world religion that is growing very, very rapidly. Its followers come from every sect of Protestant Christianity, Roman Catholicism, the Jewish faith, Islam, Hindu, and Buddhist religions. These people that are uniting call themselves Bahais—followers of Baha'u'llah, a prophet who arose in Persia in 1863. Bahais seem to live such strong lives of faith, that their quiet, happy hearts are attracting many individuals.

They claim that their prophet is a true messenger of God. What is disturbing to me is that Christ told us of prophets to come, for He warned us of false prophets. However, He did not say that they would all be false prophets, for He warned us to remain awake so that "by their fruits" we would know them. Surely, this warning would not have been given if God were not planning to use a human as His mouthpiece again, as He did in days of old.

Bill Sears, the author of *Thief in the Night,* a Talisman book published by George Roland, London, explores this topic quite deeply. I feel that our conference should take a serious look at this issue and, perhaps, present some sort of statement to the church. May God guide them to know His truth. *(Mrs.) Charlotte Letkemann, 4 W. Lynn St., St. Catharines, Ont.*

Sargent Avenue Mennonite Church, Winnipeg, has been selected to lead a Menno Travel Service tour of the Soviet Union this summer. The tour group is scheduled to leave the United States July 22. It will be in Amsterdam for the Mennonite World Conference before proceeding to Moscow. Points in southern and interior Russia will be visited until the group returns on Aug. 28. Additional persons can be added.

Divorce and remarriage will be among the topics discussed by the Association of Mennonite Social Workers when it meets at Goshen College on May 19-20 according to Donald G. Miller, secretary, 2752 Prairie St., Elkhart, Ind.

Criticism too much in vogue

TO THE EDITOR: Criticism of the church has become very much in vogue in American Protestantism. The voices so raised may be considered legion, for they are indeed many. In a recent article in a leading religious journal Robert G. Middleton, pastor of Hyde Park Union Church, Chicago, raises some serious considerations regarding the volume and length of such criticism, in course of which he says:

"The institutional church has been the object of merciless scrutiny in book after book, and article after article, and has been virtually written off as worthless and beyond hope with respect to either reform or renewal. Seminary students look for positions anywhere but the ministry of local congregations, and the whole enterprise of institutional religion is viewed as a hindrance to the Christian faith. A strange phenomenon indeed! No other agency in modern society suffers from such bitter internal denunciation.

"It is very important that we understand this situation clearly. Certainly, the church needs to be criticized; and much of the current judgment seems to be valid. There is, however, a vast difference between self-criticism and self-loathing. The Protestant who reacts with joy every time the churches are accused of a new inadequacy frightens me. This mood and spirit, if they could prevail, could kill Protestantism.

"For criticism tends to turn to cynicism. If cynicism about the church were voiced only, or mainly by those outside it, we might not be disturbed or surprised. But it is alarming to find such attitude among seminary students and among pastors serving in the institutions of which they so cynically despair. Surely, no great psychological insight is required to realize that such a mood can never equip Protestanism for a constructive ministry in, and to, and for the world." *R. L. Hartzler, 809 N. Evans St., Bloomington, Ill.*

Prayer Life of a Busy Mother

Carolyn S. Yost

The baby is stirring.
Time for the 6:00 A.M. bottle.
Time for meditation in the quiet darkness of early morning,
Accompanied by the satisfied sounds of the feeding baby
And early morning noises on the street.
"O Father, guide my steps throughout the day. . . ."

The older children are in school.
The younger children are taking their noon naps.
Ah, a few precious quiet moments,
Accompanied by a cup of hot tea
Before I resume my household chores.
"Dear God, bless those less fortunate than I. . . ."

The supper hour is over.
Mounds of dishes to be done.
I stand at the kitchen sink, wrapped in my own thoughts,
Accompanied by the sounds of lively laughter and play
From another room.
"Father in heaven, be with those working for Thee. . . ."

Everyone is settled for the night.
All is quiet once again.
I lie in bed, rearranging my weary bones and thoughts,
Accompanied by soft breathing of a sleeping family
And night noises of the city.
"Thank you, God, for Thy guidance this day and for my family. . . ."

This page supplied by the Women's Missionary Association

This is a safety message, but many safety messages fail to get through because they don't appeal to the interests, needs, and opinions of drivers. One exception has been the National Drivers Test. In 1965, the National Drivers' Test was the highest-rated public interest television program of all time. Last year it again out-rated almost every other public interest program on the air. In this, its third year, the National Drivers Test can probably be more effective than ever because of the nationwide interest in traffic safety The official test form is printed for your convenience in marking down your answers. Make the test more effective by inviting your friends to take the test with you and to discuss its meaning for a half hour or so afterward.

SHELL

PRESENTS

THE NEW 1967
NATIONAL DRIVERS TEST

TUESDAY, MAY 23RD, 10-11 P. M., EDT
ON THE CBS TELEVISION NETWORK

Nearly 80 million viewers have watched the National Drivers Test the past two years — making it the most popular public service program ever carried on a single TV network.

It won the Peabody Award; the Alfred P. Sloan Radio & TV Award; and the National Safety Council Public Service Award.

Now an all-new National Drivers Test for 1967, timed for the week before Memorial Day, will provide one more hour in your life to check your ability at the defensive driving we face today.

Compare your answers with those of a studio audience of motorists, with friends' and family scores, and with correct answers provided by expert drivers.

Note the date on your calendar *now;* check the local time and channel number in your newspaper or weekly TV guide.

Fill in blanks with T or F (True or False), Y or N (Yes or No), A, B, C or D (multiple choice), or appropriate word. Opinion questions are not scored.

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OPINION (NO SCORE)

1. ________
2. ________
3. ________

TOTAL SCORE ☐

The new 1967 National Drivers Test is produced by CBS News, with the cooperation of the National Safety Council, under sponsorship of Shell Oil Company.

CBS

GREEN CROSS FOR SAFETY® NATIONAL SAFETY COUNCIL

OUR NEIGHBORS

It is such a tiny house that the sun never finds the windows, but it is near the junior high school Shige attends. We sat beside the low table while Mrs. Yamamoto showed us her album of pictures taken during the happy two years they had spent in Kansas. Her husband had been an exchange professor at the university. Shige played down by the river almost every day. He had so many friends.

Mrs. Yamamoto's eyes shone. "And this was my very best friend," she said, as she showed us a snapshot of a very ordinary-looking American couple with a very ordinary-looking little girl.

"She used to visit me every week. We shopped together and cooked together and I learned to talk English with her. Many days we were so very busy that we cooked our suppers together. Then she took her supper out of my oven and hurried home to serve her family. I was so very lucky to have a friend like her."

One day we received a letter from Tanaka-san, who is working in an American laboratory doing research with a professor there. "My wife met a Christian woman in the supermarket the other day. She helped her with her shopping, and comes to teach her English. Someone invited us to go to church with them. It was the first we had ever been to church, so I think the children were very noisy. Maybe we bothered the people."

The other week Doctor Nagashima stowed Rhoda and me into the back of his little car and drove all the way across the crowded city and waited in line with us to apply for a Japanese driver's license. Then he repeated the entire process on one of his busy days when we went to receive the licenses. When we protested his taking so much of a busy professor's time, he said, "Think nothing of it. If that man at Berkeley hadn't done just this for me when I lived in California, I'd never have been able to get a license when I lived there. I want to pass it on."

These days, the world is at the door of the American family. "Which now of these . . . was neighbor unto him. . . ?"—*Ruth Ressler*

The Living Flower

Spring is the essence of all living
An awakening after a grieving death
Those things both lovely and silent
Living, breathing,
Filling the air with each laboring breath
Spring is as a sweet breath
Sought for by a suffocative being;
Spring is each living minute
Snatched from the jaw of a deadly age.
The tear-suspended for a lifetime within
One moment.
Spring is our promise.
For in spite of selfish greed and lust,
Spring is a white and a living flower.

Ruth Ann Kratz

CHANGING YOUR ADDRESS? During the coming weeks, students and many others will be changing their address. Please let us know promptly so that you won't miss our special summer features including three short stories on Mennonite life in Russia and Paraguay by Rudy H. Wiebe. And we'll have special reports on the Mennonite World Conference. Just send your new address along with a a copy of your old address (as printed on the next page) to our address below.

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*Supplemental reading for the Sunday school lesson of May 21, "A Man of Faith."

COVER

The message on traffic safety comes from a town in Pennsylvania.

CONTRIBUTORS

Walter Klaassen is chaplain of Conrad Grebel College, Waterloo, Ont. His article is the fifth in a series on faith.

Mrs. Gerald Yost lives at 5607 North 21 Ave., Phoenix, Ariz. 85015.

Ruth Ressler, 14 Naka 2 Chome, Kita Batake, Abenaku, Osaka-shi, Japan, has been a missionary for the Mennonite Board of Missions (Elkhart) since 1953.

Ruth Ann Kratz, Box 36, Schwenksville, Pa. 19473.

CREDITS

Cover, Ed Carlin; 322, Art Institute of Chicago, Mr. and Mrs. Martin A. Ryerson Collection; 333, Stanley from Monkmeyer Press, 115 E. 48 St., N. Y.

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722 Main St., Box 347, Newton, Kansas
67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

My expectations for our eighth world conference are not high," says a Dutch Mennonite leader in a recent letter.

He adds, "I fear that nobody will inherit the prophetic authority of the late Harold Bender. That would mean that our worldwide brotherhood will go down in significance."

The topic that we were discussing related to Vietnam. Knowing that Europeans are concerned about the war in Vietnam, I had assumed that the world Mennonite brotherhood could not meet without the question being raised by the Dutch. But my friend thinks not.

"Here things are going badly in this respect," he says of the Netherlands. "Our government and the bulk of the opposition are supporting Johnson. And the fact that we have a queen 'by the grace of God,' is helping the devil's cause rather much. It may be that Juliana personally does not like the policy of your government, but she has to be a silent symbol of our Dutch partnership in U.S.A. imperialism! The acceptance of such a blasphemous institution is not so much better than the utterances of Cardinal Spellman. Being silent is an awful cowardice."

What, if anything, should the Mennonite World Conference say about Vietnam? The conference is basically an organization for fellowship and not for action or even statements. It is easy to expect too much from it.

My Dutch correspondent says, "I fear we will not be able to fulfill the calling of the Lord for our generation! We should be an active force in the renewal of mankind. As a worldwide interracial fellowship, we have possibilities in that direction like no other Christian body!"

This may be expecting too much of the Mennonite World Conference. But we can also err by expecting too little. We want to experience the Holy Spirit in our study. And we often look for the Holy Spirit to work in an individualistic manner in one person at a time. This is a proper expectation. But He also works and moves through the church.

We may expect the Holy Spirit to speak about personal pietism—about prayer, Bible study, and personal witnessing. For these things, we need more grace and strength.

But it seems impossible to think of a God who, if He should speak to us, would be silent about the tragedy of a war in which His sons in America and Asia are so deeply involved. He would certainly call for our repentance. Would He call for commitment?

Vietnam is not the only crisis that the church is facing, but it is symbolic of the rift between the rich nations and the poor. It is symbolic of the white man's oppression of the colored peoples in the colonial era, a period we had hoped was past. Vietnam is a symbol of man's reliance on the use of force as a means of achieving certain goals.

We have often testified against war. It seems odd that we need to speak again and again. The world still needs the instruction of God and so do we.

AMSTERDAM PREVIEW—IV

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

82:21 MAY 23, 1967

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Martin Luther King, Jr.

beyond vietnam

A TIME COMES when silence is betrayal." That time has come for us in relation to Vietnam.

The truth of these words is beyond doubt, but the mission to which they call us is a most difficult one. Even when pressed by the demands of inner truth, men do not easily assume the task of opposing their government's policy, especially in time of war.

Some of us who have already begun to break the silence of the night have found that the calling to speak is often a vocation of agony, but we must speak. We must speak with all the humility that is appropriate to our limited vision, but we must speak. And we must rejoice as well, for surely this is the first time in our nation's history that a significant number of its religious leaders have chosen to move beyond the prophesying of smooth patriotism to the high grounds of a firm dissent, based upon the mandates of conscience and the reading of history.

Over the past two years, as I have moved to break the betrayal of my own silences and to speak from the burnings of my own heart, as I have called for radical departures from the destruction of Vietnam, many persons have questioned me about the wisdom of my path. "Aren't you hurting the cause of your people?" they ask.

In the light of such tragic misunderstanding, I deem it of signal importance to try to state clearly and, I trust, concisely, why I believe that the path from Dexter Avenue Baptist Church—the church in Montgomery, Alabama, where I began my pastorate—leads clearly to this position.

I come to make a passionate plea to my beloved nation. This statement is not addressed to Hanoi or to the National Liberation Front. It is not addressed to China or to Russia.

Neither is it an attempt to make North Vietnam or the National Liberation Front paragons of virtue, nor to overlook the role they can play in a successful resolution of the problem. While they both may have justifiable reasons to be suspicious of the good faith of the United States, life and history give eloquent testimony to the fact that conflicts are never resolved without trustful give-and-take on both sides.

Seven reasons for plea

A few years ago, a shining moment came in the civil rights struggle. It seemed as if there was a real promise of hope for the poor—both black and white—through the poverty program. Then came the buildup in Vietnam and I watched the program broken and eviscerated as if it were some idle political plaything of a society gone mad on war, and I knew that America would never invest the necessary funds or energies in rehabilitation of its poor so long as adventures like Vietnam continued to draw men and skills and money like some demonic destructive suction tube. So, I was increasingly compelled to see the war as an enemy of the poor.

It became clear to me that the war was doing far more than devastating the hopes of the poor at home. It was sending their sons and their brothers and their husbands to fight and to die in extraordinarily high proportions relative to the rest of the population. We were taking the black young men, who had been crippled by our society, and sending them 8000 miles away to guarantee liberties in Southeast Asia which they had not found in Southwest Georgia and East Harlem. So we have been repeatedly faced with the cruel irony of watching Negro and white boys on TV screens as they kill and die together for a nation that has been unable to seat them together in the same schools.

As I have walked among the desperate, rejected, and angry young men in the ghettos of the north, I have told them that Molotov cocktails and rifles would not solve their problems. But they asked—and rightly so—what about Vietnam? They asked if our own nation wasn't using massive doses of violence to solve its problems, to bring about the changes it wanted. Their questions hit home, and I knew that I could never again raise my voice against the violence of the oppressed in the ghettos without having first spoken clearly to the greatest purveyor of violence in the world today—my own government.

For those who ask the question, "Aren't you a civil rights leader?" and thereby mean to exclude me from the movement for peace, I have this further answer. In 1957, when a group of us formed the Southern Christian Leadership Conference, we chose as our motto: "To save the soul of America." We were convinced that we could not limit our vision to certain rights for black people, but, instead, affirmed the conviction that America would never be free or saved from itself unless the descendants of its slaves were loosed completely from the shackles they still wear.

No one who has any concern for the integrity and life of America today can ignore the present war. If America's soul becomes totally poisoned, part of the autopsy must read "Vietnam." It can never be saved so long as it destroys the deepest hopes of men the world over.

Another burden of responsibility was placed upon me in 1964. I cannot forget that the Nobel Prize for Peace was also a commission—a commission to work harder than I had ever worked before for the "brotherhood of man." This is a calling that takes me beyond national allegiances, but, even if it were not present, I would yet have to live with the meaning of my commitment to the ministry of Jesus Christ. To me the relationship of this ministry to the making of peace is so obvious that I sometimes marvel at those who ask me why I am speaking against the war.

Finally, I would have offered all that was most valid if I simply said that I must be true to my conviction that I share with all men the calling to be a son of the Living God. Beyond the calling of race or nation or creed is this vocation of sonship and brotherhood, and because I believe that the Father is deeply concerned especially for His suffering and helpless and outcast children, I come to speak for them.

Strange liberators

And as I ponder the madness of Vietnam, my mind goes constantly to the people of that peninsula. I speak now not of the soldiers of each side, not of the junta in Saigon, but simply of the people who have been living under the curse of war for almost three continuous decades. I think of them, too, because it is clear to me that there will be no meaningful solution there until some attempt is made to know them and hear their broken cries.

They must see Americans as strange liberators. The Vietnamese people proclaimed their own independence in 1945 after a combined French and Japanese occupation, and before the communist revolution in China. They were led by Ho Chi Minh. Even though they quoted the American Declaration of Independence in their own document of freedom, we refused to recognize them. Instead, we decided to support France in its reconquest of her former colony.

Our government felt then that the Vietnamese people were not ready for independence, and we again fell victim to the deadly western arrogance that has poisoned the international atmosphere for so long. With that tragic decision, we rejected a revolutionary government seeking self-determination, and a government that had been established not by China (for whom the Vietnamese have no great love) but by clearly indigenous forces that included some communists. For the peasants, this new government meant real land reform, one of their most important needs.

For nine years following 1945, we denied the people of Vietnam the right of independence. For nine years, we vigorously supported the French in their abortive effort to recolonize Vietnam.

Before the end of the war we were meeting 80 percent of the French war costs. Even before the French were defeated at Dien Bien Phu, they began to despair of the reckless action, but we did not.

After the French were defeated, it looked as if independence and land reform would come again through the Geneva Agreement. But, instead, there came the United States, determined that Ho should not unify the temporarily divided nation, and the peasants watched again as we supported one of the most vicious modern dictators — our chosen man, Premier Diem. The peasants watched and cringed as Diem ruthlessly routed out all opposition, supported their extortionist landlords, and refused even to discuss reunification with the North. When Diem was overthrown they may have been happy, but the long line of military dictatorships offered no real change.

The only change came from America as we increased our troop commitments in support of governments which were singularly corrupt, inept, and without popular support. All the while the people read our leaflets and received regular promises of peace and democracy — and land reform. Now they languish under our bombs and consider us — not their fellow Vietnamese—the real enemy.

They watch as we poison their water, as we kill a million acres of their crops. They must weep as the bulldozers roar through their areas preparing to destroy the precious trees. They wander into the hospitals, with at least twenty casualties from American firepower for one Vietcong-inflicted injury. So far, we may have killed a million of them—mostly children. They wander into the towns and see thousands of the children homeless, without clothes, running in packs on the streets like animals. They see the children degraded by our soldiers as they beg for food. They see the children selling their sisters to our soldiers, soliciting for their mothers.

What do the peasants think as we ally ourselves with the landlords and as we refuse to put any action into our many words concerning land reform? What do they think as we test our latest weapons on them, just as the Germans tested out new medicine and new tortures in the concentration camps of Europe?

We have destroyed their two most cherished institutions: the family and the village. We have destroyed their land and their crops. We have cooperated in the crushing of the nation's only noncommunist revolutionary political force—the unified Buddhist Church. We have supported the enemies of the peasants of Saigon. We have corrupted their women and children and killed their men. What liberators!

Hanoi remembers how our leaders refused to tell us the truth about the earlier north Vietnamese overtures for peace, how the President claimed that none existed when they had clearly been made. Ho Chi Minh has watched as America has spoken of peace and built up its forces, and now he has surely heard the increasing international rumors of American plans for an invasion of the North. He knows the bombing and shelling and mining we are doing are part of traditional preinvasion strategy. Perhaps only his sense of humor and of irony can save him when he hears the most powerful nation of the world speaking of aggression as it drops thousands of bombs on a poor weak nation more than 8000 miles away from its shores.

At this point, I should make it clear that while I have tried in these last few minutes to give a voice to the voiceless on Vietnam and to understand the arguments of those who are called enemy, I am as deeply concerned about our own troops there as anything else. For it occurs to me that what we are submitting them to in Vietnam is not simply the brutalizing process that goes on in any war where armies face each other and seek to destroy. We are adding cynicism to the process of death, for they must know after a short period there that none of the things we claim to be fighting for are really involved. Before long, they must know that their government has sent them into a struggle among Vietnamese, and the more sophisticated surely realize that we are on the side of the wealthy and the secure while we create a hell for the poor.

This madness must cease

Somehow this madness must cease. We must stop now. I speak as a child of God and brother to the suffering poor of Vietnam. I speak for those whose land is being laid waste, whose homes are being destroyed, whose culture is being subverted. I speak for the poor of America who are paying the double price of smashed hopes at home and death and corruption in Vietnam. I speak as a citizen of the world, for the world, as it stands aghast at the path we have taken. I speak as an American to the leaders of my own nation. The great initiative in this war is ours. The initiative to stop it must be ours.

The world now demands a maturity of America that we may not be able to achieve. It demands that we admit that we have been wrong from the beginning of our adventure in Vietnam, that we have been detrimental to the life of the Vietnamese people. The situation is one in which we must be ready to turn sharply from our present ways.

In order to atone for our sins and errors in Vietnam, we should take the initiative in bringing a halt to this tragic war. I would like to suggest five concrete things that our government should do immediately to begin the long and difficult process of extricating ourselves from this nightmarish conflict:

1. End all bombing in North and South Vietnam.
2. Declare a unilateral cease-fire in the hope that such action will create the atmosphere for negotiation.
3. Take immediate steps to prevent other battlegrounds in Southeast Asia by curtailing our military buildup in Thailand and our interference in Laos.
4. Realistically accept the fact that the National Liberation Front has substantial support in South Vietnam and must thereby play a role in any meaningful negotiations and in any future Vietnam government.
5. Set a date when we will remove all foreign troops from Vietnam in accordance with the 1954 Geneva Agreement.

Part of our ongoing commitment might well express itself in an offer to grant asylum to any Vietnamese who fears for his life under a new regime which included the National Liberation Front. Then we must make what reparations we can for the damage we have done. We must provide the medical aid that is badly needed, making it available in this country if necessary.

Meanwhile, we in the churches and synagogues have a continuing task while we urge our government to disengage itself from a disgraceful commitment. We must continue to raise our voices and our lives if our nation persists in its perverse ways in Vietnam. We must be prepared to match actions with words by seeking out every creative means of protest possible.

As we counsel young men concerning military service, we must clarify for them our nation's role in Vietnam and challenge them with the alternative of conscientious objection. Moreover, I would encourage all ministers of draft age to give up their ministerial exemptions and seek status as conscientious objectors. These are the times for real choices and not false ones. We are at the moment when our lives must be placed on the line if our nation is to survive its own folly. Every man of humane convictions must decide on the protest that best suits his convictions, but we must all protest.

True revolution of values

There is something seductively tempting about stopping there and sending us all off on what, in some circles, has become a popular crusade against the war in Vietnam. I say we must enter that struggle, but I wish to go on now to say something even more disturbing. The war in Vietnam is but a symptom of a far deeper malady within the American spirit, and if we ignore this sobering reality we will find ourselves organizing clergy and laymen — concerned committees for the next generation. They will be concerned about Guatemala and Peru. They will be concerned about Thailand and Cambodia. They will be concerned about Mozambique and South Africa. We will be marching for these and a dozen other names, and attending rallies without end unless there is a significant and profound change in American life and policy. Such thoughts take us beyond Vietnam, but not beyond our calling as sons of the living God.

In 1957, a sensitive American official overseas said that it seemed to him that our nation was on the wrong side of a world revolution. During the past ten years we have seen emerge a pattern of suppression which now has justified the presence of U.S. military "advisors" in Venezuela. This need to maintain social stability for our investments accounts for the counterrevolutionary action of Amer-

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ican forces in Guatemala. It tells why American helicopters are being used against guerrillas in Colombia and why American napalm and green beret forces have already been active against rebels in Peru. It is with such activity in mind that the words of the late John F. Kennedy come back to haunt us. Five years ago he said, "Those who make peaceful revolution impossible will make violent revolution inevitable."

If we are to get on the right side of the world revolution, we, as a nation, must undergo a radical revolution of values. We must rapidly begin the shift from a "thing-oriented" society to a "person-oriented" society. When machines and computers, profit motives, and property rights are considered more important than people, the giant triplets of racism, materialism, and militarism are incapable of being conquered.

A true revolution of values will cause us to question the fairness and justice of many of our past and present policies. On the one hand, we are called to play the Good Samaritan on life's roadside; but that will be only an initial act. One day we must come to see that the whole Jericho Road must be transformed so that men and women will not be constantly beaten and robbed as they make their journey on life's highway. True compassion is more than flinging a coin to a beggar; it is not haphazard and superficial. It comes to see that an edifice which produces beggars needs restructuring. A true revolution of values will lay hands on the world order and say of war: "This way of settling differences is not just." This business of burning human beings with napalm, of filling our nation's homes with orphans and widows, of injecting poisonous drugs of hate into the veins of peoples normally humane, of sending men home from dark and bloody battlefields physically handicapped and psychologically deranged cannot be reconciled with wisdom, justice, and love. A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death.

A positive revolution of values is our best defense against communism. War is not the answer. Communism will never be defeated by the use of atomic bombs or nuclear weapons. Let us not join those who shout war and, through their misguided passions, urge the United States to relinquish its participation in the United Nations. We must, with positive action, seek to remove those conditions of poverty, insecurity, and injustice which are the fertile soil in which the seed of communism grows.

These are revolutionary times. All over the globe men are revolting against old systems of exploitation and oppression, and out of the wombs of a frail world new systems of justice and equality are being born. The shirtless and barefoot people of the land are rising up as never before. "The people who sat in darkness have seen a great light."

We in the West must support these revolutions. It is a sad fact that, because of comfort, complacency, a morbid fear of communism, and our proneness to adjust to injustice, the Western nations that initiated so much of the revolutionary spirit of the modern world have now become the arch anti-revolutionaries. This has driven many to feel that only Marxism has the revolutionary spirit. Therefore, communism is a judgment against our failure to make democracy real and follow through on the revolutions that we initiated.

Our only hope today lies in our ability to recapture the revolutionary spirit, and go out into a sometimes hostile world declaring eternal hostility to poverty, racism, and militarism. With this powerful commitment, we shall boldly challenge the status quo and unjust mores and, thereby, speed the day when "every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain."

A genuine revolution of values means, in the final analysis, that our loyalties must become ecumenical rather than sectional. Every nation must now develop an overriding loyalty to mankind as a whole in order to preserve the best in their individual societies.

This calls for a worldwide fellowship that lifts neighborly concern beyond one's tribe, race, class, and nation and is in reality a call for an all-embracing and unconditional love for all men. This oft misunderstood and misinterpreted concept has now become an absolute necessity for the survival of man. When I speak of love I am not speaking of some sentimental and weak response. I am speaking of that force which all of the great religions have seen as the supreme unifying principle of life. Love is, somehow, the key that unlocks the door which leads to ultimate reality.

We are now faced with the fact that tomorrow is today. We are confronted with the fierce urgency of now. We still have a choice today: nonviolent coexistence or violent coannihilation.

We must move past indecision to action. We must find new ways to speak for peace in Vietnam and justice throughout the developing world —a world that borders on our doors. If we do not act we shall surely be dragged down the long, dark, and shameful corridors of time reserved for those who possess power without compassion, might without morality, and strength without sight.

Now let us begin. Now let us rededicate ourselves to the long and bitter — but beautiful — struggle for a new world. This is the calling of the sons of God, and our brothers wait eagerly for our response.

Shall we say the odds are too great? Shall we tell them the struggle is too hard? Will our message be that the forces of American life militate against their arrival as full men, and we send our deepest regrets? Or will there be another message, of longing, of hope, of solidarity with their yearnings, of commitment to their cause, whatever the cost? The choice is ours, and though we might prefer it otherwise, we must choose in this crucial moment of human history.

NEWS

No clear models for new church

IF YOU COULD rebuild the Christian church, how would you design it? If you could organize this new church with the best features of the past experience of all churches, what traditions would you choose? What new things would you add?

If you wanted to restate the teachings of the church so that many Christians (if not all) could agree on these ancient truths, what would you say? What do you think would be the hardest job, doctrine or organization? And how long would the job take?

Ten Protestant denominations worked on this task during the first week of May at Cambridge, Mass. They didn't consider their job as one of church merger. Their assignment: build a new church for twenty-five million people in the United States.

Eighty delegates to the Consultation on Church Union found out that building a new church is not an easy job. "We thought we could produce models of what the new church would look like," said Methodist bishop James K. Mathews, Boston, who is vice-chairman of the consultation. But this has not been possible. Efforts to produce such models often began to look very much like the existing church of the "last person speaking," he added.

After six years of steady progress on finding agreement on doctrine, church leaders find that problems of organization are even more difficult. At the group's meeting in Dallas last year, a committee was appointed to draw up principles of organization.

The first action at Cambridge was to express dismay at the committee's report. "We had a blue-ribbon committee but they couldn't get the job done," said David G. Colwell, Washington, D.C., the United Church of Christ clergyman who is the consultation's current chairman.

But the group began to grapple with the "nitty-gritty" structural issues which Colwell said are "only now beginning to emerge." Among these, he identified the problem of church government. Will there be bishops? What will be their power? What is a congregation? What is its role in the whole life of the church?

At its Dallas session, the consultation decided to postpone the writing of a constitution until the ten denominations have some experience in working together. In the meantime, the work of the churches will be guided by principles of structures yet to be written.

After a warm debate, the group decided to go ahead on the writing of these principles, the job which last year's committee failed to do satisfactorily. Some delegates opposed this as an impossible task. Others could see little difference between the writing of principles and the writing of a constitution.

But the majority determined to move ahead and prepare a document on church structure which will be comparable to other statements which have been prepared on faith, worship, sacraments, and the ministry. A report on progress will be made when the consultation meets next spring in Dayton, Ohio.

The Consultation on Church Union was sparked by a proposal made in 1960 by Eugene Carson Blake, then stated clerk of the general assembly of the United Presbyterian Church in the U.S.A. In a sermon in San Francisco, he said, "I propose to the Protestant Episcopal Church that it, together with the United Presbyterian Church in the United States of America invite the Methodist Church and the United Church of Christ to form with us a plan of church union both catholic and reformed."

In 1962, the four denominations began a series of yearly meetings to test the possibility. Observers held out little hope. But crises on doctrine were faced and overcome. The test on church structure is yet to come, but the resolutions of the Cambridge meeting indicate determination. The consultation said it "is impelled to reiterate its sense of urgency to move forward the proximate goal of a united and uniting church whose only ultimate goal can be the unity of the whole Body of Christ."

Now general secretary of the World Council of Churches with offices in Geneva, Switzerland, Blake was back in the U.S. in May to serve as advisor to the consultation. Asked whether the united church would come into being during the 1970's, he said, "It better."

He added, "The churches of this country, if they are to find renewal, had better take to heart the fact that twenty-five major Christian bodies in the U.S. do not represent the will of God. Our present divisions distort the mission, message, and the life of every church in this country."

Promise of success can be seen in the fact that since 1962, six other denominations have joined the four original groups: Evangelical United Brethren Church, Christian Churches (Disciples of Christ), Presbyterian Church in the U.S. (Southern), African Methodist Episcopal Church, African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church. The last two groups joined the consultation at this year's meeting.

Success is by no means assured. Problems of organization may prove insoluble. Many things may change along the way. Blake said, "We have got to face the fact that it is likely, with ten churches, that some will drop out along the way."

And what will happen to the churches not presently in this church unity movement? The forming of a twenty- or thirty-million-member church is bound to have wide impact on everyone.

The Church of the Brethren has expressed its interest in the work of the consultation by sending observers to recent annual meetings. Full membership was considered last year but the Brethren annual conference decided not "to seek full participation at this time."

The Brethren are one of nineteen groups that have had observer status at one time or another. Included among other observers have been the Roman Catholic Church, Lutheran Church—Missouri Synod, American Baptist Convention, and the United Church of Canada.

Observers, in previous meetings, had been limited to making comments during the last ten minutes of a discussion session. But new openness grew out of "informal conversations with four denominations not presently participating churches." One of these groups was the Church of the Brethren.

As a result of these meetings, the consultation has expanded the role of the observers, who will now be called observer-consultants. They can do more than look in on the meetings. They can enter into full discussion on the united church talks and be full participants in every way except that they will not vote.

Participation by observers will not be a passive opportunity, but will be actively sought by the consultation's officers. Observer denominations have been asked to feed information to its study groups. Reactions and comments on past reports can be made. And a special meeting will be held each year to deal with the responses of the observer-consultant churches.

Dale W. Brown, professor of theology at Bethany Theological Seminary, and DeWitt Miller, pastor from Hagerstown, Md., were the Brethren observers at Cambridge.

"Any church that comes from a tradition of the Anabaptist disputations should really be an observer-consultant in the Consultation on Church Union," said Brown in speaking to a Mennonite reporter.

While the Church of the Brethren has had observer status for several years, Brown feels that until recently "the church never took it seriously."

"If we feel we have any concerns about the creation of a new church," said Miller, "we have an obligation to share them."

Both Brown and Miller were active participants in the Cambridge discussions on the the structure for a united church. They supported proposals for a church organized around its mission.

Said the final document, "The structures established by the church should be determined by what the church undertakes to *be* and to *do* in obedience to Christ; in this sense, structures should be functionally determined."

In spite of this high priority, some observers wondered how seriously this would be followed in shaping the new church.

In evaluating the week's experience, Brown said, "The question of ecumenical dialogue is not whether you should be doing it, but where."

Some of the possibilities that he noted were with evangelicals, pacifists, civil rights movement, the new left, and Roman Catholics.

"Roman Catholics offer all kinds of possibilities for dialogue, but this involves quite a bit of time."

He also expressed interest in conversations with the new left. "I wonder whether this is not the real meaning of being ecumenical, not Christians talking to each other, but talking to other people about the human tasks we have to do together."

"Though Mennonites have not been full participants in the conciliar movement," he added, "yet because of their rediscovery of the Anabaptist vision, they have been in dialogue with the ecumenical movement whose leaders have sought their counsel and help at various times."

But such dialogue has been limited. "Brethren and Mennonites have an inferiority about their position which makes real dialogue difficult," said Brown.

Teachers for Mississippi

Because of the Head Start Program in southern Mississippi which employs most of the capable teachers in the North Gulfport community, the church program at Camp Landon will again need a core staff of daily vacation Bible schoolteachers. Six to eight teachers will be needed for two or four weeks, sometime between June 8 and July 22. Volunteers should arrive on a Thursday or Friday in order to prepare for the Bible school beginning on the following Monday. They would be able to leave on either Friday afternoon or Saturday, two or four weeks later. Persons interested may contact Darrell Fast, Summer Service Director, 722 Main St., Box 347, Newton, Kan. 67114.

District debates Viet war Expresses grief to leaders

The Eastern District Conference confronted strong words on Vietnam, debated them sharply, and then settled for a milder statement of protest that was adopted without dissent.

The resolutions committee of the conference at Quakertown, Pa., May 4-7, introduced a motion that would "pronounce judgment" on the U.S. government for waging a war in Vietnam in violation of an international peace treaty (Geneva Accords), the U.S. Constitution, and the United Nations Charter. The use of napalm and anti-personnel bombs were singled out for condemnation. Written by Alvin J. Beachy, Souderton, Pa., at the request of the committee, the motion described the war as threatening the Vietnamese with genocide.

In the interchange that followed, a variety of feelings surfaced.

"We don't have a biblical reason to speak to government."

"The war began with the French, whose people found the war so unpopular that draftees were not sent there."

"I cannot agree. It says we'd accept communism before we'd accept genocide. I'm not clear what this means."

"Communism is the lesser of two evils when compared with genocide. Communism leaves people alive. The Mennonite church in Russia is alive."

"My concern was not what was in the resolution, but with what was not in the resolution. Shouldn't we say that Christ is the answer?"

"We must make it clear that we are opposed to the use of all weapons. I also protest the use of booby traps."

"We want discussion on this, because this is what a conference is for."

"Jesus says that His peace is not like the world's peace. God is concerned with the soul and spirit."

"We're not coming to grips with the issue."

"I know a lady who was opposed to this who has a son in Vietnam. Because of what he writes about what is going on, she is now a shouting pacifist."

"I'm ready to limit debate. We

have to be out of here by five."

"We need to simplify our statement. At the same time we should register our protest."

"Once the conflict ends, the end will not yet be. During this period of recovery, the people will be more responsive to the gospel than ever before. We need to be clear with them now that we are not carrying the guns."

"We want to hold to our conscientious-objector position, but we are moving away from this simple base to telling our government what is wrong."

"A volunteer in Vietnam says, 'If I were a Vietnamese, only death could keep me from becoming a communist.'"

"This is a political and military judgment and a leftist thing. We have no right as a church to do this. There are just as many books on the other side."

"I'd feel bad to go home and not do anything."

And they didn't. The resolution was reworked leaving out those things thought to be judgmental though it still called the military action a "cruel war."

The revised resolution called for moving the "conflict from the battlefield to the conference table" and asked members to "express grief" to their political leaders. Young men were counseled to register as conscientious objectors to this war (as to any other war) and the churches were asked to support the relief efforts of the church in Vietnam through Vietnam Christian Service.

In other actions, the conference adopted a resolution to pray for the Christians in communist countries, but rejected motions to "abstain from any discussion on the doctrine of the church with the ecumenical movement introduced by the Church of Rome through Pope John XXIII" and a motion to censure congregations for calling ministers from other congregations without due notice.

Myron Augsburger, president of Eastern Mennonite College, Harrisonburg, Va., gave four lectures to the delegates of the thirty conference congregations. He spoke on "Responding to the Spirit."

Delegates reelected John F. Sprunger, pastor of the Church of the Good Samaritan, Holland, Pa., to a second one-year term as president. They also adopted a program and mission budget of over $32,000 which averages out to about $7.70 per person for the 4672 members of the conference.

Alcohol killed over 26,500 Injured 2,200,000 in 1966

Alcohol has been found to be a contributing factor in more than half of the fatal traffic accidents, according to independent surveys.

The alcohol connection was established through postmortem studies of persons killed in accidents. The stuies have been conducted in a number of states, and the results agree remarkably well.

A Travelers Insurance Companies' spokesman said in an annual report on highway statistics, that drinking increases the risk of accidents. "Obviously," the spokesman added, "the driver enormously increases his chances of being in an accident—involving not only himself but others—when he drives after drinking. And the research on this subject shows clearly that he increases his risk with each additional drink."

Last year more than 52,500 persons were killed in highway accidents, an 8 percent increase over 1965. Additionally, 4,400,000 persons were injured. Beyond the human suffering, the economic loss as a result of the traffic accident problem amounted to $9.8 billion.

The Travelers' report also showed that in 1966 more than 286,800 pedestrians became casualties—40 percent of the total deaths occurred on weekends—four out of five personal injury accidents occurred in clear weather and on dry roads—and almost 32 percent of the drivers involved in fatal accidents were under twenty-five years of age.

"Every man, woman, and child has a stake in the traffic safety problem. Each must do all in his or her power to eliminate the terrible carnage," the spokesman added.

Brazil mission helps poor

Peter Pauls, Witmarsum, Brazil, sent the following report.

During the last year our missionary activities have grown. Without looking for new places to work, we were asked to hold worship services and to visit the people in new places like Mato Preto, Vila Velha, Ponta Grossa, Porta Amazonas, Bonito, and Pugas, where baptized members have moved.

God has given us more work than we can handle. When this type of mission work began in 1961 at Restinga Seca and Jacare, people greeted us with shyness and reserve. Today the opposite is true: we are being called for and sought after.

We try to treat everyone—whether they be Catholics, *crente* (believers), or atheists—as equals in giving material, social, cultural, or spiritual help.

An overview of last year's activities gives the following picture. We held 165 services. Christmas was celebrated at six different places to which hundreds of people came. Four hundred bags of sweets and gifts were distributed. Two baptismal services (one in February and one in December) were held at Ferreirinha at which sixteen members were added to the church. Today the mission church has thirty-two members.

Material aid has been given in connection with the mission program. About four hundred liters of fresh milk have been donated by the church members of Witnarsum for free distribution to the poor.

An appeal to donate empty feed bags for clothing and bed linen resulted in the collection of 150 bags. Sick people, who slept wrapped in rags, received new material and bed covers.

Four families in Witmarsum were willing to donate a calf each to small farms so that undernourished children could get some milk. The four calves did very well.

We received foodstuffs through the health office, which several young people packed in small bags. These goods were distributed to needy families.

CHURCH RECORD

Words and deeds

Justin Kaplan won the 1967 Pulitzer Prize for biography (*Mr. Clemens and Mark Twain*) and promptly donated the five-hundred-dollar award to the American Friends Service Committee as an expression of his dissent from U.S. policy toward Vietnam. He said, "I am grateful for this honor. I wish in turn to honor the American tradition of constructive dissent Mark Twain served so nobly, to voice my distress over the course we are following in Vietnam, and to express also my faith and hope that we are capable of devising positive alternatives to that course."

Billy Graham says that demonstrations by Americans against U.S. policy in Vietnam could prolong the war by "giving comfort to the enemy." Protest marches "so exaggerate our divisions over the war that it could make Hanoi confident that it will eventually win. Then, what already is anticipated as a long war will be even longer."

H. J. Gerbrandt, Altona, Man., in speaking to the missions conference of the Ontario churches of the Niagara district about the Indians of Canada, said, "The faith of the pine tree forest environment has not been transferred to the asphalt jungle. Most Indians in the city become atheists. They do not want the faith of the white man."

Really Free is the title of the Gospel of John being distributed widely in Africa by the American Bible Society.

Archie Graber reports from Congo that disease has struck the manioc, the main food crop. Six hundred villages in the Kamayala region face starvation. New plantings of manioc were secured from Kandala in an effort to relieve the shortage.

The Morgantown (Pa.) relief sale grossed $32,500 on Apr. 22 with over 15,000 people attending. Sale proceeds will go to the Mennonite Central Committee.

A Christian Nurses' Retreat will be held Aug. 7-10, at Spruce Lake Retreat, Canadensis, Pa. For information, write Marian V. Groff, 411 S. Main St., Manheim, Pa. 17545.

Calendar

May 26—Freeman Junior College Commencement.

May 28—Bethel College Commencement.

May 29—Bluffton College Commencement.

June 2—Mennonite Biblical Seminary Commencement.

June 4—Rosthern Junior College Commencement.

June 4—Henderson, Neb., Topeka 1-W Reunion. (Write to Harlan Braun, Henderson.)

June 15-18 — Henderson, Neb., Northern District Conference.

July 23-30—Amsterdam, Mennonite World Conference.

Aug. 12-13—Milford, Neb., Fort Collins CPS Reunion. (Write to Fred Penner, Rt. 1, Beatrice, Neb.)

Aug. 10-16, 1968, Henderson, Neb., General Conference.

Marriages

Gary Schrag, Salem Church, Freeman, S. D., and *Judy Koerner,* Freeman, S. D., on Apr. 4.

Dennis Schmidt, Trinity Evangelical Lutheran Church, Clinton, Okla., and *Cynthia Anne Dalke,* Herold Church, Cordell, Okla., on Apr. 21.

Joe Thorpe and Edna Calloway, in Woodlawn Church, Chicago, Ill., on Apr. 2.

Merlyn D. Tieszen, Bethesda Church, Marion, S. D., and *Gloria Jean Symes,* St. John American Lutheran Church, Sioux Falls, S. D., on Apr. 29.

Mark Wagler and *Evelyne Adolph,* in Woodlawn Church, Chicago, Ill., on Mar. 18.

Visual aids

A Visit With Indian American Friends is a slide set prepared by Mrs. Norman Bartel, Hammon, Okla. The seventy-five slides show how Indians of various North American tribes live and what is being done by the General Conference Mennonite Church to bring the message of Christ to them. Write to Audio-visual Library, 724 Main Street, Box 347, Newton, Kan. 67114.

Deaths

Pearl Edith Hofstetter Baumgartner, Bethel Church, Versailles, Mo., was born Dec. 27, 1898, and died Apr. 11. She was the mother of Elvera Baumgartner, youth editor of *The Mennonite*, 1962-64.

Katie Ensz Friesen (Mrs. John H.), First Church, Aberdeen, Idaho, was born Sept. 13, 1884, in Whitewater, Kan., and died May 4.

Johann Haak, Clearbrook (B. C.) Church, was born Aug. 6, 1891, in South Russia, and died Apr. 28.

Bernhard A. Harms, Herold Church, Cordell, Okla., was born Nov. 15, 1888, in Whitewater, Kan., and died Apr. 14.

Mrs. Eva May, Meadows (Ill.) Church, was born May 4, 1892, and died Mar. 28. She taught in the Sunday school for more than thirty years.

Mrs. Anna Mueller, Bethany Church, Kingman, Kan., was born in October 1880, in Ellis Kan., and died Apr. 28.

Jacob B. Neufeld, Bethel Church, Inman, Kan., was born in Inman, Jan. 1903, and died Apr. 26.

Peter H. Siemens, Burrton (Kan.) Church, was born May 13, 1892, in Buhler, Kan., and died May 3.

Zella Kurtz Smith, Comins Church, Mio, Mich., was born in Topeka, Ind., Feb. 8, 1915, and died May 4.

Edna Dubach Steiner (Mrs. Vilas), Berne, Ind., was born Feb. 7, 1895, and died Apr. 28.

Arthur J. Streid, Meadows (Ill.) Church, was born Mar. 28, 1884, and died Mar. 31.

Workers needed

The Northern Cheyenne Mennonite Mission churches are still in need of five women and two men to assist in their vacation Bible school program and camping activities from June 5 to 30. Persons interested in this voluntary service opportunity, apply to Darrell Fast, 722 Main Street, Box 347, Newton, Kan. 67114.

The Protestant University in the Congo has a need for teaching personnel. Professors interested may contact Dr. Melvin J. Loewen, B. P. 649, Kinshasa I, Congo.

Workers

Bethel College will give distinguished alumni awards on May 27 to Marie J. Regier, Chicago; David D. Eitzen, Claremont, Calif.; and Henry A. Fast.

Mary Burkholder joins the faculty of Bluffton College next fall as assistant professor of French and English. She holds degrees from Goshen and the University of Michigan.

Arlin Claassen, pastor of the First Church, McPherson, Kan., will attend a seminar of the Urban Training Center in Chicago in June.

Ronald Conrad, a Bluffton College graduate with a degree from the University of Southern Illinois, has been named to the Bluffton faculty as instructor in English.

David

Nicodeme

Ngongo David and Tshilembu Nicodeme will visit Mennonite churches in the United States and Canada during May, June, and July. David is chairman of the Evangelical Mennonite Church of the Congo and Nicodeme is its assistant legal representative.

Jon Dellet is a new assistant professor of mathematics at Bluffton College. He has degrees from Fort Hays State College and Wesleyan University and has taught in Zambia.

Mary Prudence Hutton (Mrs. John A.), Newton, Kan., will become a part-time instructor in English for the fall and winter quarters next year at Bethel College.

Levi Keidel, General Conference Mennonite missionary to Congo, gave the opening address at the recent Evangelical Literature Overseas meeting held on the Wheaton College campus and received an award for distinctive service in the field of bookstore management. *Tuyaya Kunyi* magazine, of which he has been the missionary-founder and editor, was also recognized with a plaque giving honorable mention in the field of editorial projects.

Keidel

Lindquist

Emory Lindquist, president of Wichita State University, will be the speaker for the Bethel College Commencement. "The Graduate and the Tradition of Civility" is the title of his address to be given at 3:00 P.M. on May 28.

Douglas Martin, son of Mr. and Mrs. John P. Martin, Manheim, Pa., and member of the Bethel Church, Lancaster, Pa., is serving at the United Christian Missionary Society, Indianapolis, as his 1-W assignment.

Orville K. Penner, Greeley, Colo., has been named assistant professor of education at Bethel College. He will replace Dale Nebel, who has accepted a position at Colorado State College, Greeley. A graduate of Bethel College, he has degrees from Oklahoma State University and Colorado State College.

David Schmidt, Pawnee Rock, Kan., has been appointed to the Bluffton College faculty as an instructor in philosophy and associate for off-campus studies. He is a graduate of Bethel College and has attended Harvard Divinity School and Mennonite Biblical Seminary.

Betsy Siemens, Hebron Church, Buhler, Kan., daughter of Mr. and Mrs. Alvin Siemens, has gone to Nova Scotia for a period of voluntary service with the Christian youth service program of the Mennonite Brethren Church.

Siemens

Snyder

Douglas Snyder will become executive director of Mennonite Central Committee of Ontario on Aug. 1. He has been an assistant pastor, school administrator, and teacher, and is currently counselor at the London Rescue Mission in London, Ont. He succeeds Daniel Zehr, who will move to Winnipeg in August to the office of Peace and Service Secretary of Mennonite Central Committee of Canada.

Vernon and Irena Sprunger, Congo missionaries, are spending a ten-week furlough in Elkhart, Ind. They plan to return July 1.

Joseph Steiner, a Bluffton College graduate and social worker at Brook Lane Psychiatric Center, Hagerstown, Md., joins the Bluffton faculty as social work instructor and dean of men this fall. He also has a degree from the University of Michigan.

Ministers

Dave Friesen, Zoar Church, Langham, Sask., was ordained to the ministry on Apr. 9. Officiating ministers were George Groening, Calgary, Alta., and J. J. Nickel, Langham.

Friesen

Elmer R. Friesen, Western District conference minister for six years, has accepted a call from the home missions committee of the Western District and the Houston Mennonite Fellowship to become the pastor of a new inter-Mennonite church in Houston, Tex. The Friesens will begin their work in Texas on Sept. 1.

James Gundy, pastor of Tiskilwa (Ill.) Church for two years has announced his resignation. This fall he and his family will move to Leamington, Ont., where he will join the faculty of the United Mennonite Educational Institute.

Raymond C. Lineberger has announced his resignation as pastor of Second Church, Philadelphia. He has been the full-time pastor of the church since 1966 and served as interim pastor in 1963-64. Tentative plans are to engage in an inner-city ministry.

Summer pastoral assistants. The following six students from Grace Bible Institute, Omaha, are serving as pastor's interns this summer and have received the following assignments:

Arnold Busenitz, Whitewater, Kan., to the Gospel Church, Mountain Lake, Minn.

Clarence Busenitz, Whitewater, Kan., to the First Church, Glendive, Mont.

Jerry Franz, Colby, Kan., to the Community Church, Blachly, Ore.

Dennis Friesen, Winnipeg, to the Noebridge Baptist Church, Cedar Rapids, Iowa.

John Regier, Newton, Kan., to Mount Olivet Church, Huron, S.D.

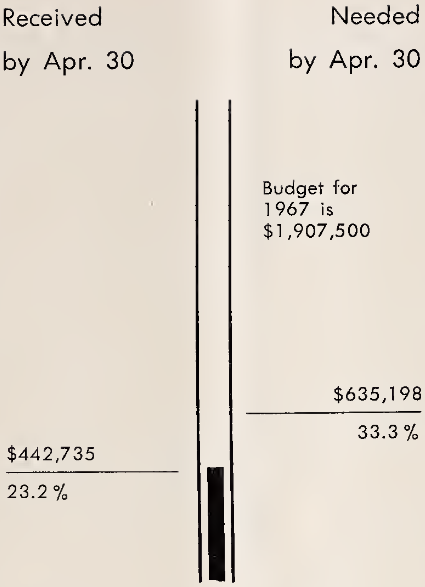
Stan Ratzlaff, Orienta, Okla., to the Evangelical Mennonite Brethren Church, Mountain Lake, Minn.

Conference budget

At the end of the first third of the year a total of $442,735 has been received in support of the causes undertaken by the General Conference. In comparing this with last year's receipts for the same period, we note that budgetwise this represents a 1 percent drop. Missions, however, has dropped 2.3 percent. This is rather alarming because it represents a substantial amount of money, and while missionaries will receive their salary allocations, it will likely be necessary to postpone the remittance of field budget monies. The alternative is to borrow the money at the bank, and while we usually have to do this during the summer months, we will have to do this earlier and in greater amounts which results in large interest costs. While receipts are lower, disbursements are normally higher during the early summer months because it is then that most missionaries travel if they are coming home on furlough. Then, too, during this World Conference year it is highly desirable that the travel costs of some of the delegates from other countries be paid by the board. It seems, also, that receipts generally are adversely affected by conferences.

The Mission Board executive committee met recently and took note of the apparent decrease in support of the program. Confidence was expressed that although the amount needed is large, an informed brotherhood will respond.

The chart below gives detailed information with respect to receipts up to Apr. 30. *Wm. L. Friesen, Conference Treasurer.*



	Budget	Receipts to April 1966	1967	%
Missions	$1,250,000	$268,253	$265,706	(21.3)
Christian Service	351,500	80,537	109,666	(31.2)
Education and Publication	120,000	13,441	18,153	(15.1)
Mennonite Biblical Seminary	186,000	30,523	34,076	(18.3)
Where most needed fund		13,429	15,134	
	$1,907,500	$406,183	$442,735	(23.2)

LETTERS

How to adopt a child

Dear Editor: After reading the article "We Chose a Child From Korea" in the May 9 issue of *The Mennonite,* I would like to commend the Preheims for taking this opportunity to have a worthwhile experience. However, there are some people, who I'm sure would like to adopt a child but because of age or financial condition cannot do so. I am a victim of the former. At seventeen and a senior at Newton High School, I've discovered it can be done. While looking at the *Journal* magazine, I came upon a picture of a starving, illiterate, and cold child. Through the Christian Children's Fund of Virginia, I've become a "mother."

I adopted a three-year-old Korean boy from Kunsan City, South Korea. He was abandoned on the steps of a police station, but now is in a Christian Children's Home there, receiving a sound religious and school education, in addition to the basics of food, clothes, and medical attention. All of this is provided for only ten dollars a month. I earn this money typing at a local newspaper after school and on Saturdays.

This isn't a real substitute for a mother, but it's the closest I'll be able to come for a few years, and it will aid a small human being to grow into a boy who will have half a chance at life. There are thousands of children all over the world who need love and a sponsor. They will never have a chance for happiness and peace sleeping on a doorstep, begging, and stealing food. Somewhere, there is a child waiting for *you* to unlock the future for him.

You cannot afford to miss this worthwhile experience. *Krystine Hiebert, 2613 Rosewood Ave., North Newton, Kan. 67117.*

Attention should be called to the Mennonite Central Committee's Child Sponsorship Program (Akron, Pa. 17501) which provides three different plans for supporting sixteen hundred children at costs of $5 to $17.50 per month. Editor.

On hearing a U.S. Nazi

To the Editor: "The power of one man needs the stupidity of another." These words from the pen of Deitrich Bonhoeffer are my reaction to hearing George Lincoln Rockwell as, along with hundreds of Bethel College students and some faculty, I sat through one and one-half hours of defamation of Jews and Negroes.

Rockwell impressed me — not as a white racist, neither as a segregationist, nor as a non-Christian—but as a self-proclaimed Messiah. There was that about him which I couldn't help but respect; he is a dedicated, controversial crusader. We live at a time when ears have an insatiable appetite for the different. Rockwell capitalizes on that.

Listening to Rockwell is, on the other hand, an unsettling experience; vaguely reminiscent of Hitler's time. Problems are simple: get rid of the Jews, divorce the Negroes, preserve America for the protestant whites, use the Blitzkrieg approach in Vietnam, get rid of that "fink" in Washington, and enjoy your spoils. Bonhoeffer's essay, *Concerning Stupidity*, again come to mind. He observes: "In conversation with him (the stupid person) it is felt that you are not dealing with the person himself, but with cliches and slogans that have gained dominance over him. He is under a spell, he is blinded, he is misused, mishandled in his own being" (*I Love This People*, John Knox Press, 1966, p. 26). Rockwell seemed a perfect case in point. On the basis of page-size documents, some almost fifty years old, Rockwell sought to construct a supposedly unimpeachable case against sinister Jew and black Negro. In response to the Nazi-Jew question he merely asserted that in post-war Germany, Germans, as well as Jews, had perished through starvation—gas and ovens were fiction.

One simple satisfaction I was not denied; the Bethel encounter brought home Bonhoeffer's final comment in the above essay. He summarizes thus: ". . . these thoughts about stupidity have this element of comfort, that they by no means permit one to regard the majority of men as stupid under all circumstances. It will really depend on whether those in power can expect more from stupidity or from the inner independence and intelligence of men." More power to Bethel College Christians! *Dietrich Rempel, Inman, Kan.*

Glad citizens of Canada

The following letter was sent recently in behalf of the Mennonites of Canada to Lester B. Pearson, Prime Minister of Canada.

Honorable Sir: As we reflect, in this centennial year, on the relations we have been privileged to experience with the government of Canada, we are moved to a response of gratitude. In no country have we been more privileged in our nearly 450 years of existence, than in Canada. Since before 1800, when the first of our people immigrated to Canada, we have experienced the blessing of religious freedom and tolerance, as expressed by the government's concesssion to our conscientious objection to participation in the armed froces. This, together with lenient immigration requirements, gives us cause for grateful reflection.

Most of the 152,452 Mennonites (1961 census, including unbaptized children) in Canada are of Dutch-German stock, who came as immigrants from Russia first in the 1870's, then in the 1920's and finally in the 1940's, nearly 40,000 in all.

Being citizens of Canada, we consider ourselves among the highly privileged of the world. Along with this privilege, we believe, comes a great responsibility to share with all needy peoples of the world. In this Canadian centennial year, we urge our people to dedicate themselves and their means to the cause of the alleviation of human suffering.

We pledge ourselves to the upholding of you and the government of Canada in prayer before God Almighty, to the end that Canada will encreasingly, through the century ahead, become a strong promoter of of worldwide peace. *D. P. Neufeld, Chairman, Mennonite Central Committee of Canada, 259 Portage Ave., Winnipeg 2.*

Pray without delay

Dear Editor: Recently we have been informed that the head of the Catholic church will visit Portugal for one day May 13 to join in the celebration of the fiftieth anniversary of the Vision of Fatima. We have also been informed that he will pray for peace at this time.

If the pontiff is sincere in his desire for peace, and really believes that his prayers for peace will be effective, one has to wonder why he has postponed his prayers for peace to some future date.

Doesn't he realize that between the present time and the future time, when he is scheduled to pray for peace, many soldiers and civilians will probably be maimed, disfigured, or killed?

To prevent this senseless destruction, suffering, and death, one feels that the pontiff's Christian compassion ought to prod him on to pray for peace without any delay or postponement. *Vernon Stucky, Hesston, Kan.*

Overall coverage of church

To the Editor: I suppose many others feel as I do when I finish reading an issue of *The Mennonite*, having visited through these pages frontiers of our conference work and activities.

But to lay aside each issue without a word of appreciation seems sort of ungrateful and at times a downright neglect to recognize the worth it brings to me each week as a part of the daily experience. What I'm trying to say is that each issue is appreciated.

For some reason or other, the Apr. 18 number struck me as particularly helpful.

Specifically, I like the pictures on the cover. They are meaningful. The editorials are usually read first, but an overall coverage of the church at work is what makes it most meaningful. *John E. Fretz, 531 School Lane, Telford, Pa.*

MAN AND HIS WORLD IN MONTREAL

Daniel Hertzler

Like the Avis Rent-a-Car people, Canadians take themselves very seriously. A nation of hardly twenty million people scattered across the northern border of the colossal United States, they sometimes complain that the U.S. is too busy with its own important business to notice them. So they, like Avis, work hard to show that they also belong.

The current hard-work project in Canada is Expo 67, a six-month international exhibition scheduled to run from April 28 through October 27. It provides an opportunity to celebrate Canada's one hundredth anniversary, in addition to being the first "first-category" international exhibition since the one in Brussels in 1958.

Last fall, I received an invitation to a one-day briefing at the site, with expenses paid by Expo. It seemed that if they were willing to pay the costs, I should be willing to take the time, even though the trip licked up half a week. So in mid-December I found myself flying to Montreal to see and hear the latest developments on Expo 67. Montreal is like Chicago, if Chicago were on an island, had a mountain at its back, and two official languages. One can get around very well in Montreal with English. He can do better if he also speaks French.

One of the first things they wanted to tell us about Expo 67 is that it will be an exhibition and not a fair. The difference, which was never clear to me before, is that a fair is for commercial purposes, to encourage trade by actual trade on the grounds, while an exhibition's purpose is to show what a given country can do. The producer of Brand X may be asked to help pay for an exhibit, but the nearest he can get to a commercial is a small sign saying that he paid for the exhibit. The exhibit or feature may have little, if any, connection with his product. For example, five auto companies are paying for a 25,000-seat stadium at Expo.

Exhibitions are held under the auspices of the International Exposition Bureau set up in Paris in 1928 to regulate length and frequency of such affairs and help countries sort out the problems involved. The most recent of the first-category exhibitions such as Expo 67 was held in Brussels in 1958 and the next is due in Osaka in 1970. Under this definition, the New York World's Fair of 1964-65 didn't count, being a fair and not an exhibition.

A first-category exhibition, in contrast, has a broader unifying theme and the participating countries and organizations build their own pavilions and pay for them. Some seventy countries are cooperating at Expo 67, including a number of smaller nations not able to provide their own pavilions and for whom Expo is providing an exhibit area.

The theme of the Expo is "Man and His World," which is certainly a comprehensive theme, and it is to be expressed through five main subthemes: Man the Creator, Man the Explorer, Man the Producer, Man and the Community, and Man the Provider. If this seems to the man of God as too much ado about man and too little about God, he may be right. The Expo answer to this criticism is twofold. First, to bring in religion would cause endless debates. And the second is like unto it: they want to communicate to all men and not be exclusive in any one field.

They do, so they say, want to increase a man's awareness, not only of his world, his accomplishments and opportunities, but also show his problems. For example, during the six months of Expo, the world population will increase by about 33 million. Expo wants people to know this and its implications, but will avoid pressing for solutions that might embarrass Buddhists, Catholics, or others who become nervous about talk of population control.

Our partial tour of the 1000-acre Expo site, with its seventy pavilions in various stages of completion, was most impressive even though we were kept in buses so we wouldn't get hurt or disturb the progress of the 7000 workmen. It is clear that today man not only has dominion over the fish of the sea and the fowl of the air, but construction materials have also been made to do his bidding. No doubt, the size of a country's pavil-

Habitat 67 signifies something new in modern urban living.

ion becomes a status symbol of sorts and it may be that some are spending beyond their means.

Architects have a field day with an exhibition and some of their creations amaze and, sometimes, amuse the common man. The Ontario pavilion was described by one amused commoner as a bat under a sheet struggling to get up.

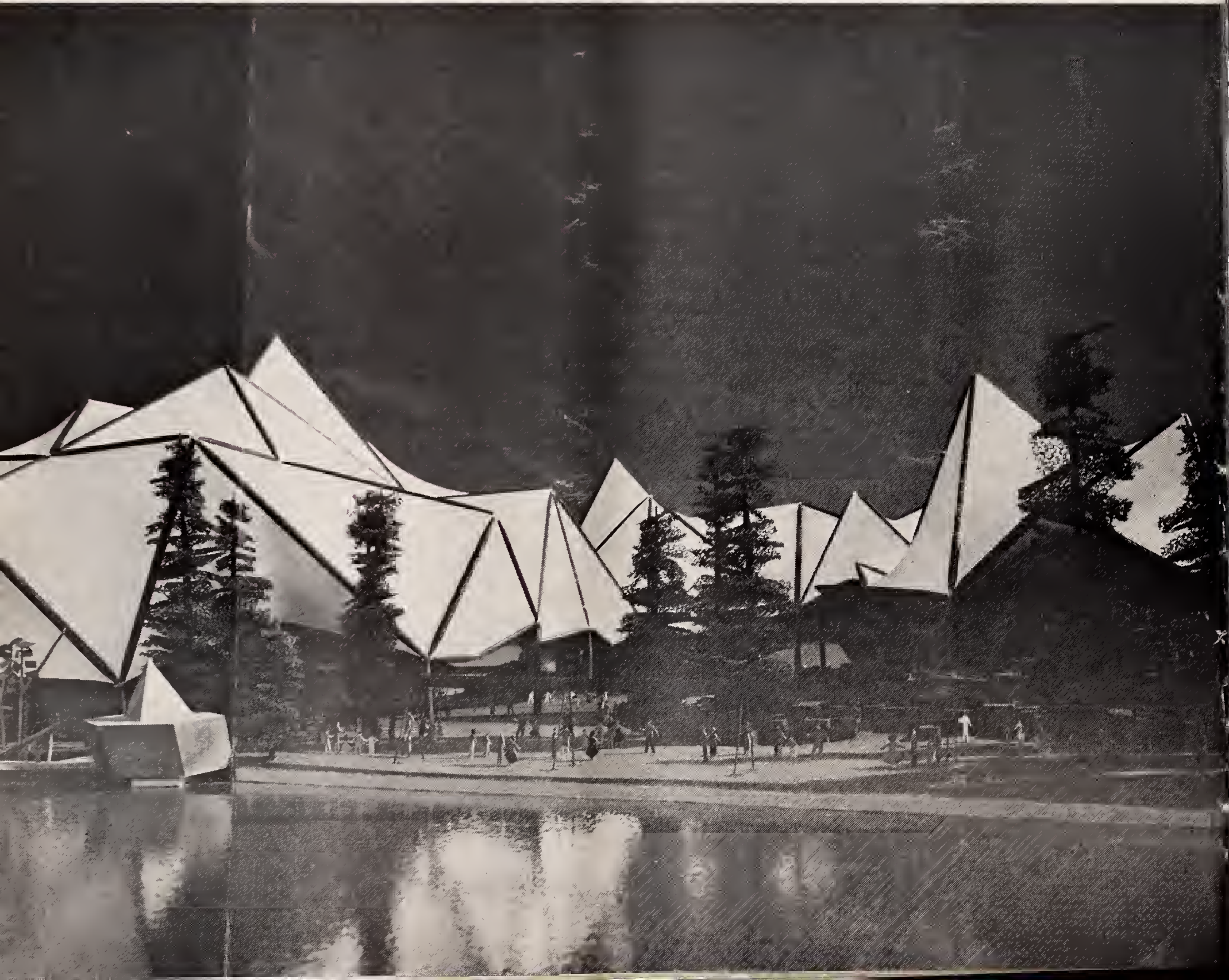
The U.S. and the USSR have pavilions across the water from each other, with a bridge called the Cosmos Walk between them. The Indians of Canada have a pavilion with an exhibit which, it is predicted, will show what Red men really think of the whites. Norway, Sweden, Denmark, Finland, and Iceland share a pavilion. The ten Canadian provinces are present in a total of four pavilions, while three American states are represented.

There will be an amusement section, of course, and—one might say —a *dash* of religion. Though concerned that the total emphasis not be sidetracked by arguments about religion, Expo is permitting three specifically religious pavilions. These are the Jewish Pavilion, the Christian Pavilion, and Sermons from Science.

This is the first time the Jews have had a pavilion at a world exhibition, said Rabbi Shuchat, of the House of Judaism. He wasn't sure why it was never done before, unless the agonies and disturbances of Jewish history kept them from it until now, while the willingness of the Canadian Jews to work together on the project provided the present impetus.

The Christian pavilion is also a new thing, though it has been a practice of Christians to exhibit at "expos." The new thing is the unity of the Christian emphasis. In contrast to the religious commercialism of the New York fair, there is to be only one Christian pavilion at Expo, sponsored by eight Canadian denominations,

Ontario's pavilion portrays the province's modern life.



and only one message of a non-churchly nature. No chapel, altar, Bible, or organ will be present.

Instead, there will be an audio-visual presentation using photographs, light, and sound in an attempt to provide a picture of human experience in the fullest sense, to show modern man to himself. "Its purpose," said designed Charles Gagnon "is not to provide answers, but to raise questions." I was glad to know that someone will be there to raise questions. For, having seen the glittering towers and ample facilities of Expo's 1000 acres, I was inclined to reflect on the experience of the men on the plain of Shinar who said "Come, let us build ourselves a city, and a tower . . . and let us make a name for ourselves. . ." (Gen. 11:4). There will be no mourner's bench in the Christian pavilion and no evangelistic counselors. But I understand there will be guides to explain the scenes.

Inquirers will be referred to the official Expo churches located off the ground. Or they may want to stop at the "Sermons from Science" pavilion. As we were told by Vice-Chairman W. S. Weaver, Sermons from Science '67 is especially incorporated to bring a Christian message to Expo 67. It is a laymen's group, concerned to introduce people to Jesus Christ through parables incorporated in science-oriented motion pictures and live demonstrations.

Persons aroused by the films and demonstrations will be invited to a direct-appeal evangelistic film followed by an invitation to respond to Jesus Christ. More than a million people viewed a similar exhibit in two seasons at New York and the organization hopes to reach 875,000 at Montreal this year.

I asked Weaver how Sermons from Science and the Christian pavilion could both be part of Expo without seeming to threaten one another. He pointed out that his is strictly a laymen's group. They represent no one church, have no desire to proselyte, and will refer back to the churches people who decide for Christ.

An exhibition is a costly thing. The budget to develop the Christian pavilion alone is $1.3 million. For a six-months' exhibition, that comes to more than $7000 per day. Estimated cost of Expo to the Canadian sponsors is $332,000,000, of which they hope to recover $250,000,000 in revenue. One might ask if this money were not better used for the poor, to help men really wrestle with their problems instead of build a city—and many towers. But when one considers that the U.S. is spending $2.3 billion a month on the war in Vietnam, perhaps this is not so very much money in these inflated times.

For Canadians, Expo 67 is a chance to celebrate their first one hundred years as a nation, as well as show the world they can put on a first-category exhibition. For the predicted ten million visitors, it will be a place to go—to elbow their way through the crowds, ride the Mini-train (it's free), and rest their weary feet in the pavilions while they soak up the marvels of the present and the future.

There will be many of both for them to see. But of all the uncompleted exhibits I saw at Montreal, the one that most impressed this ex-farmer, was Habitat 67—a futuristic apartment house which looks like a carelessly piled stack of children's building blocks. Each block in the stack is an apartment of poured concrete put in place by a crane.

Habitat it billed as a new concept in apartment living, an attempt at privacy and greenery in a highrise setting. The blocks are stacked in odd arrangements to keep the neighbors from peering into the back windows, while the roof of one forms the terrace of another. For me, habitat symbolizes the dilemma of modern man. As the world fills up, he is forced into larger and larger cities. Yet he wants to be alone and seeks solitude through anonymity that threatens to destroy his humanity.

If Habitat can help make man's life tolerable and give him a balance of privacy and community, perhaps he may then find time and spirit to ask the greater questions, "Who am I?" "What am I meant to become?"

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*Supplemental reading for the Sunday school lesson of May 28, "The Gospel in Samaria."

COVER

Vietnamese civilians flee their burning village, one of those being systematically destroyed to drive out the NLF insurgents.

CONTRIBUTORS

Martin Luther King, Jr., is president of the Southern Christian Leadership Conference, 334 Auburn Ave., NE, Atlanta 30303. His article is adapted from an address given at Riverside Church, New York, on April 4 at a rally sponsored by Clergy and Laymen Concerned About Vietnam, 475 Riverside Drive, Room 510, New York 10027, from whom the full text may be secured.

Daniel Hertzler is editor of Christian Living, Scottdale, Pa. 15683.

Linford Gehman, Barto, Pa., is one of two physicians assigned by the Mennonite Central Committee to the hospital at Nhatrang in Vietnam.

CREDITS

Cover, Kyoichi Sawada from UPI; 349, 350, Canadian Corporation.

CHANGING YOUR ADDRESS? During the coming weeks, students and many others will be changing their address. Please let us know promptly so that you won't miss our special summer features including three short stories on Mennonite life in Russia and Paraguay by Rudy H. Wiebe. And we'll have special reports on the Mennonite World Conference. Just send your new address along with a copy of your old address (as printed on the next page) to our address below.

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Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

Linford Gehman, M.D.

THAT THE WHOLE countryside of Vietnam is locked in a daily struggle against Vietcong terrorism on one hand and the napalm bomb on the other is scarcely true. The threat is always there, of course. But the despondent vapor of tragedy in any given place gradually lifts and life goes on as usual. One day mimics another and the ordinary day is the rule.

Many of our villages have never shuddered in the clutches of an enemy except that of malnutrition or disease, one of which is always present. And that's why we're here.

Whatever sounds of war one may hear during the day, one needs only step outside on a moonlit night after a rain to know that there is still peace left in this oriental country. The stir of a breeze through coconut palms and the eternal pounding of waves on the shore attest to the prevalent calm that was and will be again. A candle may flicker in an open window that silhouettes a youth pursuing his studies. A fisherman's light will burn through the night, for his family must eat again tomorrow.

At the point where the fisherman's light fades, the eastern sky brightens and another ordinary day begins. Native peasants and their children enter a sandy lane, move as briskly as sick people can walk or be carried.

By whatever name it is known to them, the Evangelical Clinic at Nhatrang offers to anyone the hope of health. Grateful patients seem to think that the medicine is magic. Others recognize it merely as a pill with love. Some people find a cure. Some are disillusioned.

Perhaps as many as 130 people wait their turn to see a nurse or a doctor. They are fair game for the common diseases that befall human beings anywhere in the tropics. Look at a few of them.

A twelve-year-old boy is laid gently on the examining table by his worried father. He guards a painfully stiff neck, has a high fever, looks miserable. So he is, with meningitis.

A middle-aged peasant woman appears. Three months ago she was on her way to apparent recovery from acute hepatitis. Today she comes back, weary from a seventy-mile trip by horse cart and boat, weighed down by a ballooning abdomen that contains an estimated five gallons of fluid.

While a local Vietnamese pastor preaches to the waiting crowd on the clinic veranda, a desperate young man is whisked into the doctor's office by a badly frightened family. Why hadn't they rushed a little sooner, like six months ago? Procrastination can be deadly. They shouldn't let tuberculosis get away with murder. But they live far away in the hills, and the family needed his income.

Another young man, more like a boy, limps into the office wearing a painful expression, a tender inflammation in his right groin. Plague is the diagnosis that comes to mind in the early rainy season. The fever is low-grade now, but I can't risk sending him home. I recall unpleasantly what happened to the twelve-year-old plague victim last night. The boy in the bed by the south window. It's empty now.

She is thirty-one years old and a beggar. A female tramp. Her husband died two years ago. She lived in the marketplace for weeks, I guess. A skeleton, almost. No money. Nothing to eat. Abdomen pain. Despair.

"How long you've been crying, lady?"

"Two weeks."

Another girl. Same age. Severe abdomen pain and a fever. She wants to stay in the hospital but the beds are full.

"Put her on a cot in the hall, nurse."

It's an ordinary clinic. And it isn't finished. From breakfast to lunch may be the greater part of a sunny day. And tomorrow will probably be the same.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

82:22 MAY 30, 1967

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experience beyond syllogism

Walter Klaassen

The Hebrews and later the Jews had no trouble with one form of unbelief. It emerged full-blown in the Christian tradition, with traces of it evident already in the later books of the New Testament and, growing like a tropical plant, has been the occasion for idolatry and unbelief in every century since the time of Christ.

It is the syllogism and it still causes us untold trouble in our adventure of faith.

A syllogism is a formal method of reasoning. It consists of three propositions: a major premise and a minor premise which have a middle term in common, and a conclusion. Here is an example:

Every *virtue* is laudable.
Kindness is a *virtue*.
Therefore, kindness is laudable.

And without going any further into that at the moment, I want to tell you a true story. In the year 1538, a number of our forefathers in the Canton of Bern, Switzerland, went to the local Reformed Church pastor and requested that he set up a public debate between the state church clergy in Bern and several representatives of the Anabaptist brotherhood. He agreed to do this and in March of 1538 they came together for their debate.

It was a strange debate, but one of the strangest features of it for the modern reader of the minutes was the way in which the Bernese clergy conducted their arguments. On several occasions when they had exhausted their armory before the argument was concluded, they resorted in the end to the use of syllogisms to convince and silence their opponents.

In the argument about infant baptism they used this syllogism:

All who belong to God have the Holy Spirit.
Children belong to God.
Therefore, children have the Holy Spirit.

The argument then continued to its conclusion. Since children thus have the Holy Spirit they should be baptized according to Acts 10:47 where Peter says: "Can anyone forbid water for baptizing these people who have received the Holy Spirit?"

At another point in the debate the question about the validity of the Anabaptist church was discussed. The Anabaptists said that as long as they were obedient to Christ their church was a valid and legitimate church, and that all other arguments about the proper succession and church order were secondary considerations. This was the kind of argument the clergy found extremely difficult to refute and so, all other means having failed to convince the Anabaptists, they again resorted to a syllogism:

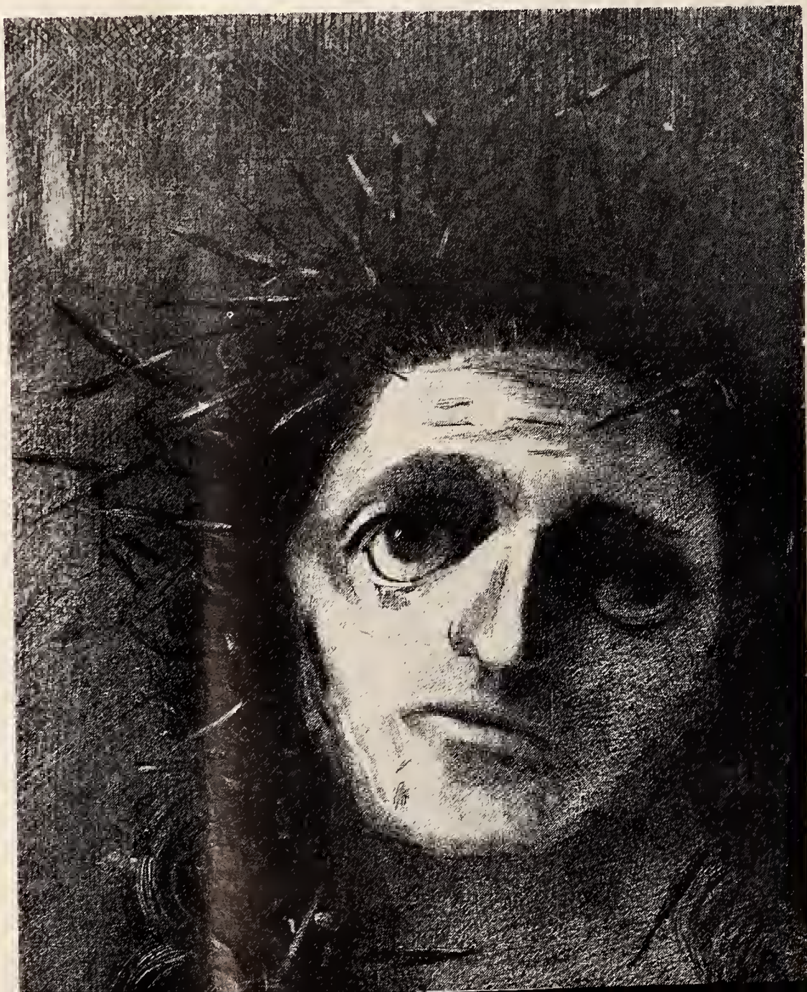
Whoever severs himself from the true church commits the sin against the Holy Spirit.
You say that severance from your church is not the sin against the Holy Spirit.
Therefore your church is not the true church.

All of us would sense something artificial about this kind of argument even if we could not immediately detect the logical flaw. A syllogism can be valid in itself, that is, the second part may logically follow from the first and the third from the first and second. But its truth depends on the validity of the major premise, and in both of the syllogisms used, one could legitimately raise questions about the accuracy of the first statement.

We ask, therefore, "Why did Christian men argue in this artificial, abstract manner?" We are tempted to charge them with insincerity and a desire to win the debate regardless of the means employed. Fortunately, we are not forced into this conclusion, for there was a good reason for their method of argumentation.

Europe from the twelfth century onward had developed a tremendous

"The Head of Christ" by Odilon Redon (courtesy Cincinnati Art Museum): "Have you the courage to leave the syllogisms behind and let the living Christ be the beginner and finisher of your faith?"



confidence in the ability of human reason to discover truth. Men were convinced, led on by Greek philosophy, that by careful thought processes it was possible to arrive at truth.

Thus, even the great Thomas Aquinas arrived at what he believed to be the truth simply by a process of reasoning. An example is his famous proof for the existence of God from motion. He began with the fact that any object that moves is set in motion by another, and that again by another, until, by means of a wonderful abstract argument he arrives at a first cause, which he said, "everyone knows to be God." And from there, again simply by logical argument, he went on to describe what God was like. It is all very impressive, and it is all very abstract.

Now the point of all this is that the philosophers and theologians of the time assumed that what is logically true is also true in fact. If you could prove the existence of God by logical argument, God existed in fact even though no human being knew of His existence from experience.

Our concern here is with the way we order our thinking about the world, ourselves, God, Jesus Christ, the Scriptures, and the interrelationships of all of these, the value we place on such mental, rational activity, and its relationship to experience.

Christianity as a religion has been, in my understanding, peculiarly vulnerable at this point. At many stages of Christian history, concern about doctrine became a snare and a delusion that landed the church squarely in unbelief and idolatry.

Of course, we do not use syllogisms today like the Bernese clergy did. Syllogisms are confined mostly to classes in formal logic and otherwise remain hidden in the logical or illogical thinking we do. But that type of reasoning, that type of dependence on rational thought is no stranger to us.

The activity of erecting systems of theology is a legitimate one, but it is also at the same time one way of producing what we regard as objective, clear-cut, unambiguous proof of the truth of Christian conviction. And if it were only that, it would not be so bad. Theological activity is necessary; we must reflect on our faith in God through Christ; we must make the effort to relate the various parts of our experience and of God's revelation to each other in a meaningful way, so that we can develop a solid base from which to act and also to speak with confidence to those who ask of us the reasons for our faith. But the temptation to equate the system we erect with the truth is with us as constantly as our shadow.

What kind of certainty do we have for our faith in God? How can we validate it? Immediately, there comes to our lips as an article of some creed, "The Bible is our infallible guide in faith and practice." But is that really the starting point? Is our starting point not rather Jesus Christ, in whose life, death, and resurrection, God has revealed himself to us? Yes, but you cannot know anything about Jesus Christ except by means of the Bible. Correct. But how really do we treat the Bible within the framework of Christian thought? Here our temptation begins.

We have, perhaps, all seen creeds and confessions of faith that begin with a statement something like this: "We believe that the Bible is the Word of God, inerrant in all parts, and our infallible guide for faith and practice." And then follow statements about God, Jesus' virgin birth, atonement, and so on. And the safety of every piece in the structure, its validity, depends on the first one.

"If the verbal reliability of the Bible should be proved wrong," I heard a Mennonite teacher once say, "my whole faith will be shattered. Everything, the validity of the whole structure depends on this first premise." Are syllogisms used only in school?

Several things have happened here. First, the whole structure of belief is built up rationally; we make an original affirmation and then everything else follows from and depends on that one. Second, faith is thus no longer in God through Christ, but in a series of the theological propositions.

Let us move now, by way of an example, to get, if possible, beyond syllogisms, for they were not a really convincing way of finding truth in the sixteenth century and are still not very useful. The view of faith as a set of propositions based on and drawn from an infallible Bible is something like this. You get a letter from your beloved. In it she tells you she loves you dearly and that she is more prepared than ever to spend the rest of her life with you. And then it all turns out that way. You get married and set up a home and you have children. Although you live with your beloved in the closest possible proximity, although you share with her your whole life, although you work faithfully together to raise your children, your sole and only assurance that the girl loves you is that letter you got before you were married, and this is the only evidence you will accept. Now if you can prove that she was a little silly in the head when she wrote the letter, your confidence would be forever shattered.

But you say, "The silly fool, why doesn't he accept his experiences with her as the evidence of her love?" Yes, why not? And why do we depend upon the letter of God's love rather than to follow through in our commitment to God in which we have pledged our lives with all we are to His obedience?

It is indisputably true that we cannot know Jesus except through the Bible. It is also indisputably clear from that very Bible that our faith is built on our relationship with Him rather than on the Bible as a kingpin of any doctrinal structure. Life is dynamic, and we are once more resorting to religious unbelief when we base a faith that is by nature a dynamic, moving, growing thing on something static and unchanging.

But we find the going by faith too hard to do this easily. We show this, primarily, by our defensiveness whenever our outward proofs are attacked. I ask you: have you the courage to leave the syllogisms behind and let the living Christ be the beginner and finisher of your faith?

NEWS

Youth shows lively interest in service

Urbane Peachey and William DeFehr, both of Mennonite Central Committee's personnel department, were members of recruitment teams which interviewed 420 persons interested in service during past months to find qualified people for MCC's relief and service projects in North America and abroad. They met with prospective volunteers on nineteen college and university campuses and several Mennonite communities. Below they answer some questions about the voluntary service scene.

What have been some of the special satisfactions and surprises you have experienced in your recruitment efforts this year?

Peachey: The recruitment picture this year appears much brighter than in 1966. The response to the Teachers Abroad Program in both Africa and Newfoundland has been encouraging. I am also happy with the response we have received from doctors. The number of available medical doctors is considerably higher than in 1966. As we have anticipated during the last several years, professional persons with a variety of skills are becoming more aware of service opportunities abroad. Many of them prefer assignments in church-related settings. One of the new impressions I got this year was the high level of interest in faculty positions abroad.

A person close to the college scene said recently that many college students now have an image of MCC as a safe, nonexperimental, noncontroversial type of agency, and that the cream of the crop is, consequently, not applying for MCC service.

DeFehr: I am not sure what you mean when you say that we are a safe type of program. In Vietnam and the inner city, for example, we are definitely stepping out into new and exciting areas. The inner city is certainly much different than the communities from which most of our volunteers come, and, therefore, we feel that this is a challenging area for most of our workers. I should add that our programs have to be slanted somewhat to the type of volunteers who are available. Some of them have no specific skills, and we must, therefore, try to place them in an ongoing program where they are not subjected to undue stress and yet where they can make a worthwhile contribution.

Peachey: It is not my impression that we are getting low-level graduates from the Mennonite college campuses or from the secular university. We get a good proportion of high-level people academically, people who are socially sensitive, spiritually committed, and who are concerned that their faith be made relevant to today's problems at home and abroad. Our college campuses reflect a broader cross section of opinion than was the case five to ten years ago. Some of the more rebellious types of young people we are not able to place.

Are you losing many qualified applicants to such agencies as the Peace Corps and International Voluntary Service?

Peachey: We had anticipated that we would face considerable competition from the Peace Corps and IVS for the more highly-qualified personnel. Up to this time we have experienced little difficulty, however. I would say that we lose no more than 1 or 2 percent of our applicants to agencies not church-related.

Some people seem to look on service as being primarily therapeutic for the volunteer, and they consequently recommend young men and women for service because "it would do them good." To what extent does this viewpoint exist?

DeFehr: This viewpoint is quite prevalent among parents, teachers, and, particularly, pastors. It is also clear that teachers and pastors place this type of suggestion high on the priority list when counselling with young people. A typical response on reference forms is "although (John) is not a strong leader or church attender and may not have well-developed skills, I feel an MCC assignment would do him a lot of good." In answering persons who look on service as being primarily therapeutic, we stress the demands of a service assignment. In many cases an MCC-service experience is far more demanding than any other task the person has ever had. In most instances the volunteers serve admirably, but there are also cases where mental and physical breakdowns occur. For this reason, we point out the importance of evaluating the individual's qualifications in reference to the positions available. As one official of a foreign government commented, "Do not send underdeveloped people to underdeveloped countries." MCC does not set the standards, the standards are dictated by the projects where the individuals go and by the needs which must be met. We urge prospective young volunteers to continue their education, if possible, in order to develop a skill and to gain additional experience. Not only will they be able to offer more in an assignment at a later date, but the assignment will also be much more meaningful to them. If they must go into service immediately, we are able to place a fairly large number of semi-skilled persons in structured situations. However, these are primarily in North American projects, rather than overseas.

What about Pax? How many applications have you received this year, and how many openings do you have at the moment?

DeFehr: We have eighty-five applications from persons who are interested in beginning Pax service this year, but we have only thirty-five definite positions for Pax-type volunteers. However, we are now expanding the program in several areas so that we should be able to place several more than this. Robert W. Miller and Edgar Stoesz were in South America

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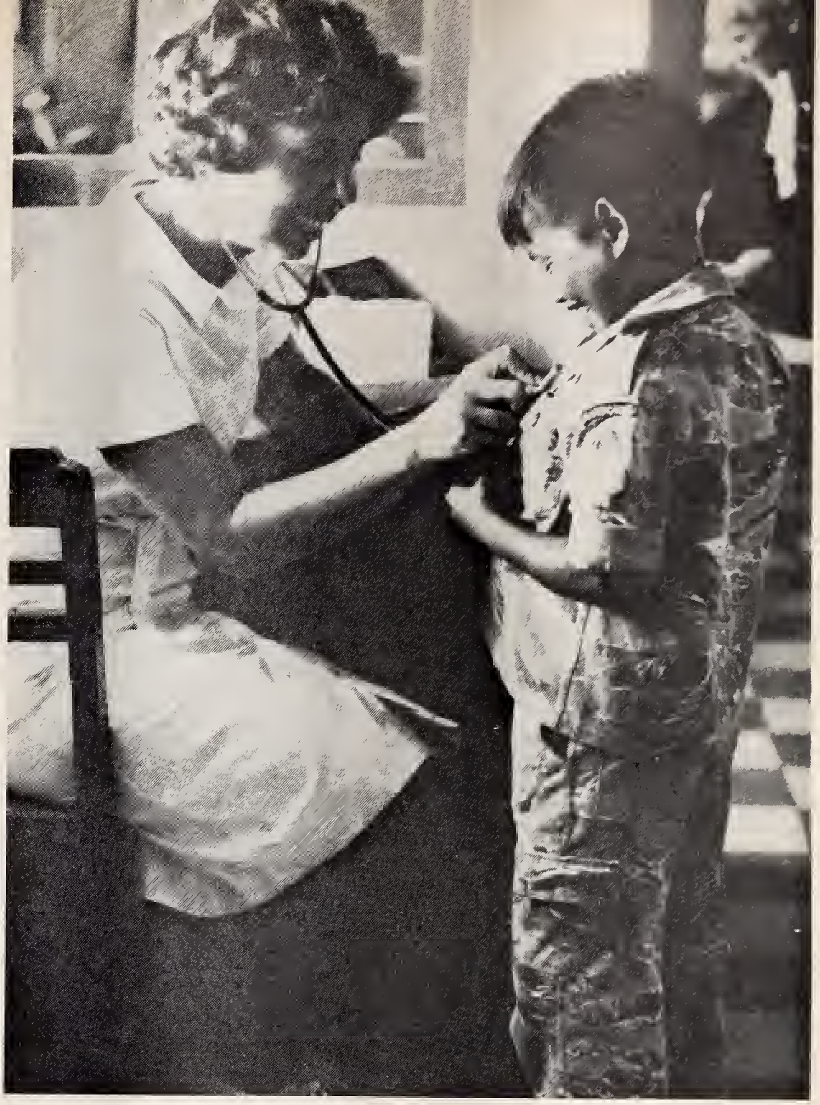
in March and early April investigating the possibility of sending additional Paxmen to other mission and church agencies. And Vern Preheim recently returned from a trip through a number of African countries, where he confirmed plans to place Paxmen in Nigeria, Malawi, and Zambia. We are also working on the possibility of finding interesting Pax-type assignments in the United States. A good example is Appalachia. We have two young men in Appalachia now whose assignments are similar to agricultural assignments overseas.

If there are eighty-five applicants and only thirty-five openings, this means you have to advise a goodly number of young men that they will not be able to serve in Pax as they had hoped. What do you tell unsuccessful candidates?

DEFEHR: I think we would have had at least twenty to twenty-five more Pax applications if we had not spoken to some of the interested young men before they sent in their application forms. When we visit the various colleges, we advise potential Pax candidates to evaluate carefully what they can offer in a Pax assignment. I recall one experience on a college campus not long ago when we stressed the importance of a person's asking what he can offer rather than only asking what he can receive from a service assignment. Later, a student came in for an interview and mentioned that he was embarrassed about his interest in Pax because he had asked what he could give to such an assignment, and he had come to the conclusion that it wasn't very much. Perhaps after a year or two of further training, he will be in a much better position to serve. If it is clear that the person will not be able to continue his education and will have to go into service because his local draft board may be giving him such instructions, we do whatever we can to work out an assignment. If placement overseas does not materialize, we try to offer an alternative position in the United States.

How is the Congo Pax education program developing?


Nurse Barbara Carlson examines a small patient in Vietnam: "Professional persons with various skills are becoming aware of opportunities abroad."

DEFEHR: The number of applications for the Pax education program in the Congo has been rather disappointing. Part of the problem seems to have been that interested persons did not know about the program early enough to make the necessary academic plans, such as taking a French course. Thus far we have only four applications. We'd planned for as many as fifteen. We will go ahead even with this small number.

How are the recruitment efforts for the Teachers Abroad Program progressing?

PEACHEY: We are in the process of confirming assignments for approximately forty-five persons for Africa and seven or eight for Newfoundland. New applications are still coming in, so the final figures are likely to be higher.

Of what types of teachers do you have special need at the moment?

PEACHEY: The specific need now, and this need will continue for some time, is for mathematics and science (biology, physics, chemistry, and general science teachers. Teachers in other general fields can also be placed. We can continue to place a number of history teachers, but the number of history and social science applicants almost exceeds the demand that we have for them.

Do you take teachers without experience? If you do, on what basis do you judge their teaching ability?

PEACHEY: Approximately two-thirds of our teachers have had experience and/or some training beyond their baccalaureate degree. We evaluate very carefully those candidates who have not had experience. In these cases, we scrutinize the following three things: the teacher's comprehension of subject matter, his ability to organize the material in a manner that can be presented effectively, and his verbal communication abilities.

Concerning nurses, could you indicate how many openings you anticipate during the coming year and how many applications have come in?

DeFehr: We have received a fair number of applications from registered nurses so that we do not anticipate any difficulty in filling the positions which are available at the present time. We are, however, planning to expand into new areas, including nursing education, so that we will require more applications from nurses than in previous years.

People generally see MCC *as an overseas service agency and that this, consequently, may hamper recruitment efforts for its volunteer units in Canada and the United States. Can you comment please?*

Peachey: I think it is true that we have been emphasizing the overseas program more than the stateside work. We seldom send a North American volunteer on deputation.

DeFehr: It seems to me that the conference volunteer programs are looked upon as the channels for service in North America and MCC is viewed as the overseas service arm.

Is it possible for a person to plan to be a career overseas worker under MCC*?*

Peachey: Yes, I think this is possible in two or three categories: in an administrative position, or in a professional or specialized assignment, such as currently filled by agriculturists John Peters and Robert Unruh in Paraguay. Certain education and medical assignments have a potential for this, also. The one problem which prospective persons for this kind of career work need to anticipate adequately is the need for mobility. Over a period of fifteen years, the character of a given project will change considerably and, in some cases, MCC will transfer its work to another agency or local organization. Thus, it is important that an individual interested in an overseas career be ready to transfer to new locations several times during his period of service.

New seminary shows gain Serves Indonesian churches

The Akademi Kristen Wijata Watjana, a Mennonite theological school in Pati, Djawa, opened its third academic year in March with a substantial increase in enrollment. A new class, the second in its short history, now has twelve students, making a total enrollment of twenty-three. A third class is scheduled to be admitted two years from now.

Founded as a middle-level theological school two years ago to prepare workers for the rapidly growing Muria-area Mennonite churches, the seminary is becoming increasingly important as a spiritual center for the two participating Mennonite conferences.

In addition to the regular five-year curriculum, a special two-year course for lay workers meets about eight hours each week on Wednesday nights and Thursday mornings. The seminary staff and facilities are also being used in special shorter "refresher courses" for pastors and other church workers.

The seminary is operated jointly by the two Mennonite conferences, or synods as they are called in Indonesia—the Geredja Indjili di Tanah Djawa (Javanese) and the Synode Muria (Chinese)—together with their partners from abroad, the Mennonite Central Committee and the European Mennonite Evangelization Committee (EMEK).

Eduard van Straten of EMEK is rector and teaches Old Testament and Greek. Albert Oei Ik Bie of the Synode Muria, who is a graduate of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., teaches New Testament and serves as librarian. Hadinoertjito Hs. of the Javanese Mennonite church, a graduate of the seminary in Malang, East Java, is secretary-business manager of the school and dean of men. Other faculty personnel serve on a part-time basis. MCC is still looking for a full-time teacher as its contribution to the faculty of the school. At present Mrs. Don Kaufman teaches several courses.

Most of the students receive scholarship help through the Leon Yoder Memorial Fund, administered by MCC. This fund is provided by Mr. and Mrs. Oro M. Yoder, Shipshewana, Ind., the parents of Leon Yoder, MCC Paxman who was unable to complete his term of service in Indonesia when he became a victim of cancer.

In addition to the theological school in Pati, the Muria Mennonite churches cooperate with the larger union seminary in Jogjakarta, where they are represented by a board member and several students. Students from the area are also enrolled in the religious education faculty of the Christian University Satya Watjana in Salatiga and in the theological seminary in Djakarta.

Needed library resources for the Indonesian Mennonite seminary are gradually being provided through a modest annual grant from the Schowalter Foundation and through gifts via Books Abroad, Scottdale, Pa. A special book drive is under way at Canadian Mennonite Bible College.

Study of overseas learning Educators meet at Hesston

Problems of international education will be discussed in a two-day meeting at Hesston (Kan.) College in June.

The biennial Conference on Mennonite Educational and Cultural Problems will be held June 8-9. Sponsored by the Council of Mennonite Colleges, the conference brings together students and faculty members and church administrators, pastors, and lay leaders. The public is invited.

Larry Kehler, Mennonite Central Committee information officer, will open the conference with a statistical profile of Mennonites involved in international experiences. Henry Weaver, Jr., Goshen College, will speak about programs for international educational experiences for students and teachers.

Other persons contributing to the program include Leo Driedger, Winnipeg; Albert J. Meyer, Goshen, Ind.; Wilfred Unruh, Newton, Kan.; Cornelius Krahn, James Juhnke, and Eugene Bergman, North Newton, Kan. One session on church music will feature papers by Walter Jost, North Newton, and Mary K. Oyer, Goshen.

Mind changed by rock slide

The ills of free enterprise

The following article is from the Mountain Eagle, *Whitesburg, Ky., and describes conditions in the communities in which* MCC *volunteers are working. Another article which elaborates on these conditions is "Who Needs People? Not the Strippers of Appalachia" in the* New Republic, *May 13.*

Johnny Adams has been a firm believer in free enterprise all his life. At the age of seventy-six—a time when most men's beliefs are pretty well settled—he is beginning to change his mind.

Adams lives about a mile north of Premium, on Johnson's Branch of Smoot Creek in Letcher County, Ky. His wife and one of his sons, a disabled veteran of World War II, live with him in an old, comfortable house facing the creek. He owns his house and a stretch of land around it. Another son, Arnold, forty-eight, lives a few hundred yards away, downstream. Father and son have always been close; they are within easy walking distance of each other.

Or were—until early March. One morning after a moderate rain the road wasn't there anymore. In its place were several tons of mud, rocks, silt, and clay that had washed down into the creek from an abandoned strip-mining operation on the hills above Johnny Adam's home.

"It came roaring down like a freight train," says Arnold Adams, remembering how he woke up a little earlier than planned. The slide completely blocked the creek, detouring it into the road between Arnold's house and Johnny's. Since then, the water has eroded the road surface. In another week, it will probably be impassable.

A bulldozer could open up the creek in a few hours. But hundreds of tons of earth, anchored only by a flimsy network of roots, sits poised above the creek waiting for the spring rains. If it comes down all at once, it could easily wash clear across the creek and up into Johnny Adam's fields.

"That's free enterprise right there," says Johnny Adams, brandishing his cane at the mud. "There's something wrong when a coal company can take out our wealth with nary a cent paid in taxes and give us this."

Actually, the damage was done three years ago, when a two-mile strip was bulldozed and mined by the Maxietta Coal Co. of Clintwood, Va. The company did a very professional job of getting the coal out, but the bulldozers blocked up a score of little streams that drain the hillside into Johnson's Branch. For three years the streams have been running underground, carving out new passages and undermining the loose earth. This week's slide was predictable and inevitable, as predictable as the additional slides that will come this spring.

Right now the road between the Adams' houses is under about six inches of fast-flowing water. It gets deeper every day, and Johnny Adam's wrath gets deeper along with it.

"I never did much believe in controlling a man," he says. "But I'm beginning to think we hit the end of the line. Going to have to control people, tell them what they can't do to other people. I was a tenant farmer forty-eight years before I had the money to buy this land. Then I bought 150 acres of it. Gave the county the right-of-way for this road. Never would have believed a man over in Virginia could come put it under water, and get away with it."

Kentucky's current strip-mine legislation was not in effect when Maxietta worked the hills above Johnson's Branch. The company made no effort to reclaim the land. There is no legal way to force it to do so now.

"I was talking to a lawyer about that," says Arnold Adams. " 'You have my sympathy,' he told me. I said, 'We don't need your sympathy, we need your support!' "

But the mud slide in Johnson's Branch is only the latest episode in a long history of exploitation. Johnny Adam's father homesteaded the land a few miles away in 1890. In 1940 he sold the mineral rights to his 600 acres at the more or less standard price of 50 cents per acre, netting $300 on the deal. Within a few years, approximately $3,000,000 worth of coal had been mined out of his land. He died in poverty.

"And I began that way," says Johnny Adams. "And I'll die just like he did. But there's a lot of things I don't believe in anymore."

God will judge our silence

Whereas, A cruel and destructive war now rages in Vietnam, in which many innocent civilians as well as combatants are killed by both parties to the conflict and the countryside is destroyed; and

Whereas, We believe that if followers of Jesus Christ remain silent in the face of war, God who is the Lord of all nations will judge us all harshly; we call upon our own government, to which we can speak directly, to do all in its power to move the conflict from the battlefield to the negotiating table, in order that the dreadful toll in human life may be brought to an end and the terrible weight of suffering lifted from the Vietnamese people.

We therefore urge our young men to take alternate service in all wars and we would urge it with reference to this war.

We further call upon all our churches to support with great generosity in the name of Christ and His love the work of the Mennonite Central Committee in Vietnam under Vietnam Christian Service and in cooperation with the World Relief Commission.

We are grateful to God for the young people who have responded to the call of service in Vietnam under Vietnam Christian Service, and we urge our churches to support these people with personal letters and with prayers.

We encourage our peace and service committee to continue vigorous peace education in all district churches, and we call upon our individual congregations and individual members to express their continued grief and vigorous concern to our President, our Senators, and our elected representatives in Congress with regard to our nation's Vietnam policy. *Resolution of the Eastern District Conference, May 6, 1967.*

Tribe frightens colonists Mission comes to the rescue

Peter Wiens, assistant editor of Mennoblatt, *of Filadelfia, Fernheim, Paraguay, writes the following report about the Moro Indians, the primitive tribe that killed Kornelius Isaak, a Mennonite missionary, in 1958. While other tribes have been resettled under Mennonite sponsorship, the Moros are still nomad hunters.*

Good Friday evening we drove in our car to the agriculture experiment station. Suddenly, just before Filadelfia, grotesque-looking people block our way. There they squat in the light of the car, women and men, gesticulating this way and that, acting like little children looking for amusement.

A little distance from the road a corrugated-iron lean-to has been erected. Here they have lived for months and already have made the streets of Filadelfia unsafe.

No wonder this wild tribe fills us with anxiety. We read with concern the articles about the Indian settlement, we hear about the bad crops, and we ask ourselves how this great number is to be fed. On top of all this are the Moros who at times live close to Filadelfia in numbers of fifty or sixty. We have been told not to give them anything and not to employ them. And yet they have lived for months on the generous gifts given, not out of charity but out of fear, by people who want to get these sinister figures out of their houses. They have received many clothes and yet they prefer to waddle along the street in loincloths.

Outsiders, in an accusing tone, ask, "Why is nothing being done with them?"

To this question, I can now report something very encouraging. On Apr. 7, several members of our missions committee and the *Oberschulze* (mayor) had a consultation with four representatives of the New Tribes Mission. A year ago, the missionaries of this organization started work among the Moros.

Far in the north of the Chaco, on the Cerro Leon lagoon, missionary Roberto Goddard has built a lean-to and lives with his family among the Moros. Rolf Fostervald, who was responsible for furnishing that station with supplies, was stationed in Filadelfia. Recently, Duane Stous, director of the New Tribes Mission in Paraguay, flew into the Chaco to survey the work and to seek new ways of doing the work. Besides these three men, Merle Brown, a pilot, also took part in the consultation.

A ray of hope in this work is the arrival in Paraguay of missionary Buschegger and his wife. They are from Canada, and have had many years of experience in mission work among the Moros in Bolivia. They speak English, German, Spanish, and the Moro language. It has been reported that there may be 1200 Moros living in the Chaco who speak a common language. This is equal to the number of those living in Bolivia.

Goddard is acquainted with about 120 Moros who belong to three different groups. The Moros call themselves *Ayoreos*. They were given the name Moros by the Paraguayans. Buschegger will live about six months in Filadelfia and work with the group here. Since the Moros are apparently intelligent people, the missionary will be able to give direction to them in many ways. We have been told that the Moros have to be handled with firmness. Also we have been assured that they present no danger to us: they will attack no one except deep in the bush, and then only if they should be provoked. They have a strong desire to find the way to the civilization of the white man, and realize that they will have to make adaptations in their way of life.

The New Tribes Mission is now asking whether they may reenforce their base in Filadelfia. They need living quarters and a storeroom. It is their intention to build more permanent houses on the Cerro Leon lagoon. Because Goddard lived in the wilderness under extremely primitive circumstances, his wife became very ill.

The greatest problem up to this point is transportation. The mission has at its disposal a small airplane, but because of the high cost of transportation, foodstuffs become too expensive. Roads in the north are poor, so that the work cannot be done properly. The missionaries plan to draw the Moros back into the wilderness and live with them there. The Moros receive no presents from the missionaries. It is their belief that only in such a way will they be able to reach this tribe. They carry on regular barter with them, especially with furs of the *gato onza.*

Something else became clear to us: the missionaries of the New Tribes Mission receive no money from their home churches for their mission work. They receive money for themselves, but with that they have to pay the expenses of their work, also. We respect their willingness to sacrifice. With the proceeds of the trade projects, they build houses and buy food.

It sounded almost like a joke when Stous told us, "You treat the Moros too well in Filadelfia; for that reason they will always want to stay here." And we have to count on that. The Moros will, in the forseeable future, be our constant guests, hopefully in smaller numbers. The New Tribes Mission may entice them to go to the Cerro Leon, but they will go only where they want to go. The mission has records and the Gospel of Mark in the Moro language.

We have good reason to pray for the work of the New Tribes Mission. Earlier, we prayed for contact with the Moros; now we must pray that the work will get a proper start and that it will be led in the right direction. It is easy to stand aside and advise as to what should be done and to criticize the mistakes which have been made. We, as Mennonites in the Chaco, have a martyr who died at the hands of the Moros, but now we have no missionary for them. For that reason, we want to support wholeheartedly the work of the valiant missionaries of the New Tribes Mission.

[For more information on the Moro Indians, see *The Mennonite*, Sept. 23, 1958, p. 592; Nov. 14, 1961, p. 723; Aug. 6, 1963, p. 486.]

Words and deeds

Mennonites in Austria (all twelve of them) are participating in an interchurch effort with fourteen other denominations to raise funds to aid war victims in both South and North Vietnam, according to a press association report from Geneva. (Membership statistics are from the Mennonite Yearbook, however.) Plans are to build a 250-bed hospital in North Vietnam.

The MCC *portable canner* processed 179,284 cans of meat during its last season. Thirty stops were made in twelve states.

Twenty Years in Retrospect is the title of a brochure recalling the history of CROP in Kansas. It was prepared by the Kansas Council of Churches, which says, "The people of this state have led the nation in total cash and commodity contributions . . . with CROP giving totalling $3,518,153 in the period of 1947-66."

Kenneth Kantzer and Gleason Archer from Trinity Theological Seminary, Deerfield, Ill., came to Mennonite Biblical Seminary on Apr. 17 to discuss the "doctrine of infallibility" at a student forum chaired by William Klassen.

The Mennonite Seminary in Montevideo has thirty students this year. Twenty- two are Mennonites. Distribution by countries is: Paraguay, eleven; Uruguay, ten; Argentina, six; and Brazil, three.

The Layman's Guide to Preparing Financial Statements for Churches is designed for the church treasurer who has little or no accounting training. Written by Malvern J. Gross, Jr., a a New York CPA, the sixteen-page free booklet describes in layman's language the fundamentals of good financial reports and includes sample budgets and financial statements that can be adapted to the needs of any religious organization. Copies can be obtained from the American Institute of Certified Public Accountants, 666 Fifth Avenue, New York, N. Y.

The Chinese Christian Medical Workers Association was organized recently in Taiwan. Workers from Mennonite Christian Hospital are members of the organization.

28 high school work camps

Many high school young people may be wondering if there is still an opportunity for them to apply for a Servanthood Work Camp this summer. According to the latest reports, the following work camps have openings:

Philadelphia, Pa., Aug. 5-19.
Reading, Pa., July 31-Aug. 19.
Lancaster, Pa., July 30-Aug. 19.
Toronto, Ont., July 6-28.
Hamilton, Ont., July 14-Aug. 4.
Lima, Ohio, July 1-21.
Waveland, Miss., June 10-July 1.
Minneapolis, Minn., July 20-Aug. 11.
Newton, Kan., July 7-28.
Wichita, Kan., June 9-30.
Lame Deer, Mont., July 1-14.
Winnipeg, Man., July 10-31 and July 31-Aug. 20
Bloodvein, Man., Aug. 6-19.
Manigotogan, Man., July 10-22.
Moose Lake, Man., Aug. 13-27.
Herbert, Sask., July 7-21.
Rosthern, Sask., July 7-28.
North Battleford, Sask., July 7-28.
Prince Albert, Sask., July 7-28.
Blackfoot, Ida., July 2-22.
Lethbridge, Alta., Aug. 1-22.
Bragg Creek, Alta., June 30-July 15, and July 14-29.
Edmonton, Alta., Aug. 15-25.
Vancouver, B.C., July 1-14.
Spokane, Wash., June 9-24.
Salem, Ore., Aug. 1-22.
Fresno, Calif., July 28-Aug. 18.
Upland, Calif., June 15-30.

A number of these work camps are almost full so high schoolers should apply as soon as possible to get a better opportunity to be placed in the work camp of their choice. Application deadline is two weeks before the work camp begins.

Check with your local youth fellowship sponsors if you desire more information on specific work camps and an application form. Or you may write to: Darrell Fast, Work Camp Coordinator, Box 347, Newton, Kan. 67114.

Taiwan Christian Service and the Presbyterian Church are studying the socioeconomic condition of Taiwan's mountain tribesmen. Mennonite Christian Hospital is a consultant in the study being carried on by Tainan Theological College Research Center.

CHURCH RECORD

Baptisms

Alberta Community Church, Portland, Ore., on Apr. 2: Jack Wirta, John Haack, Thayne Balzer.

Alexanderwohl Church, Goessel, Kan., on May 14: Elaine Banman, Alan Boese, Carol Buller, Geneva Duerksen, Myron Franz, Wenda Nickel, Jerilyn Ratzlaff, Agatha Schmidt, Barbara Schmidt, Starlet Schmidt, Beverly Schmidt, Richard Schroeder, Laura Thiessen, Sherilyn Unruh, Darrell Voth, Joletta Voth, Sheryl Voth, Verney Voth, Nancy Howard.

Bethel Church, Winkler, Man., on May 14: Elmer Elias, Bob Elias, Bill Klassen, Sharon Hamm, Elvira Banman, Evelyn Wieler, Linda Dueck, Helen Dyck.

Bethesda Church, Henderson, Neb., on May 14: Royce Janzen, Melvin Friesen, Marlin Kliewer, Bryan Ratzlaff, Homer Peters, Milan Mierau, Homer Wall, Lester Siebert, Connie Friesen, Beverly Mae Friesen, Beverly Jean Friesen, Paul Janzen, Calvin Friesen, Norrie Friesen, Larry Kliewer, Orie Friesen, Stanley Quiring, Morris Peters.

Calvary Church, Washington, Ill., on May 7: Mary Jane Vercler, Barbara Schrock, Cheryl Schertz, Kathy Faner, James Seaton, Edward Faubele, Fred Roszhart, Michael Ginndy, Robert Albrecht, Stephan Rider, David Streid, Timothy Strubbar, Peter Strubbar.

Country Church, Monroe, Wash., on Apr. 2: Gary Wall, Jack Wall.

Emanuel Church, Moundridge, Kan., on May 14: Duane Edward Becker, Sandra Kay Becker.

First Church, Normal, Ill.: Linda Bartel, Kathy King, Mark Aslene, Donald Miller, Richard Stevens, Brad Park.

First Church, Reedley, Calif., on May 14: Susan Harder, Janice Hinz, Dennis Janzen, Isaac P. Krahn, Herbert Penner, Delores Reimer, Peggy Rogalsky, Virginia Ryder, Cheryl Schmidt, Patrice Stucky, Delbert Unruh, Jean Unruh.

Flanagan (Ill.) Church on Mar. 26: Mark Roeschley, Neil Ulrich, Darrel Ulrich, Donald Ulrich, Kenneth Yordy.

Gospel Church, Mountain Lake, Minn., on May 21: Vernelle Rahn, Violetta Rahn, Byron Emmert, Walter Buller.

Grace Church, Lansdale, Pa., on May 14: Kent Alderford, Betty Allebach, Barbara Bishop, Robert Clemmer, Jane Compton, Beverly Delp, Kenneth Keeler, Dennis Reiff, Robert Slifer.

Hereford Church, Barto, Pa., on May 14: David Bauman, Susan Bower, David Duncan, Roger Hoffman, David Leh, David Lutz, Patricia Simmons, John Lutz, Barbara Stauffer, Fred Stauffer, Steven Weller, Sara Wolfgang.

Hutterthal Church, Freeman, S.D., on May 14: Rhonda Hofer, Pricilla Hofer, Petrea Hofer.

Rainbow Boulevard Church, Kansas City, Kan., on Apr. 16: Mrs. Max Plank; on May 7: Mrs. Ed Armstrong.

Vineland (Ont.) United Church, on May 14: Mary Klassen, Renate Harder, Rosanna Klassen, Lorraine Price, Elma Hildebrandt, Marlene Dyck, Herb Enns, Don Schroeder, Art Reimer.

Waters Church, Copper Cliff, Ont., on Apr. 30: Frances Frank, Lorraine Moxam, Viola Salo.

Woodlawn Church, Chicago, Ill., on May 7: Thomas Mickels, Beverly Slaughter, Deborah Gray, La Vert Handy, Lucille Lane.

Ministers

Frank H. Epp, Winnipeg, has accepted a call to serve as the part-time pastor of the Ottawa (Ont.) Church, beginning this fall when he leaves the editorship of the *Canadian Mennonite.*

Nobel V. Sack has assumed the pastorate of the Alberta Community Church, Portland, Ore. He formerly served churches in Minnesota, Iowa, and Illinois, and has been interim pastor of the Portland church for a number of years.

Second Church, Philadelphia, is in need of a pastor to serve its congregation in an inner-city multi-racial neighborhood. For information, write to: Fred Dordregter, 5857 Penn St., Philadelphia 19149.

Marriages

Wayne Diamond, Beaverdam, Ohio, and *Barbara Basinger,* Ebenezer Church, Bluffton, Ohio, on May 6.

Leon Guhr, Lehigh (Kan.) Church, and *Virginia Goertzen,* Bethesda Church, Henderson, Neb., on May 6.

Willard Kirchhofer, Salem Church, Kidron, Ohio, and *Pauline Smith,* Assembly of God Church, Fort Wayne, Ind., on May 6.

Ruben Klassen and *Analene Schroeder,* both of Alexanderwohl Church, Goessel, Kan., on May 13.

Ronald Ott and *Carol Boehr,* both of Bethesda Church, Henderson, Neb., on Apr. 30.

John J. Schmidt, Alexanderwohl Church, Goessel, Kan., and *Mrs. Marie Goertzen Mouttet,* First Church, Hillsboro, Kan., on May 13.

John W. Yoder and *Kathleen May Miller,* both of Topeka (Ind.) Church, on May 7.

Deaths

Lydia Amstutz, Ebenezer Church, Bluffton, Ohio, was born Nov. 23, 1887, in Allen County, Ohio, and died May 4.

Gordon James Bartel, fifteen-year-old son of the Herbert Bartels, Alexanderwohl Church, Goessel, Kan., died May 5, after a long illness.

Martha Schmidt Dirksen (Mrs. Adolf N.), Alexanderwohl Church, Goessel, Kan., was born June 21, 1901, and died Apr. 28.

Martha Stoesz (Mrs. Cornelius A.), Gospel Church, Mountain Lake, Minn., was born July 2, 1905, in Marion, S. D., and died May 7.

Workers

Jaye T. Bumbaugh is joining the Bluffton College faculty as assistant professor of art. He is completing a master's degree in fine arts at Bowling Green (Ohio) State University.

Robert W. Flinchbaugh, superintendent of Bloom Township School District in Seneca County (Ohio) has been named assistant director of teacher education at Bluffton College. He is working toward a doctoral degree in educational administration.

Rylaarsdam

Ray A. Hamman, Shawnee, Ohio, will join the Bluffton College faculty as assistant professor of history. A native of Pennsburg, Pa., he has been social studies instructor at Shawnee High School.

George L. Hitt, Dallas, Tex., has been named to the instrumental music faculty at Bethel College. He is currently completing work on a master's degree in composition at Colorado University.

Albert Oei, a graduate of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., has been elected chairman of the Chinese Conference Mennonite Church of Indonesia. He succeeds Tan Hao An, long-term chairman of the church.

John Coert Rylaarsdam, professor of Old Testament theology at the Divinity School of the University of Chicago, was the speaker at the Bluffton College commencement, May 29.

John Weiler, Nivervile, Man., has been invited by European Mennonites to go to Frankfort to represent the Mennonite Central Committee in the work of the International Mennonite Organization, a new European relief and service group.

Calendar

June 2—Mennonite Biblical Seminary Commencement.

June 4—Rosthern Junior College Commencement.

June 4—Henderson, Neb., Topeka 1-W Reunion. (Write to Harlan Braun, Henderson.)

June 15-18 — Henderson, Neb., Northern District Conference.

July 23-30—Amsterdam, Mennonite World Conference.

Aug. 12-13—Milford, Neb., Fort Collins CPS Reunion. (Write to Fred Penner, Rt. 1, Beatrice, Neb.)

Aug. 10-16, 1968, Henderson, Neb., General Conference.

Central

June 1—Normal, Ill., First Church, special service, Tshilembu Nicodeme, speaker.

June 11—Flanagan (Ill.) Church-building dedication.

Mennonite Men Retreat

Meeting for the fifteenth annual retreat at Camp Mennoscah, Mennonite Men of the Western District took a realistic look at the church in the city. Over 900 men and boys from Colorado, Nebraska, Oklahoma, and Kansas churches gathered to hear about the opportunities, as well as the frustrations and dangers, of life in the large city. The retreat this year was held on Saturday afternoon through Sunday afternoon, Apr. 29 and 30.

The formal presentation of the program began on Saturday evening with the showing of a filmstrip entitled "A Place for Me" and a movie film entitled "The Assembly Line." These films depicted modern life in the large inner city, with its temptations, its lonely, and its underprivileged people, as well as the great opportunities for service.

The Pretty Prairie men's group sponsored a fishing derby.

Willard Unruh, the district president led the Sunday morning program. He began by asking the different age groups present to indicate whether their primary occupation was in farming or nonfarming. He asked all to rise and then asked those with nonfarm vocations to be seated. In the group of those who were seventy years of age and above, nearly all indicated farming had been their chief livelihood. Each succeeding group of younger men indicated a smaller percentage engaged in farming operations. In the group of men thirty years and below, a very small percentage indicated they were engaged in farming or planned to become farmers. This is a clear indication that Mennonite people are changing from a rural to an urban people.

The three speakers for the morning sessions were: Peter Ediger, Arvada, Colo.; O'Ray Graber, Oklahoma City, Okla.; and Elmer Friesen, Newton, Kan. Ediger has had considerable experience in inner-city church work and is pastor of the Arvada Church. Graber served as pastor of some rural churches and accepted the call to begin inner-city Christian service in Oklahoma City several years ago. Friesen also served some rural churches and is at present serving as Western District Conference minister, but has accepted a call to begin inner-city church service in Houston, Texas, next fall.

Ediger spoke on what happens to the family and the church as they move into the city. He indicated contrasting views of the city as portrayed in the Scriptures. The image of the wicked cities of Sodom and Gomorrah, Babylon, and other heathen cities is quite prevalent in the Bible. On the other hand, the city is portrayed as the Jerusalem of God, a place where the people of God congregate and the place where God's presence is experienced.

In speaking of the family, Ediger indicated that in one sense the family is less important in the city. The family is fragmented and divided, each member going his own way. Less consultation takes place with the larger family group, such as with uncles and aunts. On the other hand, the family has a greater responsibility in the city because through the family circles true values must be established. The cultivation of proper social life, personal habits, moral standards, and spiritual discernment must be established and taught on the family level, since the environment in the neighborhood may be quite unfavorable to spiritual values. The opportunities for making choices, wrong or right, because of the lack of social pressure, is very limited.

In speaking of the church in the city, Ediger stated that the church can focus on a number of emphases. It may concentrate on preserving the traditions and doctrines, or it may engage in a pilgrimage of involvement.

It is possible to engage in private dimension or public dimension. The private focus would be to work with individuals such as the alcoholic, the sex deviate, the divorcee, or the offender. The public focus would be to work in the area of welfare, city hall, or school affairs. The focus could be in the residential community or in the metropolitan area.

Ediger indicated that people of the church may become mainly concerned about church attendance and becoming religious, or they may become more relevantly concerned about upbuilding a character that strives to become involved in social problems and takes the teachings of Jesus seriously. He concluded by saying the city offers many creative opportunities.

Graber spoke on what happens to individuals who go to the city. He indicated that in the city as well as in the rural area, pressures are very prevalent, however, the pressures are quite different. It is these pressures that, consciously or unconsciously, mold and influence the lives of the individual. In the rural community, the pressure to conform to an accepted standard of behavior was termed by Graber as "radar morality" where the beep-beep of disapproval operates immediately when boundaries are overstepped.

In the city, the individual is not bound by a legalistic outer conformity that typifies the rural community. He is guided wholly by the inner directive that he may, or may not, have been taught. This freedom is a tremendous responsibility. It may lead to great opportunity or tragic bondage of pleasure-seeking; to unlimited service or to bitter loneliness.

Graber indicated that to run away from freedom is to avoid facing true issues. Freedom entails a great risk to succumb to the evils of the world but when the individual can take the risk of freedom without the crutch of "radar morality" we come up with a better product.

Friesen reported on plans by the Western District missions committee to begin inner-city church service in Houston, Tex. A few couples are seeking employment in this sixth-largest U.S. city to form the nucleus for this work.

The afternoon program consisted primarily of a panel discussion. The three speakers of the morning program served on the panel, with Ediger as moderator. The discussion centered largely around the different aspects of the work in each city.

What it means to get engaged

Report by Jeri Engh

DOES ENGAGEMENT FIT into the scheme of life as we know it today? Young people enjoy an unprecedented mobility and freedom in society today; they get around, they meet other people with a frequency and at an earlier age than their counterparts ever dreamed about 100, or even fifty, years ago. Does such a tradition as 'engagement', then, carry the same value, the same importance, to a relationship as it did during the days when dating meant making ice cream for the chaperone?

Five young people recently discussed such questions with Dr. Gerhard Neubeck, professor of family studies and director of the marriage counseling training program at the University of Minnesota. Here are their considerations of what it means to "get engaged."

DAVID: Professor Neubeck, what is the purpose of engagement?

PROF: I would prefer to consider individual couples rather than say that society says you ought to be engaged. Couples become engaged because at that moment they have made a decision that they want to be married. Whether it is a private agreement or an official engagement, it signifies to themselves that they want to be married.

RICK: Doctor, what do you mean by an official engagement?

PROF: I mean an announcement that signifies to the outer world that a couple wants to be married—so that it is not just an agreement between the couple which is not shared with their family or with their friends. Very often an engagement is made official by having an announcement in the newspaper, or in the church.

JOHN: Don't you think that announcing the engagement has overshadowed its real purpose?

PROF: I think you have something there. Most of the time it's a fine ritual, and for most people it's a very joyous occasion. But some girls seem to go to college, for example, with the idea they must come out of there engaged or they're failures. Also, there's a trend toward commercialization: with engagement go parties, go gifts, and more than anything else, go engagement rings. I have seen couples who are, perhaps, more interested in the ring aspect of the thing than in the milestone that it represents in their relationship. For a fellow to go $200 in debt just to buy an engagement ring for his girl is utter nonsense. It would prove to me that the couple is not really prepared for marriage—it can indicate that when they need a strict budget he'll go buy a new television set or she'll buy five new dresses, and that's not very good for a marriage.

Dr. Neubeck in discussion with (l. to r.): Wesley McGee, Jr., and Hedy Gary, Minneapolis; Rick Tilden, Richfield, Minn.; David Asplin, Hopkins, Minn.; John Borg, Pelican Rapids, Minn.

Wesley: Doctor, when announcing an engagement publicly—would you say that this means forever?

Prof: I think that is an illusion. Most people like to think that it's permanent, but as one study of engaged couples shows, about a fourth of the women, and a third of the men had been engaged before. So, to be engaged is not, for everyone, the last step in this development of being single on one hand to being married on the other. I think you should remember that marriage is a risky proposition; that the best you can do is reduce the risk. This is true for all of us. To be sure that one is going to be happily married is impossible. Engagement, in a way, says that, from our previous experience, we are as sure as we can be. Some couples get engaged because they have a wonderful feeling—you have this palpitation of the heart and you know you are in love, and upon that you get engaged. Some, however, get engaged on the basis of experiencing a great many things together in an interactional way. Now, I don't mean to throw language around, but what makes marriages go, of course, is the ability to relate to a person of the other sex over a long period of time. You can't ever experience it unless you *are* married, so all your experiences before marriage, such as going steady, have only very little resemblance to the real thing. But you *can* have some initial experiences in relating to each other. After you think you've learned enough about each other and think you can make it, perhaps, then, it becomes engagement—and then in engagement you have your more intense relationship in learning about each other.

Hedy: Is engagement getting ready for marriage, or is it *announcing* that you want to get married?

Prof: I think it differs from couple to couple. For some people it is a kind of signal, that "Now we really have got to get down to business; we are sure we want to get married but there are still a lot of things we have to find out about each other, and now let's see how intensely we can get our relationship going." Up to this point it was nothing but fun and games—"We had a lot of fun and this has kind of convinced us that we should try for more." Some people get engaged on that basis. Then when they try for more, there is a much more intense relationship, and it collapses because they see that all that held them together really *was* fun and games—a good time, going out dancing or bowling or swimming or to the movies or what have you, including whatever sexual contacts they have. And then, it looked different when it got down to the actual business of living with each other—I don't mean that in terms of setting up house together, but living with each other in getting down to brass tacks: not putting the best foot forward; seeing each other when he has a headache or when she has her period or when he's lost his job or when she's had trouble with her parents, he's out of money or has a flat tire. When that comes about, they find out that they can't make it—that they do not have enough resources in themselves to make a good relationship.

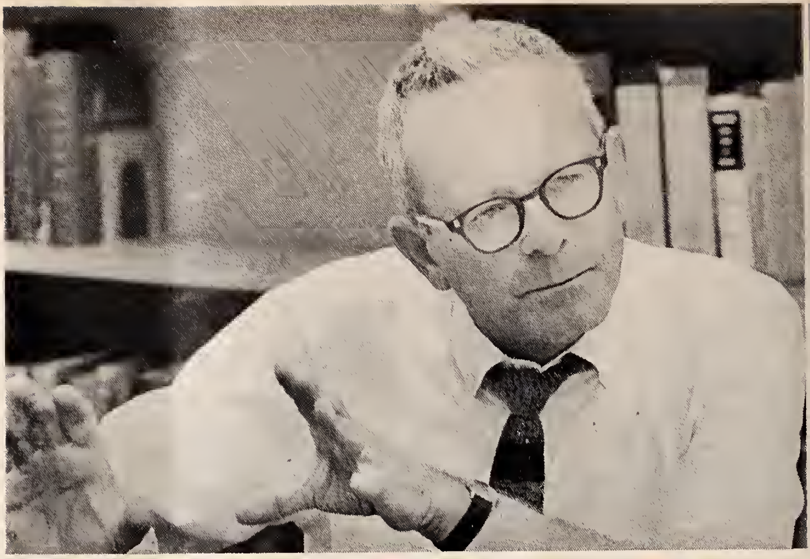
Hedy: Doesn't engagement sometimes bring a lot of tension, and a couple could think they have made a mistake and they really haven't?

Prof: Well, tension is a part of life, and I think to be engaged makes people wake up all of a sudden to the new responsibility. I feel, however, that even early in the relationship there ought to be a responsibility for each other—that as soon as you really relate to a person and stop dating others, you are no longer really on your own. As you say, this can cause tension, but I don't think tension is such a bad thing. I think life today is very complicated and we're likely to have tension, and, in fact, the couple should experience tension to see how well they will stand up under it. That's a much better way of finding out whether we are suited for each other, if we have experienced all that life has to offer rather than just the rosy, best-foot-forward-Saturday-night stance in life when things look beautiful under moon or neon light, and when the next day is not a working day.

Rick: Doctor, when a couple announces its engagement, do you feel it should be long or short?

Prof: I think I would like to define this two ways: first of all, we have studies that show an engagement should probably not be shorter than six months and not longer than two years. This can be interpreted that unless you have been engaged for six months you really haven't found out very much about each other, and on the other hand, if you are engaged longer than two years and you haven't found out yet if you can make it, then the problems are probably so big that they will never be solved. Now these findings come from statistical studies, and you can give a little and take a little—it doesn't have to be six months to the day nor two years to the day. On the other hand, I would say the important point is not so much the length of time quantitatively speaking, as the length of time qualitatively speaking. I can, for instance, understand a couple that has only known each other for six months, but has packed into those six months so many experiences that they have to a great degree tested out how they can meet life together. They've learned whether they get along with each other's parents, how well they each like children, how well they like people, and how they treat people.

On dates, at first you usually talk only about the same interests in terms of recreation—what movies do you like, do you like the same sports, and so on? The more important things, when you're getting serious about each other are what I would call of the interactional nature: how much emotional support can you give each other; what each other's ideas are on·the distribution of the work load in the house, who's going to do what? And you have to get some information about these questions so that you can predict how a person will act later on. The more interactional experiences you have with each other, the more you learn about whether marriage would be good or bad.



Professor Neubeck: "I am always amazed that so many people can make a go of marriage, and never amazed at the amount that can't."

Hedy: By interactional experiences, do you mean to be around each other more?

Prof: Yes, in lifelike situations—not just glamorous moments — but when you have a headache, when you are short on money, when you've run into problems; so that you can see each other with your hair down. Many people, social psychologists primarily, are studying a great deal about what makes people tick together in interaction in marriage. The emphasis is not on individual traits, but on things like *communication*—the ability to make meaning to each other. By communication, I don't mean simply talking together, I mean I send out a message to you that you can decode and understand and feed back to me; so that we really know what we are talking about and we know what we are both feeling.

Rick: At what age does that begin? Teen-agers? High school kids?

Prof: I would say that this would leave out most high school kids because they haven't been able to do enough living yet. Under certain circumstances, where the relationship has been that intense and the kids are that mature, it might be possible—but this leaves out most of the teenagers, I would say. It may leave out a lot of adults, unfortunately, too. Marriage is a very tough proposition. I am always amazed that so many people can make a go of marriage, and never amazed at the amount that can't—because it is a very complex life together, in a very complex society.

Hedy: Do you have any idea how many people are engaged before they get married?

Prof: No, I do not. I'm sorry I can't give you such figures. It is my feeling that a lot of people get engaged prematurely.

Wesley: If you haven't had a lot of experience with a lot of different people, but if you do later on have a lot of experience with *one* person, for say two, three years, is the risk of a poor marriage still high?

Prof: Yes, I would say that this business of falling in love with a person when you are a junior in high school, and never knowing anybody else, is likely to increase risk.

David: You mentioned all these things that while you are engaged you have to look for in another person—do you think it is wrong when you first go out with a person for the first few times to begin looking for these things right away, or is that going to ruin the fun-and-games aspect that you mentioned?

Prof: Don't you think that even if you are not looking for a steady girl friend and, certainly, not for a wife, you are always going to be evaluating the other person to some degree? I think you might not evaluate her for a future wife but you probably evaluate her for other criteria: how good a friend she makes, how good a companion, how good a dancer, whatever you are measuring her up for. One is never completely without this judgmental aspect. I think, however, once you begin to think of yourself as wanting to be married, you either look for women who fit into your concept of what a wife should be like, or from the relationship itself there springs such love and feeling that you say, "Those qualities are the ones I want around for the rest of my life."

Rick: How do you come across these situations when you are dating? Like the headache, or being broke, or being out of a job—how can you experience these serious things?

Prof: By going with a person long enough and seeing him often enough, you're bound to hit times when he doesn't feel well or his wallet isn't too full. At the same time, instead of going to the movies or dancing all the time, you can plan to go for walks, to the library, sit and watch television, fix a picnic, rake leaves, paint the garage, do lots of ordinary-life things together, and get used to each other.

Wesley: Could I draw the conclusion, then, that maybe a formal engagement isn't as important as everybody builds it up to be? That it is not a necessary step—just as long as you go through most of these things you've enumerated, before you get married?

Prof: I buy that. I think that is very good. Whether you call it engagement or not, as long as you have gone through what I call the process of intensification, you can come up with some kind of judgment that the two of you have enough experience that you can predict that the risks are not too great. This sounds awfully scientific and awfully stuffy, and I wouldn't appear before a whole bunch of high school kids and say something like that. To put it more romantically, if a boy and girl have been together enough to experience the feeling that they can make it together in the business of everyday living, with its trials, tribulations, joys, its enthralling moments as well as its taxing moments, they are better prepared for marriage. It doesn't matter if they are engaged before that decision or only become engaged at that time, or never call the intensification period "engagement." The process is the same, and that's what's important.

LETTERS

Sharing the gospel

The following letter deals with a concern of the Board of Missions.

DEAR CHRISTIAN FRIENDS: "Simon Peter answered and said, Thou art the Christ, the Son of the Living God" (Mt. 16:16). This letter presents a special brotherhood need. Please read the entire message.

The Simple Confession. Jesus clearly stated that Peter's simple confession was the "rock" upon which He would build His church. Peter wrote two letters. In the first one he described the twofold purpose of the church: to offer spiritual sacrifice acceptable to God through Jesus Christ (2:5) and to declare the wonderful deeds of Him who called you out of darkness into His marvelous light (2:9).

The church is to be both a worshiping and a witnessing church. Neither is optional. Both are binding upon every member. To this, our early Anabaptist forefathers agreed.

Your Witness! Your Responsibility! This Is Your Work! Through the Board of Missions our Conference calls, equips, sends, and supports two hundred workers. They are scattered in strategic places in India, Taiwan, Japan, Congo, Colombia, Mexico, Paraguay, Uruguay, Brazil, and North America. This is your work and a part of your witness. Rightly understood, this is not the work of the Board of Missions. You have elected the Board of Missions to administer it. The work belongs to you, and the board is responsible to you. You carry on the work through prayerful support. You give it your interest, your concern, your money, and your sons and daughters. The Board of Missions seeks to keep you informed in carrying out your wishes.

Finances. Many of you ask about finances. You want to know how needs are being met and what you can do to help. You have a right to know, because it is your work. Perhaps the simplest way to share with you the condition of your mission treasury would be as follows:

**In the period from January to March of this year, we received 10 percent less than we received during the same period last year.

**Current account indebtedness is higher this year than in former years.

**April to September are months of heavy expenditures because of missionary travel.

**Put in terms of a comparison to last year, we need right around 30 percent more income from April to September than we received last year.

Prayer Not Panic. We do not feel this is a time for panic. On the other hand, it is a time when the brotherhood needs to consider the needs of the work. We are committed to economical methods of acquainting our people with this which is part of all of us. This is a time for prayer and for careful stewardship planning.

Island of Surplus. We have often been reminded that North America is an island of surplus in a world of hunger. One of the surpluses that is not mentioned as frequently as literal food is the opportunity we have in relation to the gospel as compared to many other parts of the world. Whether we think of literal physical food or the gospel of our Lord Jesus Christ, very much more needs to be done. It has been estimated that it costs the United States government $334,000 to kill one Vietcong. Our budget is less than four times this.

Let us thank God with humble hearts that we have the opportunity of sharing the gospel. This letter is intended as a call to our people everywhere to engage in intercessory prayer and to consider increasing mission giving in the months to come. Sacrifice has been written at the very heart of the gospel. God sent His Son. The Son gave His life on the cross of Calvary.

"Behold the lamb of God, which taketh away the sin of the world" (Jn. 1:29). *Executive Committee: Willard Wiebe, Walter H. Dyck, Elmer Neufeld, and George Groening.*

P.S.: The April income has been encouraging. The total given by our people was 27 percent more than last year. This gives us encouragement. With our people's general response, and some special gifts, these needs can be met.

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COVER

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CONTRIBUTORS

Walter Klaassen is the chaplain and a professor at Conrad Grebel College, a residential college affiliated with Waterloo (Ont.) University. His sixth article on faith is adapted from a series of lectures given last year at Goshen (Ind.) College.

Rohn and Jeri Engh, Pine Lake Farm, Star Prairie, Wisconsin 54026, have contributed articles and photos to our pages before.

Vern Penner, Beatrice, Neb. 68310 served as a volunteer at Boys Village, Smithville, Ohio.

CREDITS

Cover, Ken Thompson, 350 West End Ave., N. Y. 10024; 354, Cincinnati Art Museum, Mr. and Mrs. Ross Sloniker collection; 364, Rohn Engh, Pine Lake Farm, Star Prairie, Wis. 54026.

CHANGING YOUR ADDRESS? During the coming weeks, students and many others will be changing their address. Please let us know promptly so that you won't miss our special summer features including three short stories on Mennonite life in Russia and Paraguay by Rudy H. Wiebe. And we'll have special reports on the Mennonite World Conference. Just send your new address along with a copy of your old address (as printed on the next page) to our address below.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

Vern Penner

THE YEAR 1966 HAS been placed in the files of time. But for me, a voluntary service worker, it has impressed on my life the deep desire to leave abstract attitudes for concrete reality.

Volunteers can only worthily carry the banner "in the name of Christ" when they understand the nature of Him whom they represent. Here is what I believe happens to persons serving under voluntary service in North America. The following paragraphs represent letters I could have written at different stages in my service experience.

* * *

Yes, folks, I am going into service. I'm not sure where or what I'll be doing, but I'd like to go where I could learn to be a better farmer. That's what I want to do after service. I feel this way I could learn a lot for later use. Besides, I'll get my two years of service out of the way and serve the church in the process. After all, this is expected of all church members. You say this is serving in the name of Christ? Well, OK. I'll accept that.

* * *

Dear folks: Here at orientation things are great. They did say something about culture shock, but it looks like I'll get to go where I wanted, so that's a break. It's really going to be great serving in the name of Christ. I'm so happy for all you taught me.

* * *

Well, folks, I'm here at the place of my assignment. It's not exactly what I'd expected, but guess that it will change as I adjust to the place. Some of the staff members don't even respect me as a Christian; others think I'm their servant. Some don't even appreciate the fact that I'm here. They expect me to do all the dirty work and jobs no one else wants to do. What do they think I'm here for anyway? This is a fine way to serve in the name of Christ—cleaning gutters and feeding cows. Wish I could have gone overseas where I would really have been able to do some good. The boys have been pumping me with questions about my faith and, frankly, I've run out of answers. How do you tell them our way is right? How can I prove to them God is alive? And what does it mean to serve in the name of Christ?

* * *

Thanks for your letter telling me not to get too involved—it's only two years. "Just do the best you can and everything will work out all right." How can I, Mom? Sure, I'd love to come back home to farm, but just the other night we discussed in devotions the call of Christ on our lives to full commitment. The speaker from England remarked, "Christ is all or not at all. He must have first place in every area of our lives, and be the determining factor in all our choices." What kind of a Christian have you taught me to be? Does serving in the name of Christ mean living the kind of life Jesus taught us to live?

* * *

Sorry I haven't written recently, but growth is hard. Yet rejoice with me; Christ is real and He does live within all who accept Him. I must admit though, I am facing a growing problem with new awareness each day. No matter where they come from—Oregon, Pennsylvania, Kansas, or Canada—each new volunteer comes here unaware of his inability to competently serve in the name of Christ. Why is this true? From what types of homes, from what types of churches, and from what types of tradition are young men and women coming? Are you teaching us Americanized Christianity or traditions that are empty of reality? If being a Christian means being solely dependent on Jesus Christ and living as He taught us in the power of the Holy Spirit, why doesn't someone show us this before we are dragged into the regiments and called upon to bear the banner in the name of Christ?

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Discovering God's World

They observed God's creation.

Muriel Lichtenwalter

THREE GROUPS OF first graders and four groups of third graders participated in an Outdoor Experiment for Primary Children in 1964. It was designed to discover what spiritual insights could be gained by children through unstructured-learning experiences in the out-of-doors.

The boys and girls and their leaders were together in small groups each morning for eight days. Three adults were assigned to each group. Two served as teachers and the third as recorder. Records were kept of conversation and experiences.

Let's see if we can discover a few of the more important happenings by following the experiences of a third-grade group one morning in July.

A day in the out-of-doors

"Almost time for the bus!" came a call.

Men and women who had been checking on supplies in the meadow began hurrying down the dirt road toward the bridge. Soon a large bus rumbled into sight and fifty young voices shouted greetings to their teachers.

Kay and Lucy watched the bus come to a stop and the six children in their group climb out one by one. There is Evans who lives in a small village and is accustomed to the out-of-doors. There is Stan, the son of well-to-do physicians; he is highly intelligent, with a vast store of knowledge.

The third boy is Rod, the only Negro child in the group. He lives in a housing project and his mother reports that he does not play outside with other children. Rod's behavior the first few days revealed that he had grave doubts as to his acceptance in a group of whites.

The three girls, Nelly, Cathy, and Bea are from similar-type homes in pleasant residential areas.

All six children rushed up to Kay and Lucy, eager for the day ahead. The group started up the road toward "home base" in the meadow, chosen for its shade and for its supply of delicious raspberries. Each day began with berry picking and eating, accompanied by fun and conversation.

As they approached the site, Rod told the group, "I'm not going to eat berries. Remember we're not eating them today!"

The children had decided the previous day they would pick berries and save them to eat with their mid-morning snack. But seconds later all were picking and eating berries as fast as they could—Rod included.

"Ouch! Stickety!" Rod exclaimed.

"Pickety," said Evans.

"Hickety," added Stan. The three boys kept up a play on words for several minutes, laughing and responding to each other.

Eventually Bea recalled the plan to save berries. All the children and teachers began contributing to the project.

"Anybody want to go on a big exploring expedition—where you can see fish this long?" Lucy illustrated the suggestion by holding her hands about ten inches apart. Everyone was eager to go.

"Rod, are you going to lead the way?" Lucy asked. Rod had been made leader of all expeditions in the first days of the experiment. At the beginning he had declined to take part in group activities. His teachers reasoned that if Rod were given a job to do such as cutting a path through the high grass for the others, he would be a more willing participant. The psychology was successful.

Rod agreed to be leader. Evans added enthusiastically, "I'll be second." Third and fourth positions were claimed by Stan and Nelly.

The group proceeded through the meadow on the way to the far side. Someone discovered a large hole in the ground and all paused for a moment to speculate on what animal might be making his home there. Stan, Evans, and Nelly agreed that it probably was a woodchuck.

With Rod in the lead, the group headed into thicker and higher weeds. After hesitating several times, Rod said, "Evans, you lead the way." Then he announced, "I'm following Evans!"

"These weeds should have been cut before we began camp," said Bea. A chorus of "No's" greeted this opinion.

"We would have missed all the fun," exclaimed Stan.

"Here's a hole a snake dug!" said Rod, his eyes round in fearful anticipation.

"How could a snake dig a hole?" asked Lucy. "I think a snake might use a hole dug by another animal."

"I don't want to see one," said Rod with a shudder.

"Don't forget, Rod, you said you would look at a snake," Lucy reminded him.

"No, I didn't," Rod protested.

"Yes, you did. You said you would look at one if I would. It's a promise," Lucy said. Rod protested no more.

"When we were walking through the meadow Cathy said something interesting about plants," said Kay. "Tell the others, Cathy."

"I think plants are like people," began Cathy, "because they are living and growing and they are not all the same. God planted them."

"Yes, Cathy, they are like people," said Lucy. "God didn't actually plant each one, but He created a plan, didn't He? He made plants and all living creatures, including people, so they will reproduce. Do you know what that means?"

"Continue," answered Nelly.

"Yes," said Lucy, "so there will be more and more of each living thing."

The group moved on through the brush. Suddenly, Stan remembered something he wanted to share with the others. "Guess what!" he said. "My cocoon opened last night. The larva turned into a beautiful butterfly!" All the children stopped to listen.

"That's exciting! What kind?" they asked.

"A Monarch," answered Stan.

At this point, the explorers reached their destination — the place where there were fish "this big." The children had waded each day in another part of the stream, but this spot was much deeper.

Cathy and Bea, after a look around, decided to walk back to "home base" with Kay. Nelly and the boys elected to explore the stream with Lucy. At

Reparation

There's this one thing
about doing for another
especially an enemy—
It breaks the boil
of bitter thoughts
and lets love's healing start.

Pollyanna Sedziol

Rod's suggestion, they proceeded "home" by the water route.

Along the way, Rod and Evans played Tarzan with a big curved pole and stepped in water up to their waists—much to their delight. Stan and Nelly were busy catching minnows and crayfish in their pails.

When they reached the familiar wading spot, Nelly put her crayfish in the water. For a moment it was still. Evans smiled. "He likes you," he told Nelly.

It was Stan who had set the pattern for the group the very first day when he put his catch of fish back in the stream, saying simply, "This is their home." Since that time fish were caught in nets and examined, but at the end of the day they were returned to the stream.

The travelers returned to home base just in time for milk and cookies. As they sat beneath the tall trees Lucy asked, "Will you say a prayer today, Rod?" Each day the boys and girls had taken turns offering the blessing, saying a prayer which they used at mealtime in their homes.

"Don't know any," Rod said softly, his eyes studying the grass.

"Rod, you don't have to *know* one, like a poem you have learned," Lucy told him. "God listens to prayers we say in our own words. You could just thank God for the milk, cookies, and berries. Would you like to?"

"Yes," he answered. Bowing his head Rod said, "Thank you, God, for our milk, cookies, and good berries."

After the snack had been eaten, Nelly asked if she could read a poem she had written the night before. She had written it, she explained, because of all the things the group had talked about and discovered together. So Nelly read her poem, a beautiful thought about God teaching the lily how to grow.

The day ended with an impromptu contest as Nelly, Stan, and Evans raced each other down the road to the bus, while the others cheered them on.

Some discoveries

At first glance, many of the usual elements of a church-school session are not in evidence in the session just described. But we believe that much learning went on in this and the other experimental groups that could not have happened in quite the same way in a classroom.

Primary-age children must deal with reality and learn best through their senses. Here this could be put into practice. As the boys and girls lived and worked in the out-of-doors they could observe firsthand the wonder of God's continuous plan of creation and of His loving care for His creation.

Cathy observed that all things, including people, are different, and that God created them this way. Stan taught the group an important lesson in reverence for life: each creature has the right to live in the place God intended for it. Nelly was inspired to creative writing about God's plan for growth through her discoveries in the out-of-doors.

The unstructured schedule of the experimental sessions gave leaders and children a wonderful sense of freedom. They could be themselves, talk spontaneously about things which concerned them, and really begin to know each other. A climate was established where questions could be asked, where doubts could be voiced and dealt with, where innermost feelings could be expressed without fear of ridicule.

It was in this atmosphere that Rod learned that the color of his skin made no difference in his acceptance by others; that Stan could tell of the miracle of life which had come from his cocoon; that Rod and his teacher could confess their fear of snakes and overcome it together.

Pure fun contributed to the learning of the children, also. As they explored and splashed in the stream to their heart's content, raced through the meadow with the wind against their face and hair, and picked and ate juicy ripe berries, they discovered the joy of living in a world where restrictions were at a minimum. As they shared together many moments of delight, six children, from rather different walks of life, came to know each other and to like and respect each other.

Other boys and girls can enjoy these experiences in the out-of-doors. True, these took place in a country setting. But even in the city there may be a plot of ground where children can observe how tall the trees grow, watch an ant carrying food to its young, and be free to discover the wonder of God's plan for His world.

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Walter Klaassen

New Presbyter Is But Old Priest Writ Large

THE PRIEST OR the magic man have been part of the human religious scene from the very beginning. Dealing with the unseen world of demons and gods was a role that not just anyone could assume. It required the learning of skills of all kinds and of the lore of the past. And it was of the highest importance that those skills and the craft of priesthood and magic be learned precisely, because often the efficacy of the rite or spell depended on a perfect performance.

Since the priest was ever present in ancient religion, it is not surprising to find him also among the Hebrews. He is the man who gives oracles, who tells people what the will of God is. He is a man who stands between the people and God and performs those rituals by which the people are assured of Yahweh's graciousness and forgiveness.

Among the Hebrews, however, although he occupies a special position, he is not the magician in the sense that he possesses a store of secrets not available to anyone else. He is a man like other men who, himself, needs the assurance of God's graciousness and forgiveness. Nor is it his function to stand as a buffer between Yahweh and people, for he is not a propitiator in the sense that he had to placate or turn away or make non-effective the wrath of an insulted God.

The conviction of Israel was that God himself had given the ritual of atonement. Leviticus 17:11 said, "I have given you the blood upon the altar." Nothing that the priest did made the ritual effective; he was simply the intermediary.

Instead of the fund of secret knowledge which was in the care of the pagan priest, the Hebrew priest was the teacher of Israel, who taught the successive generations the great things God had done for them in the past. He was, therefore, not a man in the possession of powers to keep the remnants of primeval chaos from breaking out against people, but someone who constantly reminded them that the God who had worked in the past in the life of Israel could be depended upon to do it today and tomorrow. He was the man who called people to trust in their God.

When we move from Judaism to the early Christian church, we find the priest completely absent. The reason for this is perhaps best expressed by the book of Hebrews. Jesus Christ was both the last priest as well as the last sacrificial victim.

But it was not for long. For a variety of reasons, the priest emerged again and within the Christian church. The process is complicated, having its origin both in the Old Testament as well as in influences from paganism. The basic motive in its emergence, whatever the manner, was that men were not prepared to live by faith. For with the priest came also the elements usually associated with the priest in paganism.

It was extremely difficult to believe that the death of Jesus on the cross centuries ago could be effective for a person in the seventh century. How is it made real in the ninth century or the fifteenth? And the church responded by saying that it is made real in that the sacrifice of Christ is constantly repeated in the body and blood of the Mass. And for a sacrifice you need a priest. Gradually other elements were also added, namely, the words—the formula which could be spoken only by a priest who had been sanctified by the ceremony of ordination which eventually came to be known as a sacrament. And the words had to be said correctly and the right actions had to accompany them in order to achieve the miracle of turning the bread and wine into the body and blood of Jesus.

In the medieval church, a person had literally no way to receive God's grace except through the priest. He held the key to God's treasury and his control was almost absolute. If he did not turn the key no one else could. Here we have a revival of pagan, rather than Hebrew, forms of priesthood. The Hebrew learned to get along without the priest, while remaining a genuinely faithful Hebrew. In medieval Christianity, anyone cut off from the offices of the priest was cut off from salvation.

The church reverted from faith to proof. Here were concrete ways of ordering and ensuring man's contact with God; if one did the right things, performed the right acts, said the right words, the contact with the divine was assured. God had become a prisoner of the church even as long ago the Hebrews had sought to imprison Him in their temple.

It meant, of course, that a vast gulf was therefore fixed between clergy and people. They lived on different levels of moral expectation; one could not expect of the "common" person the moral achievement of a priest. The priest was really separated from his people, since he stood in a different relationship to God.

The Protestant Reformation was, in a real sense, a revolt against this religious unbelief. Luther and Calvin and the radical reformers insisted with one voice that all men have free access to God, without a sacramental priest. They insisted all Christians are priests and all Christians are lay people. But we don't break out of the habits of millennia all at once. This insistence of the reformers has, with few exceptions, not yet been taken seriously in the church.

In 1653, John Milton wrote a short poem of protest entitled "On the New Forcers of Conscience." It was directed at the Long Parliament, which was very tardy in bringing about church reforms for which the Puritans were pressing. In this poem appears the line which is the title of this article. "New presbyter is but old priest writ large." Milton was saying that the reformation had not made any difference where views of the priesthood were concerned. Only the name had been changed.

And because that old and striking line is still true in considerable measure, we have a crisis in the ministry today. For this reason, I believe, large numbers of seminary graduates go into social work, teaching, and other professions.

Lest I be misunderstood, I wish to say simply that I am not handing out blame here; I am after all, in spite of the fact that I am not ordained, regarded by most people as a cleric and so I cannot exclude myself here. I merely want, on the basis of what I see and what I experience and what I read, to describe where we are.

There can be no doubt that among Mennonites, too, we have the problem of the separation of the clergy and the laity. We, too, make the usual primitive demands of our "priests." He must be above the normal aberrations of living; he may not have the passions we have; we expect him to be paternalistic, blessing us from his elevated sanctity; we expect him to be holy for us; we expect him to have all the answers to all the questions of life, and we expect him to give us that clear, unequivocal, authoritative answer to these questions. We force him into a role in which he and his family have great difficulty in being human and leading a normal human life. It is no wonder that young men refuse to be pushed into that kind of a situation. At the same time, the men who do go into the ministry and work under that cruel handicap have my honest admiration.

And yet it doesn't need to be that way. The Protestant emphasis on the priesthood of all believers is still largely lying fallow. Even we who claim to have understood it even better than Luther and Calvin did, constantly forsake it for the priestly fleshpots of Egypt, for it means that we can relax in the life of faith and let the minister struggle for us.

What do we want to relax from? We want to relax from the business of being priests to each other. The priesthood of all believers does not mean simply that we are our own priests in our access to God; it means that we, each one of us, are priests to each other. It means that God has put us in charge of each other so that we will intercede to God for each other. We will make ourselves responsible for the well-being of others around us. It is from this that we would like to relax and let someone to whom we pay a salary do it.

In a sense, the word of Jesus comes to us in this case: "They bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with their finger." It is clear that from the beginning the church has required leaders, people of vision and of spirit who led out, and the need exists today, too. And changing the structure of the church will likely require more leadership rather than less.

But that is not my concern now. My concern is that you and I must prove John Milton wrong in our day. For we must assert that there is a legitimate priesthood, but it is a priesthood without secrets, without magic, without any pretensions of being separate from other persons.

To become such a priest is an act of faith. It means that we—for it is an office given to each one of us—follow in the footsteps of Jesus and live on behalf of others, as Jesus did. It means that we are priests not only on behalf of our friends but also on behalf of those who reject us or who think themselves our enemies. It means literally bearing their sins by absorbing their fear and enmity, and, thereby, liberating them from the load of sin. It means being priests to each other and all men in the humdrum of existence of day-to-day life when it is so easy to forget our priestly vocation. Being a priest means to help others, Christians and non-Christians, on the way of obedience to Christ. Being a priest means to love others and do all we can to bring them with us on the pilgrimage of faith.

This is how we contemporize the work of Christ, not by sacrificing Him again on the altar, but by identifying ourselves with Him and bearing the cross. Only as Christ is incarnated in us today in our relations with others will men around us listen to His call and submit to Him.

NEWS

Danger of global war grows with escalation

John M. Swomley, Jr., professor of social ethics at St. Paul School of Theology, Kansas City, analyzes the Johnson-Ho Chi Minh correspondence and U Thant's cease-fire proposal.

Military leaders of the war in Vietnam are not expecting an end to the war or any negotiations that will lead to a truce. They are planning for the eventual surrender of their opponents.

The U.S. commander in Vietnam, General William E. Westmoreland said: "We'll just go on bleeding them until Hanoi wakes up to the fact that they [sic] have bled their country to the point of national disaster for several generations. Then they will have to reassess their position." (Kansas City *Star*, Apr. 14).

General Harold K. Johnson, Army Chief of Staff, said the war with the Vietcong "may last up to eight years" (Washington *Evening Star*, Jan. 21).

The bombing of the North, according to "some experienced Air Force officers . . . has been more an attempt to drive North Vietnam to the peace table by constant harassment and punishment than an effort to eliminate its potential to wage war in the South" (Neil Sheehan, New York *Times*, Sept. 30).

This estimate was later confirmed by a survey made by the Pentagon's defense intelligence agency and the Central Intelligence Agency. Their survey, revealed by Richard Dudman in a Dec. 23 Washington dispatch to the St. Louis *Post-Dispatch*, minimized the military importance of the bombing and denied "that the bombing restricts infiltration to any substantial degree."

"At its present rate," wrote Dudman, "the bombing can be defended chiefly as a morale booster for the Saigon government or as something to be traded for some conciliatory action by North Vietnam."

President Johnson is, in fact, using the bombing of North Vietnam as a lever to force Hanoi to abandon any aid to the National Liberation Front. In his February 1967 letter to Ho Chi Minh, Johnson said: "I am prepared to order a cessation of bombing against your country and the stopping of further augmentation of U.S. forces in South Vietnam as soon as I am assured that infiltration into South Vietnam by land and by sea has stopped."

On the surface, this might seem to Americans a reasonable proposal. Actually, it is Johnson's way of asking Ho Chi Minh to surrender. He asked Ho to stop helping about "100,000 Vietcong forces fend off 450,000 American, 500,000 South Vietnamese and 50,000 South Korean troops in exchange for halting the American bombing of North Vietnam" (*New Republic*, Apr. 1). Johnson indicated he would agree to stop augmenting U.S. troop strength but he did not offer to stop supplying U.S. or South Vietnamese troops or to forego replacements, yet he did ask this of North Vietnam. It is interesting to note that North Vietnam has about 47,000 troops in the South (New York *Times*, Sept. 30) in contrast to America's 450,000.

U Thant was quoted in the Mar. 29 New York *Times* on this matter of reciprocity, the idea that the U.S. would cease bombing if Hanoi would cease fighting: "Hanoi views the hostilities as a civil war in South Vietnam, with Hanoi helping one side and the United States the other. Hanoi held that if the United States was willing to withdraw support for Saigon there might be a possibility of reciprocity."

North Vietnam, on the other hand, made its own interpretation of reciprocity by indicating that the term really should mean that both sides are bombing each other and both should stop. But Hanoi is not engaged in bombing the U.S. "As the U.S. is committing aggression against Vietnam the correct way to settle the Vietnam problem is that the U.S. must stop its aggression." Since Vietnam is not engaged in aggression against the U.S. there is no reciprocity possible (New York *Times*, Mar. 28).

A second "sleeper," or fine rhetoric clothing a different meaning, was in Johnson's letter to Ho Chi Minh. Speaking of Ho's proposal that there be unconditional cessation of bombing before peace talks can begin, Johnson wrote of "two great difficulties for this proposal." First, "such action on our part would inevitably produce worldwide speculation that discussions were under way and would impair the privacy and secrecy of those discussions." This can only mean that Johnson wants to be able to bomb and intimidate North Vietnam during such discussions and that his previously publicized bomb suspension in order to induce talks was spurious.

"Secondly," said the Johnson letter, "there would inevitably be grave concern on our part whether your government would make use of such action by us to improve its military position." This means that Johnson wants to be sure that during any cease-fire on our part, North Vietnam doesn't aid its troops or the Vietcong. But he made no pledge that we would not supply our troops or aid the South Vietnamese government during such a bombing pause.

This is in line with Pentagon and State Department propaganda during the Christmas and other holiday cease-fires. Secretary of State Rusk, at his press conference on Feb. 9, referred to the North Vietnam effort "to resupply their forces" as evidence "that they are not particularly interested in an actual cease-fire." The U.S. Air Force figures "showed that U.S. planes, not counting truck and ship movements carried 7402 tons of supplies and more than 17,000 men during the first three days of the cease-fire" (Washington *Post*, Feb. 12).

After the State Department confirmed such resupplying it was asked "how this differed from North Vietnamese efforts." The spokesman replied that "the North Vietnamese activity was 'clear evidence of their intent to continue their aggressive 'action' while the U.S. was committed to combat aggression."

Ho Chi Minh rejected the Johnson proposal in a reply dated Feb. 15, which insisted that the U.S. was committing aggression against his country and had intervened "in South Vietnam with a view to prolonging the partition of Vietnam and turning

South Vietnam into a neo-colony and a military base of the United States." He declared that the U.S. "must cease this aggression. That is the only way to the restoration of peace."

In other words, Ho is saying that he is not prepared to negotiate on the matter of Western imperialism in Vietnam. This should not be surprising to any American in view of a similar refusal to yield to French control and in view of the whole trend in Asia and Africa.

Johnson and Premier Ky, however, are intent on victory or a settlement that is tantamount to victory. Ky indicated at the Guam Conference on Mar. 20 with Johnson's approval: "To permit a coalition government with communist elements or even to permit the [National Liberation] Front to pose as representatives of any segment of the South Vietnamese people would betray the sacrifices made by the thousands of Vietnamese, Americans and our other allies."

This is another way of saying that only a South Vietnam that is firmly under control of a government hostile to North Vietnam and friendly to the U.S. would be acceptable.

It is in this context that the events surrounding U Thant's proposal for a cease-fire must be seen. On Mar. 14, U Thant appealed to the "parties primarily involved in the war" to begin "a general standstill truce" looking toward negotiations. U Thant indicated that any negotiating conference would not be of much use unless both the Saigon government and the National Liberation Front participated.

President Johnson's response was headlined in newspapers as accepting U Thant's proposal. In actuality, Johnson, Rusk, and South Vietnam rejected the proposal.

U Thant called for an unsupervised and unconditional cease-fire. The U.S. reply, however, agreed only if there were preliminary negotiations for a cease-fire and if North Vietnam would agree "to take reciprocal action" which it previously "refused to agree" to do.

This means that Johnson and Rusk were simply restating the position Ho Chi Minh had rejected in Johnson's February letter. In other words, the U.S. would agree to a cease-fire only on terms that would enhance our military position.

The U.S. reply also avoided any acceptance of U Thant's proposal that the National Liberation Front be included in negotiations. "Mr. Rusk" said the Mar. 29 New York *Times*, "also declined to be pinned down on whether the South Vietnamese regime and the Vietcong would be represented at peace talks. . . ."

It is difficult to see how Ho Chi Minh could accept a cease-fire on the terms laid down by the U.S. and the South Vietnamese government. Even a cease-fire on U Thant's terms would be an advantage to the U.S. in at least two respects: the peace negotiations would take place under the threat of renewed bombing of the North, something Hanoi has wanted to avoid because it is really U.S. blackmail; and the U.S. pacification teams could go about their business unhampered. The New York *Times* of Mar. 25 reported that attacks on U.S. pacification teams had increased twelvefold from a year ago, and that the elections proposed for Apr. 2 could take place "in only a third of the country's villages and a fourth of its hamlets because the threat of Vietcong interference is too great elsewhere."

Since the U.S. has been unable to win in South Vietnam against a ragged inferior force with no navy and no air power, all the U.S. hopes are pinned to forcing North Vietnam to abandon aid to the South and in effect put pressure on the N.L.F. to stop fighting.

"My strategy," said General Westmoreland, "is to put the pressure on the enemy everywhere and that includes the major bombing campaign in the North. The only way I know how to fight a war is by putting the maximum pressure on the maximum amount of the time" (Kansas City *Star,* Apr. 14).

The bombing of North Vietnam is the bombing of their villages and cities. This includes the use of bombs that explode and send thousands of pellets or bullets out to lodge in the flesh of the people. As General Harold Johnson indicated, there is no industry to bomb. "One steel plant and one fertilizer plant. That's the industry they have in Vietnam" (Washington *Evening Star,* Jan. 21).

The continued bombing of North Vietnam, if it is to be effective enough to crush Hanoi's will to resist, is almost certainly going to mean increasing involvement of China and the Soviet Union. China could not countenance either a defeated North Vietnam or an invasion such as President Johnson referred to on Mar. 10. The danger of global war is more acute now than at any time in the past because the U.S. is steadily widening the war in the North.

As long ago as Dec. 17, Hanson Baldwin reported in the New York *Times* that "some of the restrictions on target selection and on other aspects of air and sea operations against North Vietnam have been gradually lifted." Baldwin referred to "the recent extension of the Navy's destroyer patrol against North Vietnamese coastal shipping to seventy-eight miles north of the seventeenth parallel," as "indicative of the trend toward a slow but definite increase of pressure against the North. The trend is expected to continue and targets hitherto immune to bombing or to Naval gunfire will probably be struck in the future, though without prior announcement and with no public emphasis."

Herein lies the danger. Congress and the people are lulled to sleep by Johnsonian rhetoric about peace negotiations while the escalation proceeds without public announcement.

Words and deeds

Anne Frank House will be the scene of the international youth conference in group relations in the contemporary world from July 23-29. The sponsor is the Anne Frank Foundation, Prinsengracht 263, Amsterdam.

Proper Vietnam protests
Three efforts to find some

In a recent meeting, one well-known Mennonite leader asked if Mennonites could find a way to express themselves more clearly about Vietnam. Many aren't satisfied that vigils, demonstrations, or advertisements in the paper express the Christian faith. He asked for an appropriate method of protesting against the killing in Vietnam and calling people to give a different kind of help to the people of Vietnam.

This summer, the peace and social concerns committee is asking for every last bit of help to study this question. It hopes that groups can be encouraged to test out the answers they feel are appropriate in this emergency situation. Three efforts are being lanuched:

1. Mennonites that can draw together people—non-Mennonites included—in their community for peace study and action are encouraged to do so. Study materials and periodicals to help such groups are available.

2. A kit of materials containing a record album, study materials, and statements by various denominations is being readied for Sunday school classes, couples' circles, women's groups, men's groups, or any group which is willing to search for a position on Vietnam. The kit is aimed at helping groups search with other groups, as well as with themselves, for ways to work for reconciliation in the war with Vietnam.

3. A group of college-age youth is being recruited to form a research unit under the leadership of Duane K. Friesen, seminary student. The group, which will be based in Wichita, will be doing door-to-door calling, meeting with groups, and interviewing pastors for a seven-week period. This intensified effort to find ways to do peace witnessing is open to those college-age young people willing to donate seven weeks of their summer to this kind of research and action. The starting dates for this effort will be June 23, to Aug. 12. If enough funds are available, students may be able to work full time, with room and board provided. Students who need employment this summer are encouraged to find that employment in Wichita and be a part of this unit. On evenings and weekends they are invited to be a part of this research-and-action unit. For further information contact Duane K. Friesen, 305 Mt. Auburn Street, Watertown, Mass. 02172.

Fund covers only ministers

The underwriting company of the General Conference Retirement Plan is the Presbyterian Ministers' Fund, a company which has its beginning in the early eighteenth century.

Although the Presbyterian Ministers' Fund has not been affliated with any particular denomination since 1838, it was originally established by the Presbyterian Church in 1717, the year the Presbyterian Synod of Philadelphia was formed. One of the synod's first activities was to establish a "Fund for Pious Uses." The fund was to pay annuities to widows and children of ministers who died in the service of the church. The complete name of America's first insurance company was long, but descriptive: "Corporation for Relief of Poor and Distressed Ministers and of the Poor and Distressed Widows and Children of Presbyterian Ministers."

Today Presbyterian Ministers' Fund is the largest life insurance company serving only ministers, missionaries overseas, and seminary students. More than 60 percent of its policyholders have been with the fund for ten years or more. Clergymen as a group are preferred risks, and thus life insurance through the Presbyterian Ministers' Fund costs about 47 percent less than life insurance laymen purchase from "commercial" companies. Presbyterian Ministers' Fund has grown until currently it has more than $360 million insurance in force.

General Conference Retirement Plan, with Presbyterian Ministers' Fund as the underwriting company, presently insures over three hundred Christian workers. Churches or ministers interested in the program should contact August Epp, Secretary, Committee on Pensions, 166 Allison St., Newton, Kan. 67114

Conservatives also care
Unity is more than spirit

Contrary to popular belief, the movement for church union is not the exclusive province of liberal churches. This is the view of a columnist in *The Church Herald,* publication of the Reformed Church in America.

"The impression is often left, perhaps unwittingly, that the reunion of churches is primarily if not exclusively a concern of persons whose theology is fuzzy and who live somewhere left of the center of the Christian faith," wrote Howard G. Hageman, pastor of the North Reformed Church, Newark, N. J.

Hageman said: "Conservative Christians, it is alleged, are concerned about 'spiritual unity' and that concern is of far greater importance than one for 'organic unity.' "

Such a popular stereotype, he continued, "does not happen to be quite the truth. In our own country in recent years there have been several mergers of very conservative churches which have received very slight notice, partly because they are smaller groups, but partly, also, because they do not belong to the large associations of churches that get the publicity."

He cited reunion of the Evangelical Presbyterian Church and one of the Synods of the Refromed Presbyterian Church; the more recent authorization to merge the Wesleyan Methodist and the Pilgrim Holiness Churches; and an earlier merger of the Wesleyan Methodist Church and the Reformed Baptist Church.

"The last thing in my mind is to imply that because they have done it, all organic unions are right. But I am anxious to say that we cannot smugly say, 'We have spiritual unity,' and then sit back as though we had fulfilled all righteousness. 'One spirit' is fine. But having determined that, we still have to go on to confront the questions of 'one body.' "

The Reformed Church of America is planning union with the Presbyterian Church in the U. S. (Southern). The two denominations will hold their annual national meetings simultaneously in the same city this summer to facilitate that planning.

CHURCH RECORD

Words and deeds

The congregation in Nichinan, Japan, held a memorial service in April for the father of a missionary. In speaking of the parents of Mrs. Peter Voran, Masaaki Matsushita, the pastor, said, "In the hour of need and trial when children would be most welcome at home, the parents made no demands in order that the gospel would continue to be proclaimed. Even after the death, the mother did not call her children home to be with her. This is an act of real selflessness."

Congregations in Taichung and Taipei, Taiwan, celebrated the tenth and twelfth anniversaries of their foundings in that country with special services during March and April. Glen Graber, an early missionary, and Paul Boschman, missionary to Japan, and Peter Kehler, spoke.

Union Biblical Seminary, Yeotmal, India, has a full enrollment of ninety students for the coming term and will have to turn students away because all available living space will be in use. Acting principal of the interdenominational school is Kenneth Bauman, General Conference missionary.

Share Canada, a centennial youth program, sponsored a thirty-five-mile hike in Winnipeg in May to raise funds for world poverty. Walkers received contributions of fifty cents or more from sponsors for each mile walked. Over 6500 took part; 1760 finished. Said one young girl, "We want to show the adults that we can accomplish something worthwhile, that we're not all a bunch of hoodlums and troublemakers."

Vietnam Christian Service provided nearly two tons of food, clothing, and health supplies during April to refugees coming to the town of Cam Lo after being evacuated from the Demilitarized Zone between North and South Vietnam. Some 20,000 persons were forced out of the zone by military action.

Hans Wiens, a teacher from Asuncion, directed a teachers' course for Indian teachers at Yalve Sanga in the Chaco during the Paraguayan summer, Dec. 27 to Jan. 19. This was the third year for the course.

Visual aids

P Is for Poverty is a 35-mm-sound filmstrip of ninety-eight frames with a running time of fourteen minutes. It deals with the issues facing all church members as they become involved in the church's war on poverty and describes what it means to be poor in the richest nation in the world. It raises questions on the role of church and government in connection with the elimination of poverty in America. The filmstrip may be ordered from Audio-visual Library, Box 347, Newton, Kan. 67114.

Deaths

Susanna Bergen (Mrs. Alfert), Springstein (Man.) Church, was born Jan. 28, 1911, in the Ukraine, and died May 3.

Mrs. Tina Cornelson, Whitewater Church, Boissevain, Man., was born June 1, 1912, in Russia, and died Apr. 22.

Mrs. Hattie Hilty, First Church, Bluffton, Ohio, was born Oct. 7, 1882, and died May 20.

Hilda Klaassen, Grace Hill Church, Whitewater, Kan., was born Jan. 31, 1905, and died May 22.

Jess Miller, First Church, Sugarcreek, Ohio, was born Nov. 27, 1880, in Homes County, Ohio, and died May 14. He was a charter member of the church.

Henry H. Neufeld, Sardis, B.C., was born in Russia on July 3, 1912 and died May 10. He was ordained to the ministry in 1942 at Rosemary, Alta., and in 1952 came to Vancouver to begin the Vancouver Mennonite Mission which he served as pastor until 1956. Other pastorates included West Abbotsford, East Chilliwack, and, at the time of his death, Greendale, all in British Columbia. He was the first principal of the Bethel Bible Institute which he served from 1948-52, and later as an instructor in 1962-63.

Robert Otto, Carlock (Ill.) Church, was born Aug. 11, 1880, and died May 14.

Emil Walter Reidel, Topeka (Ind.) Church, was born Jan. 24, 1899, in Germany, and died Apr. 20.

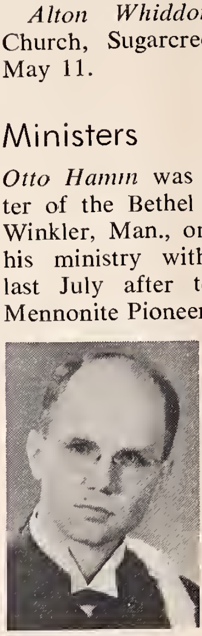
John A. Schrag, 73, Alberta Community Church, Portland, Oregon Church, died Apr. 2.

Jerald Schmidt, Hoffnungsau Church, Inman, Kan., was born Aug. 21, 1945, and died May 20.

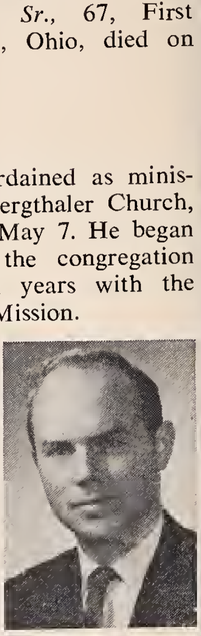
Alton Whiddon, Sr., 67, First Church, Sugarcreek, Ohio, died on May 11.

Ministers

Otto Hamm was ordained as minister of the Bethel Bergthaler Church, Winkler, Man., on May 7. He began his ministry with the congregation last July after ten years with the Mennonite Pioneer Mission.



Hamm



Schmidt

Melvin Schmidt has accepted the call to become pastor of the First Church, Halstead, Kan., beginning in August. A member of the Alexanderwohl Church, Goessel, Kan., he graduated from Bethel College in 1959 and is completing his BD requirements at Yale Divinity School. He served the Halstead church as summer assistant in 1957. While at Yale, he served both Congregational and Methodist churches as pastor.

Donald Nester, presently pastor of the Flanagan (Ill.) Church, was ordained to the ministry at Flanagan, Ill., on May 21.

Gerhard I. Peters, Sardis, B.C., has accepted a call to serve as pastor of Springstein (Man.) Church. He began his service June 1.

Workers

Dr. John and Ruth Bauman, Cleveland, Ohio, returned to Christian Medical College, Vellore, India, this

Penner (Workers)

week under an assignment from the General Conference Board of Missions and the Council of Mennonite Mission Board Secretaries to represent Mennonite participation in the interdenominational hospital and medical school. During a previous term at the hospital, John worked with Dr. Paul Brand to design shoes for persons whose feet were deformed by leprosy. The General Conference has been affiliated with the Vellore institution for a number of years and many of its medical workers at the Champa hospital have been trained in its school. The Christian Medical College with a capacity of 936 beds was founded in 1900 by Ida S. Scudder and has pioneered in training women as physicians. It was the first in India to begin residency training in chest, brain, and heart surgery, and the first in the world to develop reconstructive surgery for leprosy patients. John is a member of the First Church, Bluffton, Ohio; and Ruth is a member of First Church, Berne, Ind.

Delton Franz, pastor of the Woodlawn Church, Chicago, has been elected to the board of directors of the Freedom Development Corporation, which will administer a four-million-dollar housing rehabilitation project in Chicago.

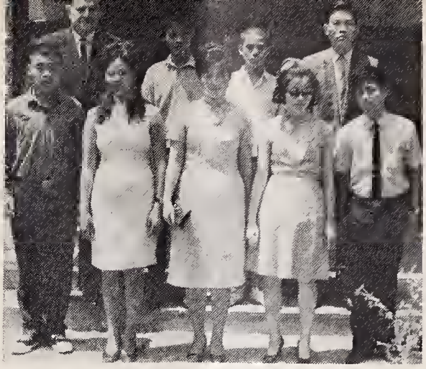
Orville K. Penner, Greeley, Colo., has been named assistant professor of education at Bethel College. In March he completed requirements for a Doctor of Education degree from Colorado State College, Greeley, and is now teaching in the public-school system at Greeley.

Edgar Epp, Prince Albert, Sask., has resigned as superintendent of the correctional institution in Prince Albert to become warden of the Haney (B.C.) Correctional Institution, which provides vocational training.

Baptisms

Bethany Church, Kingman, Kan., on May 14: Debbie Kaufman, Dale Voran, Greg Krehbiel, Jim Graber.

Bethel Church, Hydro, Okla., on May 14: Roger Entz.



Baptismal group of seven at the Hsi-Tun Church, Taichung, Taiwan, on Apr. 9, with Glen Graber (left rear), former missionary-leader of the congregation, and Ong Sek-sin (right rear), present evangelist-leader.

First Church, Saskatoon, Sask., on May 14: Peter Bartsch, Dennis Bueckert, Carolyn Giesbrecht, Lillian Hirschfeld, Robert Krahn, Judith Loewen, Margaret Peters.

Springstein (Man.) Church, on May 14: Linda Bergen, Emmy Schmidt, Ruth Loewen.

Trinity Church, Hillsboro, Kan., on May 21: Mary Bartel, Delores Ewert, Carol Funk, Melvin Funk, Mark Funk, Robert Pankratz, Joretta Penner, Vicki Unruh, Charles Unruh.

Clearbrook (B.C.) Church, on May 14: Elaine Penner.

Flatland Church, Quakertown, Pa., on May 14: Patricia Frei, Timothy Frei, Thomas Fosbenner.

Calendar

June 15-18 — Henderson, Neb., Northern District Conference.

July 23-30 — Amsterdam, Mennonite World Conference.

Aug. 12-13 — Milford, Neb., Fort Collins CPS Reunion. (Write to Fred Penner, Rt. 1, Beatrice, Neb.)

Aug. 10-16, 1968, Henderson, Neb., General Conference.

Canadian

June 14—Rosthern, Sask., Eigenheim Church, Historic marker dedication.

June 18—Rosthern, Sask., Eigenheim Church, Ordination of John Zacharias.

Central

June 1—Normal, Ill., First Church, special service Tshilembu Nicodeme, speaker.

June 11—Flanagan (Ill.) Church building dedication.

June 18-25—Fortuna, Mo., Bethel Church, centennial celebration, C. H. Dirks, speaker.

LETTERS

Immediate action on war

The following letter was sent to the peace and social concerns committees of both the General Conference and the Old Mennonite Church. See Editorial on back page.

DEAR BRETHREN: Our congregation has become increasingly disturbed by the slow but steady escalation of the war in Vietnam. We believe that the present policy of seeking a military victory over North Vietnam, regardless of its effect upon other nations, makes it probable that the war will be escalated into a major world conflict.

We are disturbed not only by the war itself, but by the means by which the Administration in Washington as represented, for example, by General Westmoreland, is attempting to quell dissent by virtually equating it with treason. We believe that the Administration is losing its critical capacity to view the war for what it is, as it now simply assumes that the war is militarily feasible, politically sound, and morally justified, and those who oppose it are less than patriotic.

We feel that the time has come for the Mennonite churches to declare officially their opposition to the policy of the United States Government in Vietnam, and to call upon our people to refuse to cooperate with the military program. *We, therefore, propose that the Committees on Peace and Social Concern be called into immediate emergency session to prepare a formal request for special emergency meetings of our two General Conferences this summer,* these meetings to be held simultaneously to facilitate joint discussions and action on this matter.

We believe that the moral and political implications of the war in Vietnam are such that our Conferences should consider such unprecedented means of witness as:

1. Calling all other churches to condemn the war.
2. Counseling non-Mennonites to refuse service in the Armed Services.
3. Encouraging their members to refuse to pay taxes by which the war is financed.

4. Demonstrating against the manufacture of napalm and other inhuman weapons.

5. Exploring methods for providing relief in North Vietnam despite present legal restraints.

6. Cooperating with various secular peace organizations such as Martin Luther King's Vietnam Summer.

It may also be necessary to reconsider the appropriateness of our indirect support of the war through our present relief program in South Vietnam.

We believe that the principles which justify our existence as a denomination stand in direct opposition to the present conduct of our nation, and we can, therefore, no longer remain silent without denying our faith. We must, therefore, pray for courage to oppose this war actively, even though such opposition may place in jeopardy our traditional friendly and cooperative relationships with our nation.

With your permission we would be willing to publish this letter in the *Gospel Herald* and *The Mennonite* as a way of calling the churches' attention to the need for immediate action. *The Mennonite Congregation of Boston, J. Lawrence Burkholder, minister; Gordon Kaufman, minister.*

How Japanese women feel

DEAR SIRS: I would like to express how Japanese women feel and think about the war in Vietnam. We Japanese, whose land was once a battlefield, whose houses and properties were bombed and burned, and whose loving ones were killed in a fight, can, I am sure, understand the griefs and sufferings of these people in Vietnam (both South and North).

Not only the Bible, but also our experience tells us that war is sin itself. Even if a one has a good intention, the suffering is the same. There is no clean war, nor a righteous war.

We pray with you for the peace in Vietnam. *Kazuko Ohno, 1-17 Kurohawa-cho, Yoichi, Hokkaido, Japan.*

Help ends in trouble

The following is a comment on the editorial "No Help From Second-Story Windows," Apr. 25.

FRIENDS: I could put my finger on a number of situations here. People know they are better off staying away from church in this community. When they ask for help it ends up in more trouble. I would never think of talking over cases here in Bluffton. You would laugh at the word quality. So does God. I can live no one's life but my own. Snobbery is snobbery. God doesn't expect one to humble himself too much. Two out of ten bear witness in this community. Adds up to the students. Even students would never think of trusting some people. They have a right to think it, too. I will not let myself be used. *Mrs. G. M. Finton, Bluffton, Ohio.*

Poor going to Amsterdam

TO THE EDITOR: Sometime ago our editor stated, "The rich Mennonites are traveling to Amsterdam" [Editorial, April 18]. I would like to point out that it is the poor that are going.

We have attended other world conferences of Mennonites. Something happens to us when we attend, something for which we are willing to pay the earnings of months. To mingle with a multitude of believers, to sing together, to pray, to listen to interpretations of God's message, to visit together—such experiences leave us richer than we went. And when there comes to us a special experience like in Karlsruhe:

"Two sisters from the Russian sector of Berlin waited for us across the street. When we met they took our hands and, with tears in their eyes, poured out their gratitude to all American Mennonite women for helping them through difficult times. And we, in turn, thanked them for their suffering for without it where would we be? Is it not true that through the suffering of our brethren we became united in our efforts and reaped the blessing of learning to share sacrificially? Through them we, here, became rich."

We shall never forget this face-to-face encounter with two who had truly been through the refining fires of suffering. For such heart-searching experiences we are again ready to "break the alabaster box."

To sit at the feet of Jesus with brethren from many parts of the world is our desire. Because we have tasted this goodness before, we long for a like experience. Poor we are and needy of heart. Is this true also of our conference as a whole? Are we in need of a fresh baptism of the Spirit to clarify to each of us our place in this world of today?

If we take a good look inside and see how poor we are, I think we will say, "No, not the rich. . . . The beggars are making ready to go to Amsterdam." One of the beggars. *Joanna S. Andres, Newton, Kan.*

Opening people's eyes

DEAR EDITOR: I hope everyone read the article about Dr. McIntire [McIntire errs in picket," May 2, p. 295.] I also hope he opens people's eyes.

Here is a letter to the editor that was published in a Lancaster, Pa., newspaper answering a former letter defaming McIntire.

It is also quite obvious the MCC office was not interested in why he was picketing. McIntire did not go on private property to picket. So, to find out what he had to say you would have to go to him.

Along with Pastor Donald McKnight's letter are some references from the Congressional Record that make for very interesting reading.

The testimony of Peter Deriabian, First Session of the Eighty-sixth Congress, May 1959. U.S. Senate Subcommittee to investigate the administration of Internal Security Act and other internal security laws of the Committee of the Judiciary.

Speeches of Honorable Donald E. Jackson of California and the Honorable Frances Walters of Pennsylvania. Mar. 3, 1960.

The Revised Edition of the Bible was written by ninety-five men; of the ninety-five men, thirty had or still have affiliation with subversive organizations. *Mrs. Nancy L. McCall, 137 W. Main St., Strasburg, Pa.*

His Kind of People After All

La Vernae J. Dick

WHAT IS YOUR name again?" Jacob Klassen (not his real name) asked.

"Harry Howard," came the reply.

"That isn't a Mennonite name, is it?" questioned Klassen.

"No, I guess it isn't," Reverend Howard smiled.

Making a slow appraisal of Harry, Klassen inquired, "Why did you become a Mennonite?"

The first Mennonite Harry remembers seeing was Marilyn Hostetler, a girl who sat in front of him in his high school freshman English class. She wore no makeup and her brown hair was braided. He soon learned why she was different from her classmates—she was a Mennonite. But Harry was smitten with puppy love and wanted to know her better.

One day Harry asked his mother, a staunch Baptist, about Mennonites. She had lived near a settlement of Amish Mennonites. She told her son that Mennonites were honest and simple people, but that they were not his kind of people. They had strange ways. His mother died soon after this conversation.

Later, a friend asked Harry to attend Sunday school at the local Evangelical United Brethren Church. During an evangelistic campaign his teacher invited him to attend the evening meetings.

Harry has this to say about his conversation: "One evening after services, I knelt beside the heating stove at home, overwhelmed with a desperate need for forgiveness. There I gave myself in repentance to God and accepted Jesus as my Savior." He became a member of the church during his sophomore year in high school.

He still admired Marilyn and claimed her as his girl. When he asked his minister about the Mennonites, he said they were bound by tradition and not fundamental in their doctrine. Harry began to feel that perhaps Marilyn was not a Christian. He observed some of the Mennonite boys he knew. He watched their general behavior and locker-room conversation. Often they were rowdy. Their freedom with foul language fortified the unfavorable impression. And so he decided that Mennonites were not his kind of people, and he broke up with Marilyn.

Near the end of his senior year in Camby Union High School, various ministers were asked to talk to the high school Bible club. Paul Roth from the Calvary Mennonite Church at Barlow gave a biblical message when he spoke—a message which did not agree with what Harry had heard about Mennonites. He was puzzled. So he went to Roth with his problem. Roth showed him that Mennonites had a Christ-centered church.

After graduation, Harry courted Marilyn seriously. She entered Emmanuel School of Nursing and he enrolled in Cascade College, both in Portland, Oregon. Their courtship, mostly weekend dates, revolved around church and youth fellowship rallies.

Harry chose a major in psychology because "I wanted to know more about people and why we behave as we do," he said. In college, he felt the call to the ministry and was trained under the auspices of the Evangelical United Brethren church. During college, he served as an assistant pastor in an E.U.B. church.

In March of 1952, he and Marilyn were married. After graduation from Cascade College in 1956, he studied for another year at Western Evangelical Seminary in Portland. Eventually, he was sent as a home missions pastor to a church near Portland. After three years, when the church decided to sever relations with the E.U.B. conference and become a community church, he chose to remain and serve another three years.

Meanwhile, the Howard family was growing. They had five children. It became increasingly difficult to manage financially, even though Harry was working as well as preaching. Under many pressures, he decided to resign the pastorate and finish training to teach.

During his entire college and ministerial work he corresponded with Paul Roth. He asked many questions about Mennonites. Roth sent him much information concerning Mennonites and their teachings.

He was impressed by Mennonite history which went back to the reformation. He was impressed by basic Mennonite beliefs, but he still could not accept the Mennonites' pacifist views.

About this time, the Calvary Mennonite Church in Barlow, Oregon, called Harry to be their pastor. Convinced that this was the Lord's choice and with an opportunity to stay in the ministry, he accepted in 1960.

His experience with the General Conference Mennonite Church confirmed his feeling that the church is governed not by conference, pastor, or local church council, but by God leading His people.

The alternative service program caused him to rethink his views on pacifism. Now he sees alternative service as a positive ministry for Mennonite young people, affording them a constructive opportunity to serve others. Harry says, "If I were drafted today, I believe that I would serve only in a 1-W capacity."

He was happy to find that the General Conference mission program tried to minister to the whole man, trying to meet physical as well as spiritual needs. He was impressed by the excellent stewardship exhibited, expressed in part by low administration costs. As various missionaries visited the Calvary Church and worked in summer camping programs with him, he found they were living for Christ.

When Harry came to the Calvary Church, the Sunday school department was using interdenominational materials. Gradually, they have since been changing to the material from the Faith and Life Press. Harry feels that these lessons have a biblical depth not found in some materials. The questions posed challenge faith and cause people to think through what they believe and why they believe it. He feels that a high academic standard is upheld in the literature of the General Conference.

He has noted in literature, as well as in fellowship, a tendency to cling to traditional phrases and concepts of Mennonite Christianity. This is often meaningless, sometimes even distasteful, to people outside of the Mennonite circle. He feels this may be one reason the church loses its younger members and fails to evangelize.

The Mennonites are somewhat clannish, he observes, possibly because they are a bit fearful. They have been persecuted for their faith. They are afraid of "being put upon"—a phrase Harry never heard until he became part of the Mennonite church. Mennonites are afraid that very friendly people may take undue advantage of them, especially in money matters. Mennonites wonder what other people really want of them. Some Mennonite fellowships, however, have a ready acceptance of other people.

He sees the Mennonite church in a period of transition, sometimes leaving traditional Mennonite positions for

Bathrobe Drama on a Wide Screen

Dave Pomeroy

Hollywood, it seems, hasn't got the message; in two senses. First, despite its continuing love affair with biblical blockbusters, Hollywood has yet to demonstrate that it has understood and wants to communicate the message within the bare text of the Bible. Second, it has not heard the message that cinematic pap is meaningless for artistic confrontation of that message by our time. The erroneously-named production of *The Bible* is one more chapter—no, footnote—in this process of noncommunication.

The Bible is a pretentious title to begin with, even though it is qualified in small print by ". . . in the beginning." Actually, this three-hour film includes the creation, the stories of Adam and Eve, Cain and Abel, Noah, the tower of Babel, Sodom and Gomorrah, and Abraham and Isaac. Boiled down to essences, this is bathrobe drama on the wide screen with a slick polish. It is reminiscent of dozens of denominational films, intended for pre-junior-high audiences, with nothing new to add except more budget and professional actors. The argument that as a commercial film it will be seen by many nonchurch members is irrelevant; I can think of nothing better calculated to keep them in that category.

There is a hint of hope in the opening sequences as an abstract and symbolic representation of the first days of creation gives an impression of the poetic nature of the Genesis account. Soon, however, we see the familiar waterfalls and volcanic action, reminding us of so many filmed "creations." The sonorous voice of the narrator, which continues throughout the film and which constantly detracts from what dramatic quality is in the stories, intones the familiar words. This narrator is John Huston, who also plays Noah.

Adam and Eve (Michael Parks and Ulla Bergryd) walk through their roles with few genuine signs of emotion. There will undoubtedly be those reviewers who will remark on how "tastefully" the Garden scenes have been shot—Adam's judiciously placed knee, Eve's long hair adequately covering her breasts. How marvelous it would have been to see man and woman as God created them, and what a comment on our ideas of reality that to have shot the scenes of innocence from a Godly perspective would probably have cost the film a Production Code Seal of Approval. The glory of man's state of innocence is destroyed by that first well-placed knee, which proclaims from the start man's guilt.

Huston's Noah is a bumbling yet God-fearing comic-relief character, who manages to be quite unfunny. The ark sequence is much too long, and it is put into perspective by an overheard audience comment: "The message here is, 'Be Kind to Animals.'" Part of what is wrong with the film as a whole is illustrated by a scene toward the end of this segment: there is a very nice vignette when Noah and his family open the window of the ark on the first day of sun, with their faces telling the story. But this moment of pictorial truth is a broader approach to meet the needs of the whole world. He sees a danger, however, of overthrowing some basic beliefs, such as the authority of the Bible, in order to appeal to people. The church needs to meet people on their level, but it must retain the fundamentals of its faith.

He has the general impression that Mennonites as a whole are living their faith. They live more simply than other people. The church is fulfilling the Scripture, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Mt. 5:16).

He served the Calvary Church for a year after the call in 1960. Then upon favorable vote from one membership and the Pacific District Conference, he was ordained. The church has since extended to him two three-year terms, and is seeing steady growth.

Recently a man asked, "Well, Reverend Howard, have you decided to be a Mennonite always?"

"I think," Harry replied, "I would say that I am a Christian first and then a Mennonite. I believe that I could serve in any church where I am able to preach the gospel as I see it. But I am thankful that God and the Mennonite people have led me into this relationship with the Mennonite church. I am convinced that there is a genuine harmony between the gospel and the General Conference Mennonites."

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ruined when it is followed with a silly dance by the family around a Pied Piper Noah. Why can't directors of spectaculars let well enough alone?

The Abraham-Sarah-Lot-Isaac sequence is the strongest in the film, largely because of an excellent acting job by George C. Scott as Abraham. Here, the strength, courage, and obedience of the patriarch come through. Scott, by himself, is not enough to save this familiar material from eventually becoming boring, however. The biblical account itself is much more crisp and compact — its meaning is conveyed as much by what it suggests as by what it proclaims. Ava Gardner as Sarah, Peter O'Toole as The Three Angels, Gabriele Ferzetti as Lot, and Zot Sallis as Hagar add nothing; their roles could have been done just as well by lesser-known actors.

A special word of condolence must be reserved for scriptwriter Christopher Fry. Since T. S. Eliot's death, Fry is probably our greatest living religious playwright; yet when he has turned his talents toward the screen the results have been consistently disastrous. Perhaps the exigencies of a wide-screen and stereophonic production combine to adulterate an initially artistic script, but even so, in this film, Fry has not lived up to his reputation.

It is, some will contend rightly, all too easy to tear down in a critical review rather than build constructively. Yet, we have looked in vain for some indication that Hollywood has understood what it is about when it tackles religious and biblical subjects, so that one more false indicator is indeed occasion for weeping and (fearfully) resignation. One possible note of hope is that public reaction to Pasolini's *Matthew*, which, while it is not an excellent film, is unquestionably superior to what is being regurgitated from Hollywood — will say something to men like Producer de Laurentiis and others who control the purse strings.

The Bible. 20th Century Fox. Produced by Dino de Laurentiis, directed by John Huston. 174 minutes. Color.

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*Supplemental reading for the Sunday school lesson of June 6, "Salvation for All Men."

COVER

Children can discover God's world both out-of-doors and indoors, but there comes the time when anyone can be "all-discovered-out."

CONTRIBUTORS

Muriel Lichtenwalter is editor of elementary publications for the American Baptist Board of Education and Publication, Valley Forge, Pa. 19481. Her article is one of a series planned by the Commission on Children's Education of the National Council of Churches of Christ and is being used by several co-operating denominations.

Walter Klaassen, Conrad Grebel College, Waterloo, Ont., continues his series on faith with this seventh article. The series will be concluded next week.

Mrs. Roland S. Sedziol, 2498 Lourdes Lane, Cincinnati, Ohio 45238.

La Vernae J. Dick (Mrs. John A.) lives at 819 Stump St., Dallas, Ore. 97383.

Dave Pomeroy is minister of the People's Church of Long Beach, 111 Delaware Ave., Long Beach, N.Y. 11561.

CREDITS

Cover, Sheldon A. Brody, 329 E. 10 St., New York; 370, Luoma Photos, Weirton, W. Va.

CHANGING YOUR ADDRESS? During the coming weeks, students and many others will be changing their address. Please let us know promptly so that you won't miss our special summer features including three short stories on Mennonite life in Russia and Paraguay by Rudy H. Wiebe. And we'll have special reports on the Mennonite World Conference. Just send your new address along with a a copy of your old address (as printed on the next page) to our address below.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

Our first letter this week (page 379) calls for an emergency session of the General Conference this summer. The writers of the letter propose that the Mennonite churches take strong action to oppose United States policy in Vietnam. "Unprecedented means of witness" are suggested including "calling all other churches to condemn the war" and "encouraging their members to refuse to pay taxes by which the war is financed." The proposal is put not only to the General Conference Mennonite Church but to the Old Mennonite church as well.

Emergency sessions of the General Conference are rare. The last one was held over ninety years ago. A joint conference with another Mennonite group, of course, has never been held and is itself the kind of venture requiring years of psychological preparation. But the war in Vietnam is also unprecedented. When the President of the United States himself openly speculates that this may be the beginning of World War III, then the church can scarcely be blamed for expressing alarm. And it may be time for us to say that we cannot follow our business-as-usual routines. It may be time for us to interrupt everything that we are doing both to pray and fast in our closets and to go into the marketplace in sackcloth and ashes.

But before you start packing for a special session of conference, we should report that the likelihood of such a meeting is slim. The proposal has been considered informally by our responsible officers and they will discuss it further during the next few days. But practical problems stand in the way. What will it cost? What good will it do? In view of the varied viewpoints among Mennonites, could we really hope to come to any agreements? And have we really given prayer an honest try?

We do not insist that an emergency conference session is the only way in which the church can express its concern—yes, its alarm—though it may be the only way it can arrive at an official statement this year. But we do believe that the time has come—if it is not already passing—for radical action. If we have ever lived under the threat of the possible end of the world, we do so today.

Yes, even in the face of ultimate doom, we have our faith in God as revealed through our Lord Jesus Christ. We believe that He is working in history and through history. He can and will, we believe, lead us through any holocaust to better things.

We do depend on God. Without this trust in God, we would have given up to despair a long time ago.

But isn't God also depending on us? He needs us to work His will in this critical hour. Perhaps we can't say specifically what we as individuals need to do. And the things that God may want us to do about Vietnam will not be easy and they will not be part of our daily routine. If ever we needed the church's counsel, we need it now. Next year may be too late.

Obviously, there is much that can be done in each local community. Perhaps the Mennonite congregations in each community should call all other Christian churches together to discuss the Christian witness and action for Vietnam and for our national life. We have many concerns to share with other groups. And they may be able to help us more than we might expect.

Our time, however, is running out.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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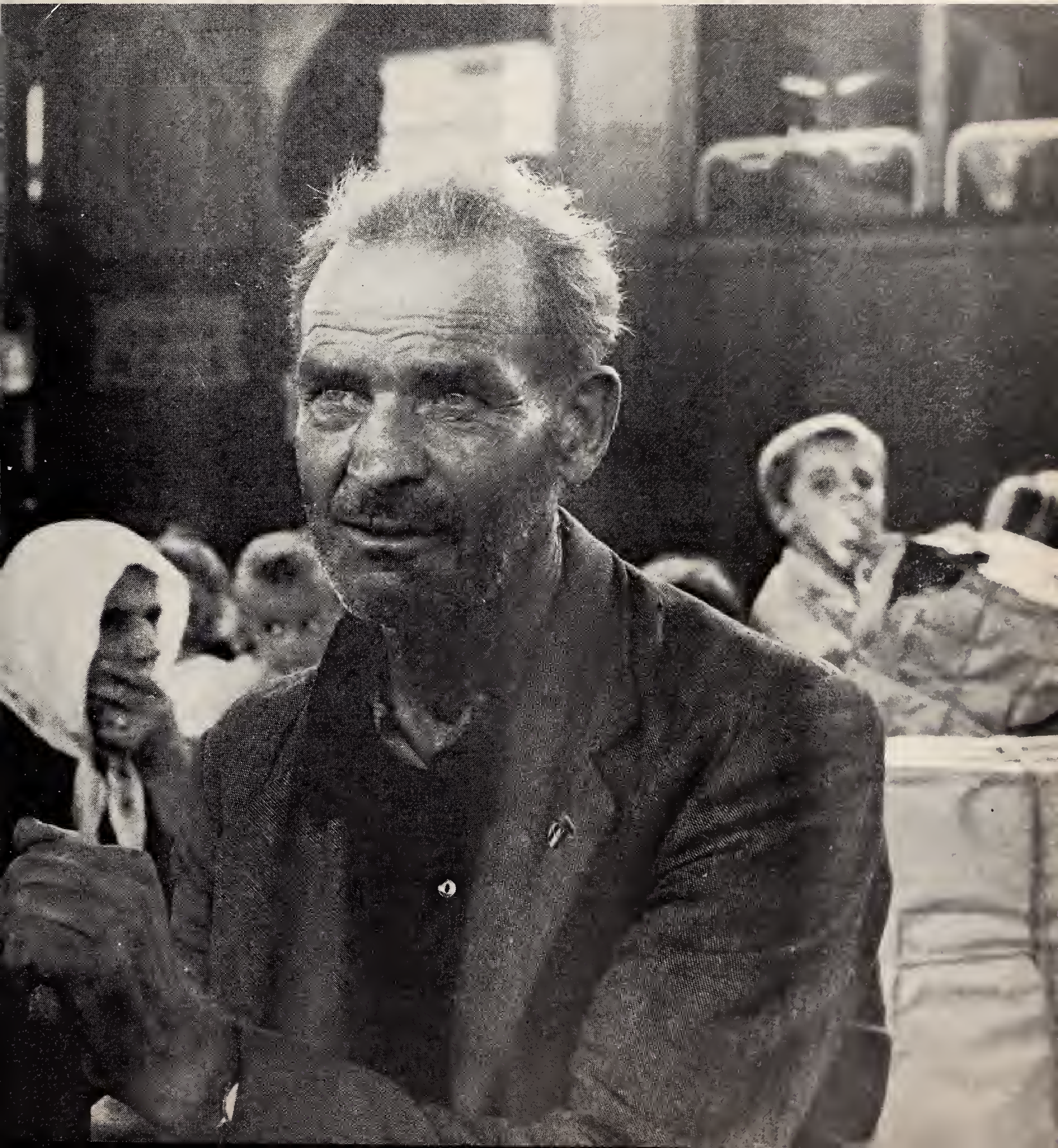

THE PILGRIM CHURCH

Acts 11:21—"The hand of the Lord was with them, and a great number that believed turned to the Lord."

Walter Klaassen

We come back again to the place from which we started out, the Book of Hebrews. From Hebrews 11:13-16, I want to isolate the one line "[they] acknowledged that they were strangers and exiles on the earth"; or as the New English Bible has it, ". . . they confessed themselves no more than strangers or passing travellers on earth."

My aim is to isolate one other form of religious unbelief that, in a sense, sums up the others.

This passage from the Book of Hebrews speaks about Abraham and his predecessors in the Old Testament. It is clear, however, that the writer of Hebrews means to describe not only the Hebrew community, but also the New Testament community, the church of Christ. Few images of the church in the New Testament characterize so well the nature of the church in the world as this one.

The Christian community on earth is pictured as living like Abraham in tents, in the land that God had promised to his descendants. One day the land would belong to his descendants; in the meantime, he lived in it himself as a wanderer in a foreign land.

The Christian community is like that. It is composed of tent dwellers. It is a community on the move, always ready to pull up stakes, to move to a new location, always remembering that "here we have no abiding city, but we look for a city whose builder and maker is God."

The notion of the church being a stranger and an exile is borrowed from the experience of Israel, a people away from home. It was true in the first century, it is true today. In many places in the world, the church is again learning what it means to be pilgrims and exiles.

We can hardly understand how Christians can be Christians in a communist country, but that is because we know little of what it means to be pilgrims and strangers. In the Soviet Union, East Germany, Czechoslovakia, China, the church has experienced a complete loss of privilege. It gets no support, no encouragement from the society in which it lives. It knows that it is not at home.

In North America, that time has not yet come. We, especially Protestants, have assumed that we are here to manipulate the world for Christ; to control as many of the structures of society as possible in order to strengthen the position of the church and its influence. We have, as John Mellin, minister of First Presbyterian Church, New York City, wrote in an article, dwelt in the land of promise in America as though we owned it (*Religion in Life,* Spring, 1964).

We have assumed that our culture was a Protestant-Christian culture. We have thought it entirely natural to accept privileges from society on every hand and Mennonites are no exception here. We accept, as a matter of fact, tax subsidies from our governments in that we don't pay taxes on church property. What would be the effect of a rescinding of this privilege? A little imagination will indicate that this would be devastating, for many congregations would have to surrender their church buildings and properties because they would not be able to pay the taxes. And how about reduced fares for religious workers on public conveyances, and the subsidy paid Mennonites in that their young men can go into alternative service and earn good salaries while the draftees get less than $100 a month?

The school-prayer issue is another example. Many Canadians recently expressed support for an antique law which makes it impossible for an atheist to become a Canadian citizen.

Another recent example is that of a lady, once a Christian missionary, who had become an atheist. She was abused and calumniated by Christian people from all over the country. The assumption was that in a "Christian" country a person had no right to become an atheist. Christians have tended to make their home here and to forget that they are pilgrims and strangers.

Lou Silberman, professor of Jewish literature at Vanderbilt University, and himself a Jew, recently revealed a very clear understanding of the nature of the Christian church. He was asked to comment on the idea of the "post-Christian era." Can one correctly use such a term? He replied that to use it assumes that the church had at one time settled down in the world, and that to use such a term in fact reveals a complete misunderstanding of the nature of the church. Its natural state is exile.

The trouble is that the church came to feel at home in the world; it became domesticated, it settled down. It forgot that it was in exile. It began to accept the privileges extended to it by the world and thought that by this it was being liberated. Augustine wrote long ago that the church lives by faith, but the church forgot that it was on a faith pilgrimage and lived instead by its specious privilege. The church had grown accustomed to being treated with kid gloves, and whenever its privileged position is anywhere questioned or attacked, there is an outcry that persecution has set in, that sinister forces are set on expelling God from national life.

Almost everything about the church in North America today indicates that it is at home and not in exile. How then are we to regard the church? What is the meaning of being strangers and pilgrims, passing travelers upon earth?

People who are on the road, or who dwell temporarily, cannot afford much baggage. They travel lightly. What they do bring along is easily carried or it aids in traveling. For the church, it means a flexibility, a resilience in its interaction with the world. Wherever the church has been inflexible when it became a minority, wherever it continued to insist on privilege, it has disappeared. Where it was resilient, where it recognized its pilgrim status, even under the most difficult conditions, it has survived. This is about as true of our own tradition as of any. Our fathers knew what it meant to be pilgrims and strangers on earth. They claimed no privileges, and assumed no right of influence, and, in spite of fire and sword, they survived. God's people, as pilgrims and strangers, live lightly, out of their suitcases, adjusting readily to all circumstances.

To the Hebrews in exile in Babylon, it was said that their function was to be a light to the nations, so that God's plan of salvation could reach to the end of the earth. In fact, the exile was the very means by which this would be accomplished.

We can, with a good conscience simply apply this also to the Christian community in exile. Our effectiveness as agents of the salvation of God depends in a real sense directly on our resilience as exiles, for the world in which we live does not remain static. It changes rapidly, and if we are truly travelers, traveling lightly, we will have no difficulty adjusting to the ongoing change. If we have settled down and have exchanged the faith existence in tents for the security of living in a house where we can accumulate great stores of stuff that makes moving impossible, we will be left behind and God will look for other pilgrims to keep up with the world.

Conditions around us do not remain static. We are beginning to feel the first movements of the searing wind that passed over the church in Europe and that has left most of its church edifices empty. More and more those people who have no time or interest for the church will resent having to subsidize it. This is a fact of life.

How are we going to prepare for it? Are we going to build more solid, lavish houses with their foundations sunk deep in our culture; or are we going to get the crews ready to dismantle, to pull up the stakes, so that we can get ready to move and meet a new kind of situation face-to-face with our culture?

We could learn a great deal from our fellow-pilgrims in the socialist countries who already have some experience with this. In fact, they are looking on us with some concern, because they are not sure that we will make the grade, that we can get ourselves uprooted again to get on the road.

We have been given the commission to tell men the good news of God's love and that man can be freed from fear and enmity for wholeness of life. But methods of communication change. World events, developments in technology, changes in the world view of our contemporaries force us to a choice. We can continue with nineteenth-century methods of presenting the gospel and find that people simply ignore our efforts or don't even hear or notice us because they are way ahead of us. Or we can take our place beside them, get to know them, and speak to them about what we know on their terms and in ways that will attract their attention.

Language changes; concepts lose their meaning because they are uprooted from their cultural context. Biblical language, however much we may regret to say it, is becoming a dead language in our day. It is folly to assume that men understand it. To talk about the blood of Jesus that removes sin is to use language that is not anchored in any experience of modern man. That Jesus is man's salvation remains, but we will have to adjust our language to our time if we expect to get a hearing. It requires flexibility, it requires being on the march.

Being a pilgrim or an exile is not the same as being a refugee. The one is negative; the other positive. The one is defensive; it is a fearful, faithless crowding into the sacred enclave, a concentration camp with its aimlessness and frustration. It goes nowhere, and finally perishes in misery and hopelessness.

The pilgrim is purposeful; he has a goal, a city, a better country. His is a courageous act of faith, because the better country is invisible; he acts now in love, in concern for fellow-pilgrims although he has no ironclad proof that such faith will in fact be vindicated.

But ahead of the pilgrims, marches One with a crown of thorns on His head and with bleeding feet and hands. We follow His example, to be in the world as He was in the world, and to do what He did.

"He comes to us as One unknown, without a name, as of old, by the lakeside, He came to those men who knew Him not. He speaks to us the same word: 'follow thou me!' and sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal himself in the toils, the conflicts, the sufferings which they will pass through in His fellowship, and as an ineffable mystery, they shall learn in their own experience who He is" (Albert Schweitzer, *The Quest of the Historical Jesus,* last paragraph).

"Therefore let us also lay aside every weight and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith."

NEWS

Chicago towns meet MDS

Mennonite Disaster Service was practically unknown to residents in Oak Lawn and Belvidere communities before tornadoes lashed through their area on Friday afternoon, Apr. 21. But this changed quickly after the storm.

The funnel-shaped cloud touched down on the suburban town of Oak Lawn and left what has been called by some the worst disaster to hit Chicago. It did not let up its fury until 511 homes had been damaged, 127 of these beyond repair, over $20,000,000 worth of property destroyed, and oddities left as a tragic reminder. Thirty-one lives were lost at Oak Lawn.

Belvidere, a small city nearly seventy-five miles away, was also severely hit. The people had little, if any, warning of an approaching storm. For many, it came suddenly and at the wrong time. Some students were still at Belvidere High School when the tornado struck; others faced the storm in school buses. Twelve of the district's thirty-one buses were a total loss. Losses soared to include twenty-three dead, over 450 injured, over 500 houses damaged or destroyed, and over $20,000,000 in damages.

Mennonite Disaster Service, an organization which is divided into five different regions in North America, attempts to arrive on the scene minutes after a disaster. This time was no exception.

State coordinator Chris Graber of Eureka, Ill., was on the scene before the National Guard pulled out of the area.

Tuesday morning, Apr. 25, more than 125 volunteers, including some women, came from various parts of Illinois to register with director Lewis Britsch in Oak Lawn before beginning work. Although the contigent included pastors, masons, gas-station operators, farmers, barbers, their one purpose was to offer free service to grief-stricken people.

Most of the Mennonite volunteers at Oak Lawn cleaned up deposits of debris in the yards or carried broken and twisted tree limbs to the streets where they were hauled away by city trucks. The ladies and a few men helped the Red Cross sort clothing.

On the second day, forty-two workers reported. Some worked in new areas already checked and released by insurance appraisers.

At Belvidere, fifteen workers from within the state showed up on Tuesday, the first day of operation, to do similar work. However, the civil defense unit and other helpers handled much of the work in the city. Claim adjusters were busy with other sections. The Mennonite volunteers in Belvidere, working under the direction of Wilbur Smucker, Tiskilwa, Ill., the assitant state coordinator, then decided to concentrate their efforts in the country, which also felt the impact of the storm.

Wednesday morning their plans were changed. Tuesday evening the local paper listed a telephone number which people could dial if they wanted voluntary help. Few community workers offered their services at the city's maintenance shop that day so MDS was back in action. More than thirty men responded to the various owners who called for help.

Workers conversed with some of the residents. One man offered to send the Mennonites some money when he found out they represented a church organization. He was informed that MDS doesn't work for money. A maintenance foreman from the village of Alsip, close to the disaster area, remarked, "This is the best gang that I have seen working here—period."

As the workers prepared to leave, one foreman walked up to them and remarked, "I think you're a great bunch. I want to thank you on behalf of those who didn't even come outside to thank you."

The Mennonite volunteers faced some problems, however. They remained on the job in spite of rain and cold weather. One farmer called the leaders to say that if it rained the next day, he would surely help. Their biggest trouble in Belvidere, for example, was finding the property owners. The men needed permission from them before beginning major projects.

In 1965, some of these same men rendered emergency service to the six states hit by the well-remembered Palm Sunday tornadoes. Elkhart County, Ind., was the hardest hit. In comparing the two, a volunteer stated, "As far as the destruction, this one is not equal." Others made similar comments. "This is just like every tornado area. The people who are affected are confused. They're confused because yesterday they had a home; today they don't," Britsch commented.

Mennonite Disaster Service was not alone in the disaster area. National Guardsmen, Red Cross, city officials, loan companies, and other relief agencies and individuals rallied together to offer assistance in many different ways. Each has attempted to inject hope in the lives of those who have suffered so much.

CBS films Mennonite life

"What is happening among the Mennonites?" is the focus of a thirty-minute documentary program filmed by CBS television during April. According to producer Ted Holmes, the program attempts to document the "new life" in the church, rather than the quaint folkways which often have been the thrust of mass media studies of the Amish and Mennonites.

The program will be aired sometime during the summer or early autumn on the Sunday morning series, *Lamp Unto My Feet.* Network release date and time will be announced at a later date.

Most of the filming took place in Elkhart County, Indiana, because of its many Mennonite institutions and

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concentration of practically all parts of the Mennonite family except Hutterites. Participants in the filming from more than a dozen states and provinces included Mennonites, General Conference Mennonites, Mennonite Brethren, and Amish.

CBS's director of religious broadcasts, Pamela Ilott, became interested in Mennonites when Lewis Strite, president of Mennonite Broadcasts, Inc., called to discuss pubic-service programming. Conversation turned to areas of Mennonite involvement in outreach and service today.

In light of Miss Ilott's interest in more information about the church and its involvement, Lewis Strite took the request back to Mennonite Broadcasts, who then asked J. Daniel Hess of the Goshen College faculty to compile materials for CBS.

During the summer of 1966, Hess visited a number of Mennonite communities, talked with scores of people, read books of Mennonite authors and the releases from Mennonite institutions, then compiled a sixty-page manuscript entitled "The Faith and Life of the Mennonite Church—1966."

According to Miss Ilott, the manuscript and her own program ideas caught the interest of Ted Holmes, a thirty-five-year-old New Yorker who produces about twenty-five programs yearly for CBS.

During Christmas and Easter vacations, Holmes pursued some of these ideas and decided to use one geographic area, specifically Elkhart County, to tell the worldwide story. He also picked a number of people, programs, institutions, and doctrines he wished to explore. He insisted that he did not wish to exploit the cultural quaintness of the church.

From Easter until the crew's arrival Apr. 17 on a United Air Lines Caravel (with twenty-eight pieces of equipment), Daniel Hess was arranging schedules to film those items chosen by Holmes earlier. And during the week-long filming operations, Hess served as his guide and to some extent, interpreter.

The CBS crew spent considerable time filming interviews: J. C. Wenger, William Klassen, John H. Yoder, Weldon Troyer, and others. Holmes talked with volunteer workers, students, administrators, pastors, farmers, businessmen, doctors, and blue-collar workers. Although he wished to promote no particular institutions, he shot footage of the Mennonite Board of Missions, High Park Medical Associates, Mennonite Mutual Aid, Menno Travel Service, Oaklawn Center, Associated Mennonite Biblical Seminaries, Goshen College, and others.

In what must have been the highlight of the week, the crew of five visited Yellow Creek Mennonite Church, which two weeks earlier approved, by ballot vote, the request to film this congregation at work and worship. During the afternoon Cameraman Jim Wilson filmed a women's group quilting, knotting comforters, wrapping bandages, and packing Christmas bundles. Later the entire congregation gathered for a potluck supper in honor of the crew. One large cake was decorated with a "Welcome CBS" frosting.

After the meal, the crew filmed a worship service, including congregational singing, Bible reading, and sermon—all typical of the Sunday morning service. The congregation cooperated excellently. Said the audio technician, "I would not have missed this day for anything."

The Oscar Weaver farm, one mile from the Yellow Creek church, was the scene of extensive filming later in the week.

At the end of the week the crew expressed thanks for the friendship and hospitality extended to them. As they drove off, Producer Holmes lowered his window and called back, "Peace."

CBS reserves the right to select the material which fits the program it will develop from the film taken during this week of contacts in our communities.

Mennonite people would probably prefer to state what the program should say. For instance, they might rather see a study of the meaningfulness of family life, the witness of peace, the power of "the cup of cold water."

But this will not be a Mennonite program. CBS is the producing agency. CBS preferred not to establish a theme. "We will turn the cameras on the Mennonites, and the patterns of their faith and life will emerge," seemed to be their method.

Ills of new sex attitudes
Moral problems in medicine

New freedom in moral conduct has greatly increased the number of young people in mental hospitals, a psychiatrist reported recently at Rochester, Minn.

Liberalized college dormitory rules and more lenient attitudes toward sex have imposed stresses on some college women, severe enough to cause emotional breakdown, according to Dr. Francis J. Braceland, Hartford, Conn., who cites reports from university and college psychiatrists.

Braceland, editor of the American Journal of Psychiatry and former president of the American Psychiatric Association, spoke at a three-day National Methodist Convocation on Medicine and Theology.

He said the area of change and stress facing young people is one of the "most fertile fields" for collaboration between theology and medicine, especially between college psychiatrists and chaplains.

"It is now obvious that the effective practice of medicine cannot ignore man's emotional or spiritual problems," said Braceland, who is senior consultant of the Institute of Living in Hartford, and clinical professor in psychiatry at Yale University.

"They are inextricably woven into his very being. They influence his actions, his life and the symptoms he presents to the doctor. The cry for help, the quest for security, the reach for the alleviation of guilt—all have physical and emotional accompaniments. They all must be dealt with by knowledgeable people."

Braceland predicted that moral problems "will be raised at every step of the way" as medicine advances.

Brazilian churches unite

Bruno Epp, General Conference missionary to Brazil, sends the following report.

Mennonites coming to Brazil located first of all in the state of Santa Catarina. When economic conditions became unbearable, some of them located in Rio Grande do Sul in southern Brazil near the city of Bage. Others moved to Curitiba, the capital city of Parana, and still others preferred to continue the agricultural tradition and began a new settlement sixty-five kilometers west of Curitiba called New Witmarsum.

When this colony was founded in 1951, two churches were represented by the one hundred families. During the course of time a Mennonite Brethren church was begun, in addition to the two General Conference churches: the Mennonite Church and the Free Evangelical Mennonite Church. The latter two, being members of the same conference, had previously communicated freely with one another in Old Witmarsum in Santa Catarina. This positive relationship continued in the new settlement under the leadership of Elder David Nikkel and Julius Legiehn.

Through the years the churches met together for baptismal services, the one baptizing by immersion, the other by pouring; they met for church services every Sunday and for monthly church meetings; they also conducted their communion services together. A few years ago they built a modern church and educational wing complex. When the Baptist minister, Fuerstenau, of Sao Paulo, conducted evangelistic services there a year ago, he suggested they unite. There was no reason for their being separate, he said.

But this was only the beginning of renewed discussions on the theme of uniting. Young people, especially, had even before this time constantly raised questions, such as the following: Why are we two churches? Young people's meetings were conducted together; they had a common choir, mission work was together; Sunday school was led by a committee composed of members from both churches. It is much easier to split a church than to unite two churches into one. Despite the joint efforts of the church, many church discussion periods were necessary before the vote to unite was made. Of those present in both churches, there was one negative vote.

On Apr. 16, the two churches celebrated their union. The former leaders, Nikkel and Legiehn, expressed their sentiments upon this historic occasion. The new leadership—younger brethren of the two churches—accepted responsibilities, the choir sang, and guest speakers spoke to the important theme of believers' unity in Christ. It was a great day among believers of the two churches in Witmarsum, who now had become one church in Christ, a testimony to the world.

Conditions of union were laid down in eight paragraphs, some of which are: Without exception, we respect each other unconditionally. Every member of each church has a right to become a member of the new church. Church workers, elders, and ministers are asked to continue in their offices as before.

Central has 2 new churches

Two new congregations have been added to the Central District Conference. Both churches plan to join an Old Mennonite conference also.

Daniel Slabaugh is pastor of the Ann Arbor, Mich., Church, and David Brunner of the Summit Christian Fellowship, Akron, Ohio. Both groups have a membership of about twenty-five.

In reporting to the annual meeting of the Central District at Elkhart, Ind., in April, the missions committee reported on plans to begin a new congregation in Fairview Park, Cleveland. It would be a joint project with the mission board of the Ohio and Eastern Mennonite Conference.

The committee also reported that the congregation at McKinley, Mich., has been disbanded. The district now has a membership of forty-six churches.

For its president for the coming year, the conference delegates chose Claude F. Boyer, pastor of the First Church, Sugarcreek, Ohio. He succeeds Loris Habegger, Elkhart.

Camp reconciles youth

"Only God can reconcile us. Without Jesus we can do nothing. Only in the Lord we are one. In the Lord only we are brothers and sisters. We must recognize this whenever we hear and speak."

Thus spoke Professor Jae Jin Kim of Kyong Puk University, Taegu, Korea. He was lecturing at the second Japan-Korea work camp, held last year at Obirin Gakuen near Tokyo. Kim was one of the eleven Koreans who participated. Also participating were nineteen Japanese and five Americans.

Kim's lecture symbolized the greater maturity which characterized the lectures, the discussions, the workshop periods, the participation in work projects, and even the camp humor as compared to the first camp held at Mennonite Vocational School near Taegu, last year.

Camp projects included leveling and surfacing a four-court tennis area and putting in foundations and laying four layers of concrete block for the school's new memorial chapel.

Throughout the camp, the work of the Holy Spirit was evident in welding Christians of three formerly-enemy nations into one body of Christ. Said one Hokkaido camper, "You know, I completely forgot that we were Japanese and they Korean. I'm afraid I didn't even remember to show them the respect due guests."

Said another camper, "The embryo of work camp now struggles for expansion. Its members stir today to break the fetal sac of war and spread their peace growth into the spheres of other nations and other conflicts."

A veteran camp director, now teaching at Obirin Gakuen, participated as camper from beginning to end. She observed: "For thirty years I have been active in church camp programs in America. Never, in all my experience, have I seen the Holy Spirit so evidently at work in the hearts and lives of young people. I shall never forget this."

CROP drives aid MCC
Special appeal for India

Since 1947, Mennonites have contributed food commodities or cash gifts to the Mennonite Central Committee through CROP appeals to aid the needy around the world. Mennonites in Oklahoma and Kansas have been especially active in supporting these drives.

Mennonites in these two areas designated over $80,000 last year for the Mennonite Central Committee through their states' MCC-CROP appeal. In the last five years they have tagged nearly $500,000 for MCC.

Gifts contributed through the MCC-CROP solicitor will be used for relief and rehabilitative efforts in the Congo, Vietnam, India, Indonesia, Bolivia, and thirty other countries in which MCC is active. India is a key area of need. Mennonite Central Committee is attempting this year to raise $70,000 beyond its normal budget for India to help alleviate drastic food shortages there.

The CROP drives in western Oklahoma are currently being planned for Beaver, Washita, Custer, Grant, Alfalfa, Blaine, and Garfield counties, and possibly Major County. Texas County hopes to have a CROP drive in the fall.

The MCC-CROP representative, Ernest Bachman, is busy working with team captains and others in Kansas counties heavily populated with Mennonites, in an effort to raise money to feed the hungry. Some elevator operators are also cooperating with the drive by accepting wheat designated for MCC.

Instructions in making donations will be similar to previous years. A cooperative arrangement has been worked out between MCC and CROP whereby a contributor may designate his gift for MCC. When he does this, he should be sure to have the canvasser give the name of his local congregation. He should also return the completed receipt stub to the canvasser who will turn it over to the MCC appointed representative for sorting and crediting the respective conference groups.

Hill girls learn sewing
Oregon teacher in Vietnam

Cloth from the Mennonite Central Committee and other relief agencies is being used in sewing classes for young women at the Montagnard training center at Pleiku. The center is being supervised by Rufus Petre, a Vietnam Christian Service volunteer.

The hill people of Vietnam have long lived on a lower economic level than the lowland Vietnamese, who often take advantage of them in money transactions. The rural tribespeople have little access to modern machinery and training.

Jessie Gingrich, an MCC volunteer with Vietnam Christian Service, is teaching the use of the sewing machine to J'Rai girls who come to the tribe's center for three-week courses. She also teaches sewing by hand, and making the best use of snippings of leftover cloth that previously were thrown away.

Now, instead of tossing out small pieces of material, J'Rai girls fashion the scraps into attractive quilts that would inspire many an American homemaker.

Jessie, who formerly taught home economics at Western Mennonite High School in Salem, Ore., works through a young teacher-interpreter named Ami H'ier. Ami H'ier has a young daughter and is supplementing the income of her husband, a schoolteacher.

Ami H'ier and Jessie teach classes of six to twelve girls from nearby villages such as Plei Ngoi, a J'Rai village that has been forced to move three times in the last year because of the war.

Each girl makes a blouse and skirt for herself. They make other items of clothing for free distribution to the needy, through the Vietnam Christian Service program. Some clothing is sold in the Pleiku market to get money for local expenses.

Four sewing machines were given to the center by the U.S. Agency for International Development, and two more are on order from CARE. Jessie says she would like to see each village get a sewing machine and that it could be used in connection with a local teacher or the village chief.

"But now we're at least helping them this way," says Jessie. "Before, they had to buy everything in the market. Now they are making some clothing themselves and some can get jobs as seamstresses in the town."

In addition to sewing, the girls are also instructed in habits of personal cleanliness, food preparation, and the care of small vegetable gardens for home kitchen use.

Jessie is the daughter of Mrs. Allen Gingrich, Route 2, Albany, Ore. She is a member of the Albany Church.

Bread for Saigon hospital

For Vietnamese of low income, Saigon's Cho Ray Hospital is an oasis in a land with few well-developed medical facilities.

Eight hundred persons who would otherwise be unable to obtain proper medical or surgical treatment are being cared for in the hospital. They are guests of the Vietnamese Government, which has a system of free medical centers throughout the country.

Vietnam Christian Service is now supplementing the diet of these patients with daily deliveries of fresh bread, adding to their scant hospital diet.

Though it is primarily a charity institution, Cho Ray Hospital has 400 other patients who pay their own costs (from 70 cents to $3.50 per day). All surgical operations are free, regardless of the difficulty.

Cho Ray is one of the best-supplied hospitals in Vietnam, but even it experiences problems that the others face on an even larger scale—lack of enough equipment and medicine, unreliable electricity, scarcity of safe water, and shortages of personnel.

Vietnam Christian Service believes that contributions from American Christians can go furthest by being used to encourage the upgrading of present facilities, whether this be by the addition of doctors and nurses, the donation of medical supplies, or, as in the case of Cho Ray, helping out through a direct service to the poorest of the patients themselves.

Can we survive change? Asking a burning question

The following report was written by the editor.

Three books came to my desk last month. They were the gift of a reader who obviously felt I was in the need of guidance. This is a need to which I readily admit. To elaborate any further would be both redundant and indulgence in a perverted kind of pride.

But why do my volunteer teachers attempt to instruct me in subjects that are of no interest to me or on which I feel well-informed? Or is this feeling the first sign that I need training? I'll let you judge.

The books dealt with international politics, a subject in which I have some interest. But running through all the discussions was a strong anti-Semitic theme. The writers blamed the Jews for most of the political ills of modern man, including atheistic communism. They spoke often of "unassimilated minorities" as troublemakers in our white Christian society.

I suspect that this kind of hate literature will gain a new prominence in our church communities in the days to come. For the world of white Christians is changing and we are really scared. People of all colors and cultures are being mixed up together and we will need to learn to live together. But we don't know how.

If you want proof of this, the film *A Time for Burning* should give you plenty of evidence. Here is the true story of a Lutheran congregation in Omaha that became aware of its Negro neighbors—in another Lutheran congregation. The minister of the white congregation made a very modest and tame proposal that would bring members of the two congregations together for a few friendly visits. This is not asking much, is it? A few moments of conversation? A cup of tea? A smile? A handshake? Who would not be willing to contribute this? Christians whose forefathers met the lions in a Roman arena still have courage enough to go to a tea party with Negro Christians?

Apparently not. Through the eyes and ears of the sound motion picture camera, we see a congregation come apart at the seams. They talk and argue most politely. They make excuses for themselves and for others. Slowly their fears come through. They will not take even one small step toward another race. They will not change themselves or their church.

Ernie Chambers bitterly rejects the efforts of white liberals like Lutheran pastor William Youngdahl to bring about understanding between the Negro and white communities. The efforts of the pastor are also rejected by the white congregation in Omaha.

A Time for Burning is a quiet statement about the revolution that is coming. In it, we see ourselves. We see how ill-prepared we are to change the patterns of living and thinking which we have inherited from our past.

Radio, television, and the airplane are symbols of the technological revolution that has shrunk our world. Even if we ourselves have not moved to the city, we already live in a wider world that includes people of varied cultures and different races. The people in Asia and Africa are our neighbors. We cannot turn back the technological revolution, but we must move forward through a spiritual revolution. But *A Time for Burning* says that we are unwilling to take the first small step. Is this true?

Or will we try to turn back the clock? The comfort that some of us find in anti-Semitic ideas indicates that we are trying. We seek the false hope of proving that we are right and that all "unassimilated minorities" are wrong, even sinister. We must see these things as efforts to retreat from the world and we must reject them.

A Time for Burning, 16 mm, produced by Quest Productions for Lutheran Film Associates, directed by William C. Jersey and Barbara Connell. 58 minutes. Black and white. Discussion guide available. Rental: Contemporary Films and Audio-visual Library, Box 347, Newton, Kan. 67114.

Words and deeds

Africans in the Republic of South Africa have less access to schooling now than they did ten years ago, according to a UNESCO analysis. It concludes that the government policy intends to produce an educated white elite served by the labor of unskilled Africans. In the prosperous South African economy, which will need more skilled workers, this indicates extremely poor planning. The report raises doubts that the situation benefits South Africans of any race.

Development
A new name for peace

Edgar Metzler wrote the following analysis of an important recent development. He is on leave of absence from the staff of the Mennonite Central Committee peace section to do graduate study.

Prophets often arise from unexpected quarters. In recent years we have learned not to be surprised when a prophetic witness sounded forth from so conservative an institution as the Roman Catholic papacy. The late Pope John prodded the conscience of the churches on the problem of peace in his encyclical, "Peace on Earth." In the pastoral constitution on "The Church in the Modern World," the Vatican Council hoped to awaken the church to a wide range of social problems in a world quite different than the one in which traditional Catholic theology had been formed.

Now, Pope Paul has issued a remarkable encyclical letter, "On the Development of Peoples."

It is unfortunate that much of the attention has been on the few sentences in the eighty-five paragraph document which refer to the population problem. Writers have speculated on whether the Pope's recognition of the seriousness of the problem means a possible change in the Catholic position on birth control.

The Pope's main point is much broader: an appeal to the church to fulfill her role as a servant in the world, to develop "a renewed consciousness of the demands of the gospel" that make it its duty to serve those "peoples who are striving to escape from hunger, misery, endemic diseases, and ignorance." His thesis is that "peace cannot be limited to a mere absence of war," that "excessive economic, social, and cultural inequalities among peoples arouse tensions and conflicts." Therefore he concludes, ". . .the new name for peace is development. . . ."

There is, of course, nothing new about this. What is remarkable is the courageous urgency with which the leader of the world's largest Christian body proposes solutions, in the name of the gospel, which are bound to antagonize vested interests in all parts of the world. Already, the encyclical has been attacked by communists on the left and large landholders in Latin America on the right. It is an indication of its prophetic nature.

No Christian, certainly any living in the prosperity of North America, will be able to read the document without examining his conscience and facing new challenges of service. As a Spanish newspaper editorialized, "It will be more difficult to be a Christian after a reading of this document."

I am not in complete agreement with everything the encyclical says or assumes. But this initial reaction and summary is offered in the hope that others will study the document and judge for themselves what parts speak an authentic biblical summons to the faithful in today's world. For any who find it difficult to consider the ideas of the encyclical on their own merits because they come from the Pope, sixty-nine footnotes are sprinkled with biblical references so the reader can test the proposals against the Scriptures. (It is interesting to note that for an encyclical on social justice, none of the quotations are from the Old Testament prophets; all are from the New Testament.)

The following quotations are from the text printed in the Mar. 29 issue of the *New York Times*; the numbers refer to the paragraphs of the encyclical.

The goal of development. Development must mean more than economic goals. It must be a response to man's aspirations "to seek to do more, know more, and have more in order to be more," (6) "to promote the good of every man and of the whole of man" (14). The Pope acknowledges that many claim a similar vision on the basis of incomplete humanism. "All social action involves a doctrine. The Christian cannot admit that which is based upon a materialistic and atheistic philosophy, which respects neither the religious orientation of life to its final end nor human freedom and dignity." (30). "A humanism closed in on itself, and not open to the values of the spirit and to God who is their source, could achieve apparent success. True, man can organize the world apart from God, but without God, man can organize it in the end only to man's detriment" (42).

A heirarchy of levels of development are outlined, with the suggestion that Christians can join with others in service if the Christian keeps clearly in mind that the highest level of human development and fulfillment to which he witnesses is "union with Christ, the source of life" (16, 21).

The temptation of materialism. Economic growth may be an opportunity or a temptation. "The acquiring of temporal goods can lead to greed. . . be they poor or rich, all can fall victim to a stifling materialism" (18). In a striking phrase, the Pope warns that "both for nations and for individual men, avarice is the most evident form of moral underdevelopment" (19). Underdeveloped nations are warned to be "on their guard against this temptation [materialism], which comes to them from wealthy nations" (41).

The wealthy nations are also warned, in words that need repeating in a civilization where a war on poverty is waged partly to assuage the guilt of higher levels of consumption in a world where the poor remain poor while the rich become richer. "Their continued greed will certainly call down upon them the judgment of God and the wrath of the poor with consequences no one can foretell" (49).

The role of the church. The servant stance of the church, which the Pope advocates as the proper role of the church in the modern secular world, is in marked contrast to much of the older Catholic social theology in which state and church united in one grand design and purpose. Now, "the church clearly states that the two realms are distinct." The church was founded "not to conquer any earthly power," but "without attempting to interfere in any way in the politics of states, seeks but a solitary goal: to carry forward the work of Christ himself under the lead of the befriending spirit. And Christ entered this world to give witness to the truth, to rescue and not sit in judgment, to serve and not to be served" (13).

On specific points of economic life the encyclical sets standards for discipleship. "Private property does not constitute for anyone an absolute and unconditional right. No one is justified in keeping for his exclusive use what he does not need when others lack necessities" (22). At the same time, there must be provision for private initiative to "avoid the danger of complete collectivization or of arbitrary planning" (33). Although noting that "development demands bold transformation, innovations that go deep" (32), the Pope deplores the use of violence to accomplish change (30,31). Racism and nationalism are two of the greatest obstacles to development (62, 63). "Economics and technology have no meaning except from man whom they should serve" (34).

Alternative service. In view of the current discussion in the United States as to whether some form of nonmilitary national service might fulfill draft obligations, the following comment of the Pope is of interest: "We are pleased to learn that in certain nations 'military service' can be partially accompished by doing 'social service,' a 'service pure and simple.' We bless these undertakings and the goodwill which inspires them" (74).

The test of commitment. There is an urgency in the appeal of the Pope to both national leaders and individual Christians: "When so many people are hungry, when so many families suffer from destitution, when so many remain steeped in ignorance, when so many schools, hospitals, and homes worthy of the name remain to be built, all public or private squandering of wealth, all expenditure prompted by motives of national or personal ostentation, every exhausting armaments race becomes an intolerable scandal" (53).

"May all who wish to belong to Christ hear His appeal: 'I was hungry and you gave me to eat, thirsty and you gave me to drink, a stranger and you took me in, naked and you clothed me, sick and you visited me, a prisoner and you came to see me.' No one can remain indifferent to the lot of his brothers. . . . The prayer of all ought to rise with fervor to the Almighty. . . . This prayer should be matched by the resolute commitment of each individual according to the measure of his strength and possibilities—to the struggle against underdevelopment" (74, 75).

Missions and I-W service. Behind the Pope's sense of urgency is the realization that the churches and the wealthy nations already stand in judgment for their lack of response to the "revolution of rising expectations." As the revolution becomes more than rhetoric, will the churches react defensively or rise to the challenge for unprecedented service? In the broad sweep of analysis and prescription presented in the encyclical, there are at least two implications for the mission and peace witness of our own churches.

1. The service ministries of the churches must become an increasingly important and integral part of the total mission and witness of the church. Not that we have any illusions that our efforts can make much of a dent in the immensity of human misery. But for the sake of identification—with Christ, who is already there according to Matthew 25—with those with whom we would share the gospel of Christ. Our service then becomes acceptable for its own sake and as a sign of the integrity of our witness. To stand affluent and aloof from man's aspirations for development would be to make our witness a sham and a blasphemy.

2. And a slogan, "the new name for peace is development,"—is an oversimplification. But it contains a valid insight. It suggests the criticism many have made of the conscientious objector work program. 1-W service recognizes the negative witness of refusal to bear arms, but it does not sufficiently emphasize the positive obligation to wage peace by intensive identification with the world's needs. Some have suggested that the law should be changed to make it "tougher" for conscientious objectors. But the stimulation for discipleship must come from the church, not the government. Are we in the churches willing to make the sacrifices to provide for greatly increased service opportunities, such as voluntary service and Pax? The church's investment in planning and programming for service should be vastly increased in the faith that workers will respond to the new opportunities.

There need be no connection between such mobilization for service and the demands of the draft. If the motivation is the compassion of Christ rather than conscription, it will lead to action regardless of the state of military emergencies. If the response is to the needs of men, that need extends further in time and space than the noise of battle. Where napalm and torture now make life inhuman, as in Vietnam, Christ will still be there after the troops have gone home. We should be there, too.

But at that point many others will be willing to rebuild what they have destroyed. We should also be alert to the opportunities to serve in less publicized locations where human need is persistent and long-standing. "For, if the new name for peace is development, who would not wish to labor with all his powers?" (87).

Words and deeds

New office facilities for the Conference ministry in Mississippi were opened at 5400 Arkansas Ave., North Gulfport in April. Formerly, the offices had been located at Camp Landon, where the Gulfport workers lived, a site three miles away from the Negro community being served. Orlo Kaufman is director.

The Canadian Broadcasting Corporation awarded first place in its "Prairie Choirs Compete" series to the thirty-five-voice mixed chorus of Summer Music School of Vocal Arts of Canadian Mennonite Bible College, Winnipeg. George Wiebe was the conductor. The choir was made up of participants in the school held during July, 1966. The school was jointly sponsored by C.B.M.C. and Goshen College, Goshen, Ind.

CHURCH RECORD

Baptisms

Beatrice (Neb.) Church, on May 14: Ronald Warkentin, Marilyn Schmidt, Karen Schmidt, Robert Claassen.

Bethel Church, Inman, Kan., on May 14: Karen Doerksen, Kathy Enns, Cheryl Neufeld, Janice Plett, Marna Regehr, Carol Thiessen.

Bethel Church, Mountain Lake, Minn., on May 21: Erland Braun, Edward Duerksen, Eugene Duerksen, James Duerksen, Arlie Penner, Kathleen Schmidt, Allen Wieler.

First Church, Mountain Lake, Minn.: Richard Dick, Carolyn Friesen, Gail Harder, Janet Harder, Margaret Harder, Keith Loewen, Jerrold Neufeld, James Nickel, James Penner, Dennis Quiring, Arlene Rahn, Diane Schmidt, Steve Smit, Rachel Voth.

First Church, Nappanee, Ind., on May 28: Leanne Cripe, Diana Metzler, Sandra Miller, Nancy Price, Dennis Kauffman.

First Church, Winnipeg, Man.: Carole Phyllis Schmidt, Ilona Braun, Diane Elaine Hiebert, Linda Doreen Rempel, Rick Martens, Rudi W. Peters, Ronald Garry Siemens, Carl Enns, William Klassen, Randolph Thiessen, Arthur Henry Giesbrecht, Robert Loewen, Evelyn Riediger, Margaret Louise Dyck, Rita Noreen Enns, Henrietta Bock, Ingrid Renate Moeller, Kirsten Voss, Judy Hamm, Johanna Irene Froese, Hilda Neufeld.

Grace Hill Church, Whitewater, Kan., on May 14: Jane Louise Harms, Sandra Lynnette Janzen, Sondra Joyce Unruh, Kathy Sue Voth, Darlene Sue Zook.

Halbstadt Church, Gretna, Man., on May 7: Janice Loeppky, Edna Heinrichs, Theresa Nickel, Edd Sawatzky.

Lehigh (Kan.) Church, on May 21: Janice Bartel, Delmar Duerksen, Alvin Epp, Grace Goertz, Dana Peters, Van Peters, Darrel Schmidt.

Mount Olivet Church, Huron, S.D., on Apr. 16: Johnny Wipf, Eugene Deuschle.

Silver Street Church, Goshen, Ind., on May 28: Jackie Podemski, Brenda Yoder, Vicki Roth, Susan Rensberger, Patricia Mierau, Edwin Yoder, Bryan Mierau, Martin Yoder, Darrel Regier.

Tabor Church, Newton, Kan., on May 14: Kathie Brandt, Sharole Dyck, Marcene Frey, Barbara Funk, Ruth Goertz, Colleen Schmidt, Mary Schmidt, Geneva Thiessen, Elaine Unruh, Verney Lehman, Ronald Schmidt, Rodney Voth.

Zoar Church, Langham, Sask., on May 21: Kathy Mierau, Leola Huebert.

Bethel College Church, North Newton, Kan., May 14: Frederick Bartel, Don Brubacher, Monty Frey, Cuyler Gross, Debra Groves, Roger Kaufman, Dennis Koehn, James Peters, Naomi Preheim, Susan Reimer, Steven Ruesser, Patricia Shelly, Sharon Sommer, Bruce Stucky, Burton Unruh, Douglas Unruh, Duane Yoder.

Bethlehem Church, Bloomfield, Mont., on May 28: Maxine Goosen, Duane Schultz, Janet Schwartz, Teresa Senner, Terry Senner, Amy Unruh, Larry Unruh.

First Church, Hillsboro, Kan., on May 21: Ed F. Jost, Vernon L. Hiedel, Mrs. Edna Rider, Douglas Leon Janzen, Rhoda Lee Jantz, Clifford Dennis Nickel, Edward Allen Hiebert, Ronny Lee Knak, Ronald John Bartel, Mary Christine Ediger, Wilbert Keith Bartel, Elmer Lee Funk.

Lorraine Ave. Church, Wichita, Kan., on May 21: Mark Androes, Michele Bartel, Ronald Grundman, Becky Janzen, Steven Johnson, Kristin Matthies, William McCurdy, Connie Plenert, Catherine Regier, Steven Reimer. Timothy Schowalter, Norman Slade, Jerome Stucky, Galen Tieszen, John Tuttle, Martha Vansickle.

Salem Church, Freeman, S.D., on May 14: Nancy Gering, Faye Preheim, Roy Waltner, Donovan Lehmann, Jacqueline Stucky, Lloyd Wiebe, Anita Miller, Jorgiann Waltner.

Stirling Ave. Church, Kitchener, Ont.: Beverley Elizabeth Bast, Brenda Viola Bast, Donna Elizabeth Metzger, Sandra Ann Bechtel, Marilyn Jeanne Brubacher, Constance Margaret Shantz, Brenda Jane Zehr.

Vancouver (B.C.) Mission Church, on May 28: Deborah Dueckman, Lonnie Epp, Alita Peters, Wilmer Tessman.

Whitewater Church, Boissevain, Man., on May 14: Edith Heide, Elsie Voth, Henry Voth, John Dyck, John Neufeld, Walter Siemens, Peter Siemens, Henry Reimer.

Emmaus Church, Whitewater, Kan., on May 28: Jocelyn Claassen, Nancy Entz, Sandra Klaassen, Arthur Claassen, Richard Flora.

Marriages

John Bergen, Ebenezer Church, Abbotsford, B. C., and *Elsie Wiebe,* Olivet Mission Church, Abbotsford, B. C., on May 5.

Arthur Braun, St. Elizabeth Church, and *Susan Albrecht,* Whitewater Church, Boissevain, Man., on May 6.

Lorne D. Bueckert, First Church, Saskatoon, Sask., and *Adeline J. Martens,* Rosthern (Sask.) Church, on May 19.

Eugene Deuschle and *Reva Ischetter,* both of Mount Olivet Church, Huron, S. D., on May 12.

Jacob Hildebrand, Lorraine Ave. Church, Wichita, Kan., and *Mrs. Marie Unruh Schmidt,* Tabor Church, Newton, Kan., on May 18.

Duane Kieth Klaassen, Emmaus Church, Whitewater, Kan., and *Janet Dee Sweeney,* Mountain Christian Church, Denver, Colo., on May 20.

Marcia Krehbiel, Eden Church, Moundridge, Kan., and *Russell Hiebert,* First Church, Newton, Kan., on Mar. 25.

Arlen D. Regier, Emmaus Church, Whitewater, Kan., and *Clara Lee Taylor,* Methodist Church, Udall, Kan., on June 2.

Esther Reigle, Presbyterian Church, N. Philadelphia, Ohio, and *Alan Hostetler,* First Church, Sugarcreek, Ohio, on May 7.

Robert Rowden, Hutchinson, Kan., and *Lois Regehr,* First Church, Hutchinson, Kan., on May 5.

William Juhnke, Jr., Eden Church, Moundridge, Kan., and *Carita Preheim,* Salem Church, Freeman, S.D., on June 1.

Merlin Preheim, Salem Church, Freeman, S. D., and *Mary Jo Schmidt,* Hoffnungsau Church, Inman, Kan., on June 3.

Harold Schmidt, Lorraine Ave.

Church, Wichita, Kan., and *Karen Lee*, First Methodist Church, Wichita, Kan., on May 20.

David Schwartz, Toronto, Ont., and *Elaine Janzen*, First Church, Hillsboro, Kan., on May 4.

Thomas Topham, Bethel College Church, North Newton, Kan., and *Marjorie Koehn*, Newton, Kan., on May 28.

John Unruh, Jr., and *Edna Mae Waltner*, both of Salem Church, Freeman, S. D., on June 11.

Workers

Angela Kroeger, First Church, Winnipeg, Man., will enter voluntary service at Lima, Ohio, for three weeks this summer.

Erich L. Ratzlaff, Clearbrook, B. C., has been appointed editor of the *Mennonitisches Rundschau*, Winnipeg, a Mennonite Brethren publication. He was born and educated in Poland and came to Canada in 1948. Since 1954, he has been a teacher at the Mennonite Educational Institute, Clearbrook. Beginning his new assignment on Aug. 1, he succeeds H. F. Klassen.

Andrew R. Shelly, executive secretary of the General Conference Board of Missions, left May 27 for Colombia, La Iglesia Evangelica Menonita, and to visit other stations. He will stop at the Spanish-language school in Costa Rica and at the Cuauhtemoc area in Mexico before returning on June 13.

Mr. and Mrs. Joe Stucky, members of the Mount Olivet Church, Huron, S. D., were ordained and commissioned for missionary service under the Brazil Gospel Mission on June 4.

Gary Wiebe, Mount Olivet Church, Huron, S. D., will begin his Pax service with the orientation on July 7. He is preparing to go to Bolivia.

Helen Willms, missionary nurse at Mennonite Christian Hospital, Hwalien, arrived in Vancouver June 5 for a furlough after her second term of service. She will stay with her parents, Mr. and Mrs. Abram D. Willms, Coaldale, Alta.

Deaths

Carl P. Bachman, Calvary Church, Washington, Ill., was born June 4, 1915, and died May 17.

Menno B. Habegger, First Church, Berne, Ind., was born Apr. 28, 1891, and died May 20.

Charles C. King, First Church, Normal, Ill., was born Apr. 2, 1886, and died May 20.

Frieda Lehman, First Church, Berne, Ind., was born Nov. 3, 1895, and died May 8.

Tobias S. Moyer, First Church, Allentown, Pa., was born Feb. 26, 1890, and died May 23.

Clovis Oberli, First Church, Berne, Ind., was born in Switzerland, June 18, 1887, and died May 25.

Chester W. Schrag, Eden Church, Moundridge, Kan., was born Mar. 8, 1909, and died May 4.

Emilia Stucky (Mrs. Gideon), Eden Church, Moundridge, Kan., was born May 14, 1887, and died May 23.

Noah Yoder, First Church, Nappanee, Ind., was born Oct. 11, 1900, and died May 23.

Tilman Geiger, St. John Church, Pandora, Ohio, was born Dec. 31, 1884, and died May 18.

Edith von Steen Richert (Mrs. D. H.), Bethel College Church, North Newton, Kan., was born Nov. 20, 1883, and died May 22.

Calendar

June 15-18—Henderson, Neb., Northern District Conference.

July 23-30—Amsterdam, Mennonite World Conference.

Aug. 12-13—Milford, Neb., Fort Collins CPS Reunion. (Write to Fred P. Penner, Rt. 1, Beatrice, Neb.)

Canadian

June 14—Rosthern, Sask., Eigenheim Church, historic marker dedication.

June 18—Rosthern, Sask., Eigenheim Church, ordination of John Zacharias.

Central

June 18-25—Fortuna, Mo., Bethel Church, centennial celebration, C. H. Dirks, speaker.

June 25—Kidron, Ohio, Salem Church, educational wing dedication.

Ministers

Edward Cornelson, Boissevain, Man., became the pastor of the Homewood (Man.) Bergthaler Church on June 1.

Gerhard I. Peters, Sardis, B. C., has accepted the call to become leading minister of the Springstein (Man.) Church, beginning June 1.

Ted Roth has submitted his resignation as pastor of First Church, Burns, Kan. He has announced plans to retire from active pastoral service. He has served this church for seven and one-half years and the Swiss Church, Whitewater, Kan., for thirty years.

Robert Schmidt, Clearbrook, B. C., has accepted a call to serve First Church, Geary, Okla., during the next school year while commuting from Bethel College, North Newton, Kan., where he has been a senior. A graduate of Canadian Mennonite Bible College, he will serve as assistant pastor in Reedley, Calif., this summer. He was ordained to the ministry in the Olivet Mennonite Mission, Clearbrook, on June 4.

Jürgen Schönwetter will leave his pastoral position at the Walton (Kan.) Church at the end of the summer. He has served there for two years while attending Bethel College. His immediate plans are to attend Mennonite Biblical Seminary next year and eventually return to Canada to serve in the pastoral ministry.

Garman H. Wedel, Hanston, Kan., observed his twenty-fifth anniversary in the ministry on June 11. A special program was arranged by the Hanston congregation.

Published

Your Key, a booklet listing 1967 mission projects has been published by the Board of Missions. It lists key ministries in missionary work: evangelism and church planting, literature, medicine, education, children's work, radio, and agriculture. Copies are available without charge from the Board of Missions, Box 347, Newton, Kan. 67114.

The Conscience of a Heavyweight

Curtis E. Burrell, Jr.

THE REFUSAL OF Muhammed Ali to step forward for induction when his name was called is now history. But it is a history with a continuing significance for young people and their parents today. The significance lies in the fact that Muhammad Ali is a black man who is the world's heavyweight boxing champion that turned his back on American wealth for the sake of conscience.

If he had been white and champion, or black and not champion, his refusal to respond to the call to "serve his country" would not have carried the same symbolic overtones. He has now become the arch symbol of the draft resistance movement. This is not because he was the first, but because he is black *and* the world heavyweight boxing champion.

The United States Government is afraid of what this may mean to the masses and this is why they are trying to make quick work of the champion. The World Boxing Association took away his title because they know that Sam has declared war on Ali. Therefore, the WBA wants to be on the good side of Sam (like so many of us).

Ali has done in the open what many black folks have always wanted to do. He has thought his own thoughts and acted on them. Many black men have thought just as he has. But up to this point, no one so prominent as Ali has publicly acted out these thoughts. Sam knows that there is deep resentment in black communities against being drafted to fight his wars. He knows that any degree of honesty causes black folks to admit that it is insane to fight to defend so-called democracy when we don't even know what it is. Therefore, Sam fears that Ali's courageous stand may signal mass resistance on the part of young blacks.

On top of this, Ali is the heavyweight boxing champion of the world. This carries great symbolic weight. Stokely Carmichael is black, but he is not the champion. Stokely can use the slogan "black power," but Ali *is* "black power." As the champion, he is the symbol of strength and courage and conquest. Therefore, the excuse can't be used that Ali is afraid to go to war. He is, ipso facto, brave. Thus, symbolically, draft resistance becomes the brave thing to do and going to war the cowardly thing. In fact, this is exactly the case. For Ali, unable to be defeated by a single man, has been attacked by the United States Government. In courage, truth, sacrifice, and the support of millions of conscientious peoples he will win this bout, too.

The United States Government sees Ali's danger (and this danger is his beauty) in the fact that he has turned his back on this nation's wealth. Unlike most prominent black men, when he had to make a decision between this nation's wealth, his people, and his God-inspired conscience, Ali chose the latter two and forsook the first. He would not sell his birth-

right and his people for a mess of American-made industrial and technological pottage.

What then does this say to millions of young American men, especially if they are black? A popular personality like Muhammad Ali, taking an unpopular position, has popularized resistance for the sake of conscience. Thus, conscientious objection to war becomes a popular thing. He has brought into clearer focus the question of the reason for going to war. It becomes more imperative that young people not only think for themselves, but that they act upon those thoughts. Whereas, men are willing to act out their convictions in the face of lesser powers, Ali has not feared to go against even Goliath for the sake of his conscience.

Ali has caused thinking young people to reevaluate the old myth that "You have to serve your country" in war only. The question he pushes us to ask is whether or not it is God who has to be served first. He shows that there can be a conflict in interest of God and country and that no sacrifice is too big to pay to serve God. For his faith, Muhammad Ali is being persecuted like many great men before him.

Alternatives to the way you serve your country in wartime have very seldom been thought of. I take this occasion to point out to youth and their parents that there are many honorable and legal ways to serve your country other than going to war and killing. Man need not kill for his country to serve it.

Barbara Jurgensen

CHRISTIANITY DOESN'T WORK

You can say what you want about Christianity, but I've tried it, and it doesn't work.

(Voice from heaven: "Tell me about it.")

Well, take for instance this matter of turning the other cheek when somebody does you wrong. I tried that the other day. This fellow and I collided going into the bank. I picked up his hat and handed it to him and apologized for bumping into him.

What did he do? He grabbed the hat out of my hand and snarled, "Idiot!"

Then when we were both at the desk in the center of the lobby making out deposit slips, his fountain pen wasn't working right. So where did he shake it? Towards me.

I was pretty mad, but then I decided now would be the time to practice turning the other cheek. So I said nothing about the ink all over my sleeve. Instead, I offered him the use of my pen. Furious, he wadded up his deposit slip and threw it into my face! My cheek smarted for awhile.

(Voice from heaven: "Wait—I never said that if you turned the other cheek, other people would treat you well in return.")

Or take this business about going the second mile. I decided to try that, too. The other day as I was driving along a country road, I came to a fellow standing beside his car.

"I'm out of gas—can you give me a lift to the gas station half a mile down the road?" he asked.

"Sure," I said. "Hop in."

So he got the gas and I drove him back to his car. Then he remembered that his spare was flat and asked if I would take it back to the station and get it fixed while he put the gas into his tank. I decided that this was a real chance for me to go the second mile, so I said "Sure" and drove off.

When I came back with the repaired tire (which I had paid to have fixed), he threw it into his trunk, yelled, "Thanks, sucker," and roared off.

(Voice from heaven: "I never implied that if you went the second mile, you would be rewarded—or even treated fairly—by the person you helped.")

Or take the matter of if anyone would take your coat, let him have your cloak as well. A week or two ago I was at a convention. After dinner when I went out to the hall to get my topcoat, there was this other fellow putting it on. So I said, "Hey, that's my coat!"

He said, "No, it's mine."

Well, I knew I had put it at that end of that particular rack and that mine had a rip in the shoulder seam right where this one did. Then I remembered that I'd left my black gloves in the right-hand pocket.

"All right then," I said to him, "without looking, what's in the right pocket?"

He looked indignant for a moment, then reached in and pulled out the gloves. "My gloves," he replied, holding them up.

I thought again. What was in the left-hand pocket? Then I remembered. A road map of the province of Manitoba.

"All right now," I said, "without reaching in, what's in the left pocket?"

"Look!" he said, nearing the boiling point, "I don't have time for games!"

"Well," I said, "if that's my coat, there'll be a map of Manitoba in there." I reached into the pocket and pulled out the map. "All right," I said. "Give me my coat."

"It's mine," he insisted and walked off.

Now I was near the boiling point. But then, the thought struck me: now that he had taken my coat, as a Christian I should offer him my cloak.

Having no cloak to offer, but wanting to fulfill at least the spirit of the teaching, I ran after him, took off my sport coat, and held it out.

"Here," I said. "If my topcoat fits you so well, maybe my sport coat will too."

He looked at me as if I were some kind of a creature from another planet, snatched the sport coat from me, and hurried out the door.

(Voice from heaven: "I certainly never intended to give the impression that if you were generous to those who wronged you, they would repent and change, right on the spot.")

Like I say, I've tried it, and Christianity just doesn't work.

(Voice from heaven: "Did I ever say it worked? When I gave you these teachings, I wasn't giving you a lesson in how to get through life with the least damage to yourself and the things you own. I was telling you something much more important. I was telling you how to live.")

LETTERS

Once in a while

To the Editor: Just finished reading the last issue of *The Mennonite* [May 2]. Felt I should let you know that I like your front page by Harvey Dunn ["The Prairie Is My Garden"], also "He Wanted to Be a Good Soldier" as well as your "Honest—I'm Different" in the Apr. 11 issue.

This is not necessarily for publication. It's just that I feel that even an editor needs a little recognition once in a while. *G. L. Lorenz, 261 Renfrew, Winnipeg 9, Canada.*

Downfall of our society

Dear Editor: Concerning the letter by Ruby Baresch in the May 2 *Mennonite*: I myself know nothing about the movie *Who's Afraid of Virginia Woolf?* nor the people acting in it. I was interested to read one critic's comments on it in the April issue of *Parent's Magazine*. He said: "Gripping scene treatment of Edward Albee's play complete with alcohol, adultery, and profanity. Strong stuff even for mature sensibilities."

I am willing to accept this description of the movie. As a nineteen-year-old, however, I find it difficult to imagine how anyone could recommend seeing this film to another person. True, it might further our understanding of human beings who are not "like" us, but what good will this do if we are not willing to get out among these people and help them. There are any number of professions young people can enter where they can help and learn to appreciate others. Older Christians, too, can live daily so that people they come into contact with can tell that Christ has made a difference in their lives. I do not think that a person can be a witness to his faith by attending and condoning a movie such as this one. By doing this, we are only contributing to the downfall of our society. *Hutchinson, Kansas.*

Let's not kid ourselves

To the Editor: "Be not deceived; God is not mocked: for whatsoever man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal Life" (Gal. 6:7-8).

The law of compensation holds true. "We make our own bed to lie in," so to speak.

We may choose to be obedient or disobedient children of God.

We may live the Master Jesus way of life and be a servant to humanity, guided by the voice within.

We may call the Master Jesus way of life a religion but it is hardly a "pop corn" revelation, rather a lifelong revelation.

The words of Proverbs 4:18 will serve well in explaining the gradual revelation: "The path of the righteous is as the dawning light, shining more and more unto the perfect day."

Also the words of a poet may help explain the gradual attaining unto the way of life: "Heaven is not reached by a single bound/ But we mount the ladder/ From which we rise/ From this lowly earth/ To the vaulted skies/ And we reach its summit/ Round by round." *Sam C. Wittmer, Wayland, Iowa.*

Spirit still at work

Dear Editor: I wish to thank R. L. Hartzler for his letter in the May 16 issue of *The Mennonite.*

Having just returned from the Pacific District Conference, newly inspired by many witnesses that the Holy Spirit is still at work among us, I wish to express my loyalty to Christ and His church.

While we may find fault, I pray that our moods will not paralyze Christ's work. *Mrs. Victor Janzen, 1045 S. Riverview, Reedley, Calif. 93654.*

About letter writing

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

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*Supplemental reading for the Sunday school lesson of June 18.

COVER

Refugee in Europe: "Being a pilgrim or exile is not the same as being a refugee." See "The Pilgrim Church."

CONTRIBUTORS

Walter Klaassen, chaplain of Conrad Grebel College, Waterloo, Ont., concludes his series on the meaning of faith with this article. The series began in our Apr. 18 issue.

Curtis E. Burrell, Jr., 4626 S. Woodlawn Church. His article was written for the congregation's monthly newsletter.

Barbara Jurgensen, 1304 - 13 Ave., NW, Minot, N.D. 58701, is the wife of a Lutheran campus pastor.

CREDITS

Cover, United Nations High Commissioner for Refugees; 397, Wide World Photos.

CHANGING YOUR ADDRESS? During the coming weeks, students and many others will be changing their address. Please let us know promptly so that you won't miss our special summer features including three short stories on Mennonite life in Russia and Paraguay by Rudy H. Wiebe. And we'll have special reports on the Mennonite World Conference. Just send your new address along with a copy of your old address (as printed on the next page) to our address below.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

LABELS ALWAYS GIVE us trouble.

In a recent letter, a friend questioned the way I used the word "conservative" in a report on the Mennonite Graduate Fellowship. If anyone ever thinks of this group at all, he usually thinks of it as a body dealing with new ideas and criticizing the church. The names for people who do these things are many and not always nice.

But when I attended the last meeting of these graduate students, I was struck by the thought that these people might indeed be the true conservatives. Though they are not happy with many things in the Mennonite church and though they may talk about doing new things that the church is not doing now, they are still concerned about the church, which in my view at that time made them deserving of the name conservative.

My definition of conservatives like this is "people who care." They care enough to go to Mennonite schools. (All but three of the graduate students at the last meeting had attended Mennonite colleges.) They care enough for the church to think about its future and their own future in relation to it. They want to help the church, and perhaps they also want to be helped by it. Thus, they want to conserve the vital spirit of the church even though it may mean changing some of the forms in which we have known the church in recent decades and generations.

Who then are the non-conservatives? It is rather hard to say that they are the people who don't care. They are, for the most part, the people who have left the church, in fact if not in name. So all of us who are left behind are conservatives. If there be any cause to rejoice in this fact, let us all rejoice together.

But we know that life isn't that simple. All of us who are conservatives agree that we want to keep the Mennonite church or, at least, to support the Jesus Christ for which it stands. If Christ is the status quo, this we want to keep. But we may differ on how best to make our Christian witness.

In talking about our students, my friend says, "It is my impression that those who are graduates of our church schools are the least conservative of our university population. They are the most likely to be involved in the stimulating and exciting thinking about the church and social issues. They are most likely to be pacifist, to take issue with the United States policy in Vietnam, and challenge the status quo practices which hinder the civil rights movement."

Now we are not talking about the things we want to keep but about the things we want to change. And again, most of us agree that change is a part of life and that even the ways of the church must change. But we disagree most often on the rate of speed. Some want change right now; others would rather wait until the day (or decade) after tomorrow.

But at times it is more than rate of speed that we are concerned about. We can return to talking about the things we want to keep, and while faith in Christ may not be at stake, many of our human traditions have become so holy that we tend to identify them with Christ's ways.

For example, we have had various denominations in the church for many years—even centuries. While we would never admit it, we may inwardly feel that this is the will of God. But few biblical studies can be found to support this secret feeling. Most conservatives, I believe, agree that the time will come when denominations will have passed away. That time may be centuries or more in the future and it will come gradually and without our effort. But others feel it should happen now or, at least, within the next century and not within the next millennium.

But who are the true conservatives—the ones who want to go fast or the ones who want to go slow? Measured by rate of speed, those who want to go slow are obviously the conservatives. But measured by Christ, those who want to see the will of God done now may be doing more to keep the Christian faith alive.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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NEWS

Famine continues in India

The following report was written by Vernon Reimer, Niverville, Man., MCC *director in India.*

In 1966, because of the drought, many parts of Orissa and Madhya Pradesh in India had poor crops or none at all. The Dhamtari and Jagdeeshpur areas, where the Mennonite Church and the General Conference are located, were in one of the badly affected regions. The respective mission boards supplied funds, as did the Mennonite Central Committee, to set up food-for-work projects and feeding centers.

Besides large quantities of food supplied through the Indian Protestant churches' relief program (CORAGS), MCC also sent in rice and beans. Ponds and wells were dug and road projects undertaken.

MCC supplied one Paxman, Lorne Grove, to help in the Dhamtari area and a Mennonite hitchhiker, Bill Martynes, Saskatoon, stayed on in India for nine months to help at Jagdeeshpur.

In the summer of 1966, rains did come, and by November most of the emergency programs closed down. A few projects are still being carried on because the rains were so spotty and some areas failed to get crops for the second year in a row.

In Orissa, MCC helped in the CORAGS and the German feed-the-children program by supplying personnel for some time.

By November, 1966, the Orissa and Madhya Pradesh famine areas faded into the background. Attention focused on Bihar. Because of an almost total absence of monsoon rains the famine specter stalked even more grotesquely here than it had in Orissa and Madhya Pradesh.

At a time when there should have been luscious green growth and water standing in paddy fields, there was only parched and cracked ground. By December, people were already beginning to go hungry. It soon became apparent that the emergency relief work done in Orissa and Madhya Pradesh was only a "preparatory exercise" for a much larger famine-relief program in Bihar.

Many of the people are tribals, much of the area is jungle, and the majority of people live a hand-to-mouth existence. Some thirty-four million people are affected in this area. Particularly hard hit is the Palamau district where the Mennonite church is located, also certain portions in the Purulia District of West Bengal, where the United Missionary Society has founded churches. People are on the move to other parts of India, looking for food. They live on roots, wild plums, and whatever else they can find.

In November, missionaries and national church leaders met with us in Chandwa to discuss what could be done to alleviate the situation. Some of the rice and beans intended for Madhya Pradesh were channeled immediately into this area and four feeding centers were set up, one at each of the following places: Satbarwa, Latehar, Chandwa, and Bathet.

The Mennonite Christian Service Fellowship of India, which had received emergency relief funds from the Mennonite and Brethren in Christ churches in Japan as well as from the German churches, immediately channeled funds into this program. These funds were used for cartage, the hiring of local people to provide continuity in the program, and other minor expenses.

A further request came to MCSFI from the United Missionary Church in Balarampur. MCC channeled rice and beans to them and MCSFI made funds available. A further request came from Raghunathpur, where John Blosser proposed to have a food-for-work project in the building of a large pond. Beans and funds were made available to him through MCC. Further funds were made available by MCSFI for North Bihar, where the Brethren in Christ Church wished to set up feeding centers. Beans and rice and MCSFI funds were also sent to South India, where the Mennonite Brethren set up feeding programs in their primary schools. While the situation in the South is not as acute as in Bihar, the feeding program does provide a needed boost in the diet.

In Raghunathpur, John Blosser, principal of the Bengal Bible Institute, has a food-for-work project which daily employs about 150 people. A pond is being dug near a river to provide a sure supply of water even through the hot season. This pond measures about 50 x 130 feet and will be eighteen feet deep. People are given beans as wages for four days and paid in cash the fifth day. At first, we wondered if the people would accept beans in payment. It was not long before they would have accepted any food in order to keep their families alive. The program is well managed, people are happy to earn this food, and one has a feeling of optimism to see them busy at work throughout the day. Workers are paid not by the hour but by the amount of work they do. The beneficiaries in this project number about 600. In this project, MCC supplied the beans as well as the required funds.

At Balarampur, the local church decided to open a feeding program for children under twelve. One hundred and sixty bags of rice and 140 bags of beans were supplied by MCC. The operating expenses were provided by MCSFI. The program feeds up to 500 children daily, at noon. All who came were screened and when accepted put on the register.

As the program continued, it won the wholehearted support of the people of the community as they saw its integrity and fairness.

A local Hindu businessman offered his lorry to transport all the supplies free of charge. A colliery, over a 100 miles away, gave them a truckload of coal to cook the food, and a local businessman again provided free transport.

Each day at noon, 500 children find their way to the center, present their cards, and sit down in rows to receive this delicious meal. Many come with hardly any clothes and some without any. They are only too happy to find that the Christian church believes that preaching the word and feeding the hungry go together.

The South Bihar program began

Relief for India has often taken the form of food-for-work programs through which families receive food for work on community projects. A ten-foot earth pillar shows the depth to which a fish tank was dug at Rahuta. B. B. Das, work supervisor for MCC, calculates the amount of payment due the workers by the height of the pillar. Feeding programs for children and others such as the one at Balarampur, Bihar, provide a meal a day of beans and rice for 500 children.

with four feeding centers. They provided meals of rice and beans and served approximately 900 children. In January, it was evident that these four centers were just teasers, and before long a number more were opened. At present, we operate eighteen free feeding centers for the children who are not attending school, nursing and pregnant mothers, and old people who cannot participate in the CORAGS food-for-work program.

MCC purchased thirty tons of corn, some local grain, and it will be receiving three tons of multi-purpose food from OXFAM for the next several months.

Twenty-two wells are under construction here. The workers are being paid with food. Here again, the peope are happy that the Christians believe that feeding the hungry and preaching the word go together. Local pastors and evangelists are busy day in and day out to help also their non-Christian neighbors and keep them fed.

Some funds to operate this program are provided by MCSFI. German churches and CORAGS have a large food-for-work program and school-feeding program respectively. The

MCC, meanwhile, has been helping those who do not fit into the above two programs.

John Beachy is the contact person for all of these programs and is on the local relief committee which has government officials on it and to whom he must report weekly on what is done.

The preelection period was not of particular help either. One election candidate warned the local villagers that the Christians were now feeding them but would later poison them. As a result, some of the feeding centers lost many people. It was not long, however, before most of them were back. Still, the rumor had caused considerable suspicion.

Food taboos can also be a difficulty. One low-caste widow had so much pressure put on her not to eat food handed out by Christians that she simply refused to accept any. It was not long before she died of starvation. Her children now are being fed and, it is hoped, they will survive.

Over the last month or so, people have been living mainly on wild plums, except for what they get from the feeding centers. For the next month or so, they will be getting only a blossom that comes off certain trees. Understandably such a diet weakens the people until they succumb to one kind of a disease or another. There is talk of a new disease that has recently come into the area—one that causes swollen feet. Often, people are not aware that this is a result of malnutrition and undernourishment.

Mothers cannot provide the necessary nourishment even for their small babies. One of the most difficult things for those in emergency relief work is to see so many hollow-faced people begging for food for themselves or their children, and to have to say "No, we simply do not have enough food for all." Our effort is only a small drop in a sea of need. Often, people who have had no food for three or four days come to the centers. Children whimper for food with so little strength left that they cannot even cry out loud.

Perhaps today or yesterday you sat down to a meal of meat, potatoes, pastry, bread, milk, and other tasty foods. It was a most delicious and nourishing meal; perhaps you even ate more than was good for you. It might even be that some of us are overweight to the detriment of our health. There may have been even so much food on the table that in spite of overeating some had to be thrown away. The children complained of tummy aches because of overfilled stomachs.

People in Bihar do not have this problem.

The MCC budget is $100,000 for its work in India this year. Of this amount, $70,000 is earmarked for emergency relief in Bihar and other famine areas. Some famine aid is also contributed through the Board of Missions program.

Mennonites in Sumatra They struggle to survive

Struggling against many odds, the small group of Mandailing Mennonites in Sumatra is fighting for its existence. The group numbers approximately sixty adult male members and their wives, as well as a substantial number of children.

The Mandailing area is primarily a farming region located in the extreme southwest end of North Sumatra. Many of the people have left this area in an effort to find better economic opportunities.

At one time, it is said that nearly 10,000 people lived in the Mandailing village of Pakatan. Today, Pakatan has a population of 3000. Many of the educated leaders have also left in the search for better opportunities.

One of the Mandailing Mennonites expressed the opinion that the decrease in church membership is probably a judgment of God on the manner in which most of the members were secured in the first place. He was referring to the way some missionaries had offered money or goods with the hope that these people would become Christians.

Not given enough freedom to seek employment outside of the Christian villages, too many of the members depended exclusively on the missionaries for all of their needs.

Another member went on to say that such a procedure for evangelism could hardly be expected to result in authentic or lasting conversions. Therefore, when the mission was no longer in operation to offer material inducement, many of the converts could no longer see any need to remain church members.

Furthermore, it was easier to be accepted in the society if one was a Moslem. The Mandailing area is often referred to as a fanatic Moslem area. This is due, in part, to the very large Moslem school located there. Because of this, it has never been easy for Christians to live and work here.

There were, however, those who made great sacrifices to become Christians and to remain so. Because of the small number of Mennonites remaining in Mandailing, considerable thought was given to uniting with another church conference.

These movements have never really gained much momentum because the majority of members still wish to identify as Mennonites. They feel that Anabaptist/Mennonite beliefs such as love of neighbor, purity of life, and especially, believer's baptism are important and should be preserved.

When those who leave Mandailing do affiliate with some other Christian denomination in their new location they continue to have a strong conscience toward their Mennonite heritage. In almost every instance, these persons are given special responsibilities in the work of their chosen church.

The Mennonite churches in Sumatra are basically the fruit of the Dutch Mennonite mission (*Doopsgezinde Zending*) which began its work there in 1869 or 1871. The American Baptists began the work in 1834.

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scripture and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

Bogota church is dedicated

Four hundred and twenty-five people gathered on Sunday afternoon, May 28, in Bogota, on the occasion of the dedication of the new church building. Gerald Stucky, pioneer General Conference Mennonite missionary to Colombia, delivered the dedication message in which he expressed the hope that the church in Bogota will become a lighthouse and be used of God to make the gospel known in the great city of Bogota.

Mennonites and friends met monthly in Bogota for several years. The question of organizing a congregation was discussed for some two years by the churches and mission staff, as well as by the Board of Missions. The Howard Habeggers arrived in Colombia in November 1963. He has served as missionary-pastor of the church since that time. On the last Sunday of May 1964, the charter service was held in a downtown Presbyterian church where services were held Sunday afternoons. Twenty-seven individuals became members. On May 28, seven people joined the congregation at the morning service in addition to four people who joined as associate members, bringing the total to forty-six.

The church sanctuary is circular in construction. At the very center is the communion table. Suspended directly above is a large wooden cross symbolizing the sacrifice of our Lord Jesus on the cross and our ready access to the throne of grace. [See *The Mennonite,* Feb. 1, 1966, p. 81; Sept. 20, 1966, p. 567.]

Andrew R. Shelly, executive secretary of the Board of Missions, of the General Conference Mennonite Church, presented the message of the morning. His topic was "These Stones: The Twentieth Century Meaning." Referring to the fact that the resources of the church everywhere must be used under the guidance of the Holy Spirit, he stated that the primary urgency of our day is to proclaim to every creature that Jesus Christ came into our world and wants to be the Savior of all people.

Expressing gratitude for the wonderful building, he cautioned against becoming too much attached to a structure for we must go out in the world where the action is.

In addition to the Habeggers, the following missionaries are serving in Colombia: Janet Soldner, Vernelle Yoder, Alice Bachert, Julia Schutz, George and Margaret Ediger, Peter and Claire Harder, and Bertha Mae Reiff. Glendon and Reitha Klaassen are also members of the staff but at present are on furlough studying at Mennonite Biblical Seminary in Elkhart.

In addition there are three couples working in Bogota under the voluntary service program: Richard and Bonnie Nickel, Larry and Joann Martens, and John and Sandy Zerger.

Grades for draft boards Schools asked to withhold

The American Civil Liberties Union recommended on May 14 that colleges and universities "cease, on their own, to make available to Selective Service information on grades and class rank."

The civil liberties organization warned that academic values are perverted by tying military deferment to student grades and class rank. In such circumstances, grades take on a "life and death significance which can only impair the whole educational enterprise." Selection of easy courses and institutions by students to maintain high class rank and thus assure military exemption further undermines the academic process.

The union's statement, climaxed a six-month study on the civil liberties impact of academic cooperation with Selective Service regulations. Chairman of the study was Professor Samuel Hendel of the City College of New York.

The Selective Service System itself was asked to eliminate class rankings and grades as standards for student draft deferments. A statement of "simple good standing should be sufficient." The civil liberties group had previously called on Selective Service to cease the special tests given to college students, and Selective Service Director Hershey recently announced that such tests would be dropped.

In a five-point statement, the Union said that students' civil liberties are not infringed "when an institution of higher learning decides as a matter of educational policy to cease calculating the class standing, or to do so and not report such data to the Selective Service." The decision not to cooperate with Selective Service is within the institution's right to make educational decisions intimately affecting the academic process.

The civil liberties group's statement was issued amidst the growing concern of colleges and universities throughout the country which have been questioning the soundness of using class rank as a basis for draft deferment. Leading institutions that have recently announced that they are discontinuing the practice of ranking students include Columbia University, Wayne State University, Haverford College, and Reed College. [See *The Mennonite,* May 2, p. 294.]

The ACLU statement said that if educational institutions do not accept its recommendation to deny class ranking to the Selective Service and continue to compile such data for Selective Service as well as academic purposes, such information should be made available to a draft board "only on request of the student."

In a related area, the Union noted the fact that several college teachers have recently made unilateral decisions to give all their students *A's* or no grades in protest against their institution's policy of releasing their class standing to Selective Service. Commenting on this development, the ACLU maintained that, "If an institution has a known policy of grading, either written or implicit in terms of employment, and if a teacher decides on his own not to submit grades, his action is not a matter of civil liberties concern." Professor Hendel explained that a teacher at a college or university is under an obligation to fulfill his responsibility to the university. While recognizing, therefore, that a teacher's action in refusing to submit grades may be based on moral grounds and analogous to an act of civil disobedience, it would not invalidate the university's authority to make and enforce its regulations.

Ethics of abortion tested

Churchmen on two continents are seeking to take positive action on the thorny question of abortion.

In New York, twenty-one Protestant ministers and rabbis have established a clergymen's consultation service to assist women seeking abortions. On the first day of the service thirty-five calls for help were received. They came from the very wealthy as well as the very poor, from four or five Catholic women as well as Protestants and Jews.

According to Howard Moody, minister of Judson Memorial Baptist Church, the services offered will include advising women on alternatives, ranging from keeping the child or securing its adoption to therapeutic abortion. If help cannot be given because of New York State laws, a spokesman for the group said a referral might be made to an out-of-state physician or institution.

In London, the Archbishops of Canterbury and York and the Bishops of London and Durham stressed in a letter to *The Times* "the sanctity of the human fetus and its right to live and develop unless in a particular case its continuance may be shown to conflict with another right—namely, the right of the mother to life and health, mental as well as physical."

Noting that "a crucial stage" is being reached in Parliament's discussion of the Medical Termination of Pregnancy Bill, the clerics said they believed "the lawful grounds for abortion should be contained in this single principle."

Their letter then offered specific suggestions as to how the proposed bill might be amended to apply the principle. The purpose of the suggested changes was "to leave the doctors with the single task of prognosis concerning the life and health of the mother, in the widest sense."

In Holland, the Netherlands Reformed Church's Board for Church and Family has set up a commission to study abortion. This group will try to decide whether the church should give an opinion on the ethical responsibility. If the answer is yes, then they will consider on what grounds the verdict can be based, and what changes are needed in Netherlands law.

Mao is Chinese religion Red thoughts become Bible

"The paranoic adulation afforded Mao by the emerging generation can be understood only in religious terms," says Michael Browne, a British free-lance journalist reporting in *Christianity Today* (Feb. 3).

Browne's statement is a part of his report from Hong Kong made on his return from a visit to Canton, southern provincial capital of Communist China. "Mao is god, the Party is the church, and these young Red Guards are the evangelists," he said.

A significant proportion of China's million youth are wholly given to learning the sayings and applying the thoughts of their national leader, Browne observes. Their Bible is a red-covered book the same size as a pocket Testament, entitled *Quotations from Mao Tse-tung*. They gather in groups all over the country to read, memorize, and preach from this little red book. They underline passages and mark it as a Christian does his Bible.

Asked by Browne if they had ever attended church, Red Guards whom he interviewed replied, "No. We are Marxists-Leninists and do not believe in God. There is no God. We are all atheists."

When asked who created the universe, they said, "Chairman Mao and the 'thoughts' of Chairman Mao."

When asked whether there are any churches in Canton, the reply was, "None. They were finally destroyed last summer by the Red Guards who covered them with quotations from Mao Tse-tung."

Propaganda methods of the Red Guards, Browne observed, closely resemble the practices of Christian missions—street meetings, cottage services, tract distribution, and testimonies.

Having observed the Red Guards and talked with them, Browne was deeply impressed. "Here are the first such large-scale results of atheistic materialism ever seen in a living generation, and the results are frightening."

Spirit-filled life noted

Several months ago, Ross Bender, dean of the Associated Mennonite Biblical Seminaries, met with the students from the Brethren in Christ Church who are attending the seminaries in Goshen and Elkhart, Ind. He asked them what the seminaries might do to better prepare them for work in their particular denomination.

They felt a need for better understanding of that part of their church's heritage and doctrine which has come out of the holiness movement of the 1880's and following years. A committee was then set up to plan a seminar for the purpose of studying this area.

Early in May the seminar on the Spirit-filled Life was held. The faculties and students of the seminaries attended. Brethren in Christ faculty and students from other seminaries and colleges were also invited.

Five papers were read followed by discussions on each paper. The speakers were Arthur M. Climenhaga, of the National Association of Evangelicals; Bishop Myron F. Boyd of the Free Methodist Church; Owen H. Alderfer, professor of church history at Ashland Theological Seminary; J. C. Wenger, professor of historical theology at Goshen College Biblical Seminary; and C. N. Hostetter, president emeritus of Messiah College.

Words and deeds

The International Peace Garden on the international border between Manitoba and North Dakota will be the scene of a study-work camp for persons over eighteen years of age from Aug. 21 to 27. Sponsor of the camp will be the Mennonite Central Committee of Canada, 607 Paris Bldg., 259 Portage Ave., Winnipeg 2.

D. E. Croyle, Wadsworth, Ohio, was one of several representatives of the Mennonite churches who spent a day in Washington, D.C., in March to visit legislators. He said, "Visits to Washington are small efforts indeed but the national conscience must be pricked again and again. While there are perhaps only a few senators and some twenty representatives who differ sharply with Vietnam policy, these

LETTERS

legislators need our prayers and encouragement as they continue to stand up to be counted. Grass-roots sentiments are important and a small voice speaks with louder amplification than we sometimes realize. Let us stand in the tradition of our sixteenth century forbears."

The chapel in Hotevilla, Ariz., a Hopi village, has been remodeled by the Christian community. Built in 1907 as a home by Mary Schirmer, the building was given to the mission in 1919.

Vietnam Christian Service distributed 465,623 pounds of food, clothing, and health items during the first three months of this year.

Billy Graham called for prayer for world peace in Winnipeg on May 31 asking that "if it is God's will, that He spare the world another great war, and that He will give wisdom to the leaders of the world that the world might be spared a bloodbath." He prayed that all peoples of the world might have courage to turn to God "before it is too late."

Invitation to Berlin

The Berlin Mennonite Church extends a cordial invitation to all World Conference participants and others visiting Europe this summer to come to Berlin. It is a city worth seeing. Although it is located well within East Germany territory, West Berlin is accessible to all persons visiting Amsterdam and Europe.

You may travel by car or train through East Germany to West Berlin, or fly.

A special invitation is extended for the weekend immediately following the Amsterdam Conference. On Aug. 4 we will tour West Berlin and on Aug. 5 and 6 we will tour and attend church services in East Berlin. Berlin is the city where the East and West meet: religiously, culturally, economically, and politically.

We will arrange for moderate accommodations for anyone writing us in advance. John R. Friesen, Berlin Mennonite Church, Berlin (West) 45, Promenadenstr. 15b.

Call for council of boards

DEAR EDITOR: The letter by J. Lawrence Burkholder and Gordon Kaufman calling for simultaneous sessions of the Old Mennonite and General Conferences to consider our Christian responsibility toward the Vietnam problem merits serious consideration [June 6].

If it should not be possible to call the two Conferences for an emergency session, would it not be possible to call a session of the Council of Boards to act for the conference? I make this suggestion for three reasons. First, the Council of Boards has been given the authority to make decisions for the conference between sessions of conference, and, therefore, it could act for the conference. Second, the people who have been elected as members of our conference boards were elected because our people have faith in their integrity and in their loyalty to the kingdom of God. These members of our boards represent the best in Mennonite insights and devotion. Third, if our Council of Boards would meet simultaneously with the Old Mennonite conference boards, they would very likely come up with a statement that would be truly representative of our best thinking and of our deepest devotion to Christ. This statement could then be taken back to our local congregations as a basis for discussion on the local church level.

It appears to me that this procedure would help us to meet our responsibility to witness to our government in this critical period, and would also be of great educational value for the local congregations. *W. F. Unruh, North Newton, Kan. 67117.*

About writing letters

We appreciate all the letters submitted for publication and we try to publish them all, space permitting. We do not use unsigned letters, though we will withhold names if requested. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published. Editor.

CHURCH RECORD

Deaths

Clarence F. Croman, East Swamp Church, Quakertown, Pa., was born Oct. 7, 1911, and died May 20. He taught in Sunday school for many years.

Robert A. Landis, East Swamp Church, Quakertown, Pa., was born Nov. 9, 1899, and died May 26. He had served as Sunday school superindent. For the past twenty-six years, he served as a deacon in the church.

Frank Magdefrau, Wayland (Iowa) Church, died June 3.

Peter B. Unruh, New Hopedale Church, Meno, Okla., was born Nov. 20, 1870 in Poland, Russia, and died on June 3.

Marriages

Theron Bolles and *Sophie Vytacil,* on June 3. Reported by Woodland Church, Warroad, Minn.

Larry Dirksen, Goessel (Kan.) Church, and *Marybeth Frey,* Tabor Church, Newton, Kan., on June 4.

Melvin Dean Flaming, and *Lois Smith,* First Church, Newton, Kan., on June 2.

Edwin Huether, First Church, Aberdeen, Idaho, and *Marcella Steiner,* First Church, Phoenix, on June 4.

Jerry Lee Kagele, First Church, Ritzville, Wash., and *Judith K. Friesen,* First Church, Hutchinson, Kan., on May 31.

David Lengerich, Decatur, Ind., and *Patricia Augsburger,* First Church, Berne, Ind., on May 26.

Gregg Liechty, First Church, Berne, Ind., and *Kathy McKean,* Pleasant Dale Church of the Brethren, Berne, Ind., on June 10.

Charles E. Norris, Norfolk, Va., and *Rhona Lehman,* First Church, Berne, Ind., on May 7.

Leland H. Parks, Community Church, Plevna, Kan., and *Emilie Suzanne Ewy,* First Church, Hutchinson, Kan., on June 4.

Peter Schroeder, Nordheim (Sask.) Church, and *Lydia Krahn,* First Church, Saskatoon, on May 27.

Karl E. Voth, First Church of Christian, Moundridge, Kan., and *Luana Friesen,* First Church, Newton, Kan., on June 10.

Banman,
Funk (Workers).
Wilson (Ministers).

Ministers

Larry J. Wilson, Meadows, Ill., has accepted the call to serve as pastor of Grace Church, Enid, Okla. A graduate of Wheaton College, he received the Bachelor of Divinity degree this spring from Mennonite Biblical Seminary. After completing a twelve-week session in the area of clinical training at the University of Minnesota hospitals, the Wilsons will move to Oklahoma.

Workers

Hulda Banman, missionary with the Congo Inland Mission, has returned for her third term in Congo. She traveled via Bolivia, where she visited a sister, who is a missionary there. Hulda will be a nursing instructor at the Presbyterian nursing school in Tshikaji.

Isaac C. Funk, Zion Church, Swift Current, Sask., will join the Hamilton voluntary service unit beginning in October, for a two-year term. His parents are Cornelius and Katherine Funk.

John Pannabecker, First Church, Bluffton, Ohio, will serve two years in alternative service in the Congo under Pax Education Program. He is the son of Dr. and Mrs. Richard Pannabecker, Bluffton.

Daryl Schmidt, Marion, S. D., will be the 1967-68 exchange student from Mennonite Biblical Seminary to the Interdenominational Theological Center, Atlanta. This school is composed of four Negro church seminaries. William Johnson, Knoxville, Tenn., is attending the Mennonite Seminary this year, while George Schmidt, Sardis, B. C., is the exchange student to ITC. During this experience in the South, Daryl will also serve in a part-time internship with the Student Interracial Ministry, in the Atlanta Urban Project. Beginning this summer, he will live and work in Vine City, a lower-class Atlanta area, where he will be involved in community work with local leaders.

Mr. and Mrs. Orlando Sprunger and family, First Church, Berne, Ind., will serve a short term in voluntary service at Oraibi, Ariz.

Donovan Smucker, chaplain at Lake Forest College since 1959, has been appointed president of Mary Holmes College, West Point, Miss. The school is a small co-ed Negro institution founded in 1892 by the Presbyterian Church. The faculty is interracial. Mary Holmes College is the location of the Child Development for Greater Mississippi, the agency by which the antipoverty funds for Mississippi are distributed throughout the state. The school has the support of the Connecticut Valley Consortium (Mt. Holyoke, Amherst, University of Massachusetts, and Smith College). These schools will donate personnel and teachers to Mary Holmes.

Baptisms

Bethany Church, Virgil, Ont., on May 21: Linda Marie Andres, Carol Ann Berg, Margaret Lepp, Linda Irene Wiens, Daniel George Wiens, John Weier.

Bethany Church, Freeman, S.D., on June 4: Linda Kay Goertz, Gary Lee Kleinsasser, Audrey Marie Kleinsasser, Lynn Warren Hanson, David Jerome Sorensen, Joy Ellen Kleinsasser.

Eden Church, Moundridge, Kan., on May 14: Mark Bartell, Deborah Goering, Dwight Goering, James Kaufman, Jennifer Kaufman, Pamela Kaufman, Annie Krehbiel, Darcen Krehbiel, Errol Krehbiel, Dale Schrag, Gale Schrag, Jo Ann Schrag, Margaret Schrag, Lynn Kaufman, Steven Schrag, Carolyn Stucky, Marilyn Stucky, Maynard Stucky, Teresa Stucky, Virginia Stucky, Carla Wedel, Frances Zerger.

First Church, Allentown, Pa., on May 14: Mr. and Mrs. Jeffery Jarrel, Mr. and Mrs. Donald Burian, Mrs. Gloria Rupert.

First Church, Bluffton, Ohio, on May 14: Gregg Amstutz, Beverly Balmer, Merry Brauen, Kenneth Cookson, Dan Dailey, Diane Dillman, Kathy Flick, Donita Frazee, Jean Gerber, Bobbie Hamman, Hans Houshower, Lois Keeney, Esther Kreider, Mary Lehman, Gloria Lora, Roger Luginbuhl, William McGibben, Mary Purves, David Reichenbach, Rhonda Reichenbach, Teresa Reichenbach, John Templin, Sally Weaver, Philip Yost.

Halstead (Kan.) Church, on May 21: Joel B. Mueller, Keith L. Stucky, Doyle R. Dalke, Janice Regier, Carla Jean Regier, Dee Ann Hess, Terrill Koehn, Carolyn Jean Martens, John Auernheimer, Bruce A. Nightingale, Gregory A. Dalke, Norman Lewis Janzen, Jan Elaine Johnson, James E. Mueller, Elton Steven Koehn.

Hopefield Church, Moundridge, Kan.: Malinda Stucky, Judy Schrag, Glenn Stucky, Susan Schrag, Rozanne Stucky.

Springdale (Alta.) Church, on May 14: Doris Janzen, Ronald Janzen, Gwendolyn Poettcker.

Taber (Alta.) Church, on June 4: Esther Thiessen, George Braun, Jake Braun, John Braun, Herman Wiebe.

West Swamp Church, Quakertown, Pa., on June 11: Dianne Mohr, Barbara Moose, Kathrine Richert, Claudia Roth, Barbara Stauffer, Lois Bauman, Carol Ewashko, Patty Lipyanik, Carol Lipyanik, Kim Heimbach, Mrs. Kenneth Engelman, Donald Butcher.

Woodland Church, Warroad, Minn., on May 14: Bonnie Fast, Lois Heppner, Marilyn Heppner, Pam Heppner, Phillip Heppner, Shirley Heppner, Faye Stewart, Dorothy Thiessen, Richard Unruh.

Waterloo-Kitchener (Ont.) Church, on May 28: David Bergen, Ella Krause, Martha Krause, Peter Krause, Anne Newstead, Mary Anne Rempel, Stephen Wiens.

Calendar

July 5-9—Leamington, Ont., Canadian Conference.

July 23-30—Amsterdam, Mennonite World Conference.

Aug. 12-13—Milford, Neb., Fort Collins CPS Reunion. (Write to Fred P. Penner, Rt. 1, Beatrice, Neb.)

Aug. 10-16, 1968 — Henderson, Neb., General Conference.

Central

June 18-25—Fortuna, Mo., Bethel Church, centennial celebration, C. H. Dirks, speaker.

June 25 — Kidron, Ohio, Salem Church, educational wing dedication.

Viola Weidner

Love is a letter

Have you ever watched an aged hand dip expectantly into an opened mailbox and quickly withdraw when the naked hand felt the cold steel of the empty box? Mrs. Weidner encourages us to write a letter.

Security is a letter from home. Happiness is a letter from our children away from home. Joy is a letter from a sweetheart. Comfort is a letter from a friend. Excitement is a letter with a foreign stamp. Satisfaction is a letter from someone who remembers. Courage is a letter from someone who understands. Love is a letter from someone who cares.

Does your postman look like a messenger of love? I received a birthday card from a very dear friend with this printed message: "Your friendship is a blessing, and more often than you guess, I stop to say a little prayer just for your happiness."

My friend is sick much of the time. She has known many hard things in her life. She probably could not have said those things to me in her own words. However, she chose her greeting so carefully that it was a personal message right from her heart.

Recently I rediscovered an article clipped from our local newspaper. An eighty-four-year-old woman was bedridden twenty-seven months with a heart condition. She read in her local paper that a patient who died in the state mental hospital had not had a card, a letter, or a visitor in the eighteen years she had been there. This aged bedridden woman called the medical secretary of the hospital and obtained the names of four other patients who needed friends. She wrote weekly to these four. Only two were able to respond. Into each letter she put a stick of gum, a wrapped piece of candy, and perhaps a clipping or a simple tract.

I have two friends who are employed full time and manage a home after hours. Both women carry lunches and use the noon hour to write letters.

These women are all engaged in a vital ministry of sharing. This sharing is by way of letters. These letters can fulfill the emotional needs of the one who writes them as well as the one to whom they are written.

"Letters to the editor" express appreciation for helpful articles or protest some policy set forth in the publication. Such communications can be an effective way of sharing our faith. Thank-you notes, congratulations or condolences, and cards to remember anniversaries all convey our love to the recipient. And messages to shut-ins on *any* special day (and every month has at least one) are wonderful opportunities to witness to God's love and concern.

Young people away at school, those in 1-W or voluntary service assignments, and those serving in the armed forces really appreciate mail. Use carbon and write two or three letters at a time. Address the salutation to all, provided they are acquainted. This gives them a feeling of communication with each other and adds value to the letter.

This same technique can be used with the missionaries who are our representatives to the far corners of the earth. We enjoy their prayer letters; we eagerly read news of them in our conference publications; and we ask their families about them. Since we have never lived in a foreign culture, we have not known their gnawing hunger for communication with someone who knows and understands them. If our love is never put into words, they are not aware that we care.

Material for this page supplied by the Women's Missionary Association.

THE BLACK VULTURE

When you're young you live every day like it was complete and tomorrow the world will be new, different, maybe all exciting. There are always the best things waiting for you tomorrow; today is just going by. By the time you see that tomorrow may be quite a bit like today, and that the day after that will be mostly the same, you're not young anymore and haven't been for as long as you can clearly remember. And then it's still a few years till you know that before you were even born a lot of things about your life were already decided. Not everything, but a lot.

That's the way it seems to me, now. If I try to add it up, I guess I was young until one night in November in Moscow. Youth is good, and it's sad one has so little of it in proportion to the rest of living. Twenty-two I was, short and about as heavy as now but, you know, muscle everywhere then. If the Army had ever smelled me out, I'd have been in before you could blow your nose between your fingers. It was my birth-year—1907—that was being drafted and don't think I wasn't tempted: one hundred and twenty rubles a month just to sharpen my shooting. As I thought then. I was the final bump that decided Pa to make the hopeless trip to Moscow to try and get out of Russia. We had a fair farm and I would have got it because my older brothers were pretty well settled on their own—that is, they had been but two were already in Canada and the other had been in Moscow since summer trying to get passports for his family—but we left it like it was, hardly trying to sell anything because Pa was sure if the village Soviet heard, they'd stop him from getting away. On his own, that is, because he'd have gone away, but where they wanted to ship him.

So we told no one and packed what we could and sneaked away one night. A railway porter smuggled us tickets—he got enough for it—and late in November we had been in Cliasma, one of the suburbs of Moscow, over a month and no nearer passports when I saw this—this thing. Actually, I'm not sure if I really saw it. At least, I can't remember it as if I had, so I can't say "this and this and so and so" is exactly like it was. It's like when you stare straight ahead and on the farthest edge of your seeing you know there's something, but when you turn to look directly, there's nothing. And when you look ahead again, there it is still. Like a smudge.

When I came in that night—it was two days before the twenty-fifth of November—I went to my cousin's room where I slept. It was across the hall from my parents and we had had it, too: my three sisters slept there before Pa's cousin Balzer got thrown out of his place and the GPU would have dragged him off with his whole family—you couldn't just stay on the street and renting was impossible by then—if we hadn't found room someplace. Balzer's big face hung foldy then already.

"Where've you been so late? Your father's been here ten times, I'll go across—"

"I'm going right over, don't worry. Whew," I gave my snowy sheepskin to Balzer's wife, Martha. Her I could stand, real well; she shut up till you wanted to talk. The two smaller children were asleep in a corner and she got Jakie to hold my coat open by the heater.

"Where've you been so late?" Balzer asked. "Your father—"

"He knows." I sat down and leaned against the wall. Jakie was staring at me over the coat collar. His sister was dead but he was well again; only his eyes now were too big.

"Did you get all the names?" The room was so tight you could spit across it but Balzer whispered anyway.

"Say, how many times did they warn, keep quiet! Did you blab—"

"Oh, we just talked about it in the family." My glare finally got through to him. "The kids are okay—they'll never say a word to anybody. Not one word. Don't worry, I made sure enough of that."

© Rudy H. Wiebe, 1967

It was true; the small two didn't matter and Jakie knew top from bottom better than Balzer, but to be so stupid as to make him know so he'd have to be quiet—well—I hunched around. "Names enough. Not so close, let it dry slower."

"How many?"

"Here," Martha said to Jakie, "the box is close enough. Sit there."

"How many?" Balzer asked again.

"Maybe seven hundred."

"Seven hundred!"

"Uh-huh."

"There's way more than seven hundred! In Cliasma alone there's at least two thousand and if you add Mamontowka and Puschino there's over five. You've got to have names, the more the better, thousands of names. Just with seven—."

"Only family names, heads of families. And we couldn't get into Mamontowka."

"Why not Mamontowka? There's almost more there than here. And there's more families than that here. Wouldn't some of them sign? Did Friesen down the hall? It'd be just li—"

"He signed. Right on top, the first page."

"—like him not to. It might get him in deep but if it works he'd be at the head of the line with his fat billfold open in his hand walking on rubles so he won't get his feet dirty."

Martha passed me some cold smoked ham and a toasted bun; the aroma of roasted-barley *pribs* floated from the pot on the heater. "Say, I have to tell Pa, and Mom'll have food."

"Just eat," she said. "It's all out of one pot."

Balzer was pacing two steps back and forth, then stopping at the door, listening. "Walls so thin, just boards; if you look at them they lean over. You can hear Friesen snore two rooms away and across the hall. If they ever come and search this—"

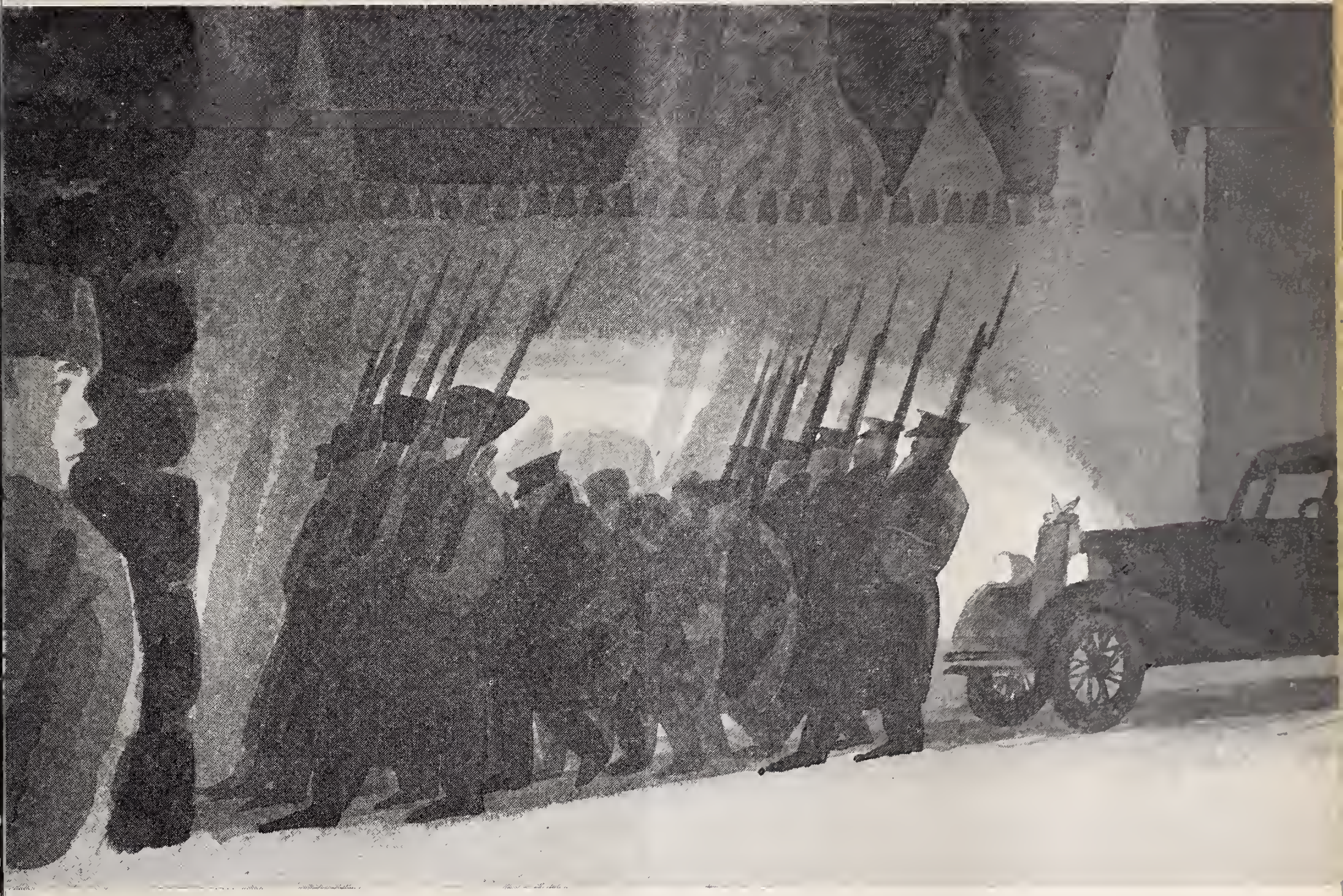
"Jakob," Martha said.

He looked at her. "Oh I know. If Epps hadn't taken us in I don't know what we'd have done. But two months sitting here, just sitting while our child dies and our money and our

Rudy H. Wiebe

Art by Allan Eitzen

Soldiers . . . marching past me along the Kremlin wall.



food's gone and just sit and stare at these stupid walls. Sometimes you feel like letting everything go to the devil and go where they. . . ." His voice stopped. He was doing something in the air with his hands, then he beat them awkwardly against his big body. He was matter-of-fact suddenly. "These summer houses will be bad in January. If we could get a better house, closer in, it wouldn't cost so much to ride into Moscow either."

I watched Martha's fingers, sewing. "It's maybe not far enough. Klassen said we couldn't go into Mamontowka; GPU started cleaning it up today."

"Mamontowka! Then there's Puschino and then we're in line!"

"Yep. We don't have to worry about January."

Martha said, "Maybe the letters with the signatures—"

"Sure, the letters will push things," Balzer said. "The Comrade said it would work. With Germany accepting us and thousands of people petitioning for passports and everyone in the world knowing about it, they can't keep us. They'll have to let us out. That's why more names—"

"Like the poor nuts in Perlowka and now Mamontowka, out straight to Siberia." The ham was stringy, as if scraped off the bone.

"But the letters will—"

"Are nothing without Germany. If Germany doesn't take us till Canada or some country decides they want us as immigrants, we won't be here when or if they ever do. And Germany hasn't said a thing, yet."

"But the Comrade said," Balzer was pacing again, nearly stepping on Jakie by the stove on my sheepskin. The boy had heard it all so often. Martha looked up abruptly from her mending. I said,

"Strelnikov is a good man. He wants to help, but he can't be sure. The petitions will maybe help, some, if they get to the right people. Anyway it's something to do—try anyway."

Balzer laughed, "Ha, and that's a thing! I never thought of that. How'll they get them to the right people? Anybody walks in there holding them out and he's finished. They know he's a leader and he'll get it from *A* to *Z*."

The *pribs* was raw and hot in my throat. "It's real good," I said to Martha.

"Orenburg barley."

"How'll they deliver them?" Balzer said again.

"The best crop in eight years, wasn't it," I said. "I don't know."

"Didn't you talk about it, plan it? What's the point of risking a lot of signatures and running around with them and. . . ."

"Don't worry, somebody'll do it. How I don't know."

After a moment Martha said, "Franz, let others do the rest. You've done enough."

She was that kind, she'd sit there sewing and hardly even look up and then say something that made you wonder how come you'd stayed so far behind after a real early start. I stretched my feet towards the heater and blocked Balzer. "You have to do something. Everybody's so scared now they won't even go alone to the—well—or have singing parties in the woods like before. Who wants to just sit?"

"Those singing parties," she smiled a little. "You young people would make yourselves obvious just by singing so well. Even you don't feel like singing now."

"Me? I sure do. I haven't had hold of a guitar for weeks. Maybe we should have one tonight, eh, Balzer."

He hadn't seated himself; he stood there, scowling. "Oh don't try to put it on, you young lunk. If the GPU ever stops you and sees your birth certificate with '1907' all over it, you'll find something else than jokes coming out of your throat."

"So I get five years in the Army. At a hundred and twenty rubles a month I can fly to Canada when I'm through. And Pa could get the others away easier if I'm not around."

"You and your godless talk, joining the Communist Army! That's why I'm getting my family, my children, out of here. When you see your own relatives going red. . . ."

If it hadn't been for her, I'd have cleaned his machinery right there, the big slob. He was that kind, jaw always unbuttoned. It was true enough, at the time he said it. I don't deny that. But sometimes if everyone knows the truth anyways, it's worse than silence to say it. If everyone within hearing distance knows it anyways. The Balzers were strangers to me before; they were from Orenburg and Pa has maybe three hundred cousins, but the two weeks I'd slept in the same little room with him were enough to work out a speech that wouldn't have left him much. But then she was always there; and the poor kids.

She said, in her calm way, "You couldn't do that to your parents."

"Why do you think I'm here now." It was unnecessary, and loud too. It was good the door scraped across the hall.

Balzer unbolted the door; a bucket of bolts wouldn't have helped the silly thing. Pa's voice said, "Is Franz there? I thought I heard—" when a terrific bang sounded on the outside door.

Everyone turned to stone. We'd all known it would happen sometime; I'd heard often how it happened. but just as that moment when I was so mad and all, right out of the blue that terrific banging, my heart jolted. You know, just "Whuh!"

I don't know who moved first. Probably it was the landlord running from his room at the far end of the hall as the banging kept up and heads showed everywhere. The shout sounded as if a big Russian had stuck his head right into our room: "Open up! Open!"

No word, everyone staring at each other. Finally the landlord whispered, "Back in your rooms, everyone, very quiet. I let them in, Epp, you live here with your family—"

"Franz?" Pa's voice said.

"Yes."

Pa said, "Mr. Listov, you know about his certificate; if they find him—"

"Yes, yes." The Balzers weren't registered at that place and Listov was in for that, but of all, he was the calmest. "Just Franz and the Balzers stay in this room. And keep quiet. Epp, your family here, Friesens, everyone next, there, and us on this side. Shut the doors. Yes! Yes!" He raised his voice against the hammering. "I'm coming!"

As I blew out the candle I saw Jakie's big eyes and Martha crouching beside the stirring children; she held a pillow ready. In the bit of light from the heater, Balzer's shadow leaned by the shut door. Outside was the trampling, the swearing of the loudmouth who'd hammered, wanting to know why the landlord hadn't opened quicker. "But it is late, Comrade," Listov had just the right turn of respect in his tone. You had to be careful; everyone was very equal in 1929. "It is after ten and we retire early. So we save wood—ha-ha—less fire, you know." How Pa found such a landlord, he never explained; he just said he'd prayed all the way to Moscow.

There was nothing to do but keep quiet and listen. Pa's papers had been examined three times, but who knew what these were after. The landlord would get it for the Balzers—probably not too serious—and sure they wouldn't do anything to Balzer because he was as poor as a Russian and had nothing even before the revolution. They were just sitting there on faith waiting for a miracle to float them to Canada. Friesen, with all his Molotschna money, was a little different.

And so was I. If I got drafted into the Army, Pa wouldn't leave if they chased him, which wasn't likely. He was like that: he wouldn't leave one child behind. God had given them to him and he would not leave one in the godless country Russia had become. It didn't matter that I could take care of myself, or that in staying near me he and Mom and the girls would land in the borscht, too. About some things, he was as stiff and unthinking as a fencepost. Like during the anarchy after the revolution. I can still see as clear as yesterday when the Makhno bandits came. I was maybe eleven, twelve, hiding in a hole in the hedge and watching them gallop onto the yard followed by a wagon full of them, too. Before they could even yell, he came out and said Mom had food ready. One of them was wounded; I sneaked up while they were in the house and got the scare of my dull young life when this bloody head glared at me over the wagon rim. Pa came out and fed him like he was a baby. And as if that wasn't enough—they didn't take very much from our place—but when they came out to ride away he had to follow them with his Bible and read them a few verses about killing and preach to them—you know, really read them the biblical chapter—about what they had done in Eichenfeld two days before. Maybe you've read of that; the bandits killed 178 people there in one day and night, every man and most of the women and children in the whole village. One of those brutes wheeled off his horse and had his saber out and I could already see Pa's head rolling like they said they'd done to Doerksen a few weeks before just up the street and I was out and running toward them, hollering and crying, when my mother stepped in front of Pa with Marie in her arms. Marie was four weeks old then and Mom just said, "Chop me and his child down first."

I saw it myself. All of a sudden the bandit captain was laughing, bending double on his horse and laughing. The other, sword still in the air, held up for a second but in another they'd all three been stretched out when the captain yelled, still laughing, "Let him alone! He deserves to preach again."

Those were my parents. Unbelievable to me too, today.

I sat in that room listening to the GPU work over my father. These had come a long way from banditry; any strand of chivalry they maybe had once, training had long ago stamped out of them. There was nothing wrong with Pa's papers; they hadn't taken his citizenship yet, so he could travel or live anywhere he wanted to, but they were questioning him hard about our village and who was there from it and why they'd come now for winter. Throwing in a lot of easy questions and then all of a sudden a bad one. From his answers, Pa didn't understand what they were doing. Twice Listov, who seemed to be leaning against our door, perhaps half-hiding it in the dark hall, answered before Pa could, and then quickly the loudmouth asked,

"You got any more children here?"

That was it. I stepped over and reached to pull back the bolts but Balzer touched my arm. Pa was saying,

". . . married son on Krylow Street. He has two small children—"

Just like him; even there he would have gone on, giving all kinds of information that could entangle him, or somebody, but the agent interrupted.

"Never mind. We'll find him. I mean this house, with you."

Pa said nothing. He was a little man, short like me but slight. I could just see that big brute leaning forward and unbuttoning his revolver and I jerked Balzer's hand away, mine scabbling for the catches. But that big fool grabbed me!

"Don't Franz, don't! If you touch them they'll kill us all—"

Like I said, Balzer was big, real big. But I hadn't thrown seventy-kilo sacks around Herbert's mill for six years just for fun. In one heave I'd broken half his grip and got my hand up to break his arm when Martha hissed behind us, "Franz, you can't! Too much noise! Listen, the landlord—"

Listov, just outside the door, must have heard us and was talking loud, really loud, "There's one son, Comrade, one son unmarried who sometimes comes here. But he's not here now, not now. He never sleeps in the room with them. Never. I wouldn't allow it; there isn't enough room."

"That right, old man?"

Pa coughed, like someone had taken a hand from his throat. He said quietly, "He hasn't been in our room all day."

"What's his name?"

"Franz. Franz Epp."

"Okay," the animal laughed. "We'll meet him soon enough. We meet lots, one way or another. Landlord, who else?"

"Abram Friesen and family, these two rooms down the hall. . . ." The sound of them tramped farther.

I had to get out. If they found me here now and searched me, I'd never even get into the Army. Like a fist in the gut I suddenly understood that. But when I moved to the door Balzer whispered,

"Listen! There's one standing there, I heard his feet, listen."

He was right, too, for once. I edged to the window and pulled the sheet aside a bit. Our house was set back but the one beside was built to the street. The moon was white on the fresh snow and, as I looked, everything hung motionless as a picture. I thought they must have walked to surprise us and was reaching for the window catch when something moved. A capped shadow, a man, passed the corner of the other house. And then I saw the squarish patch on the snow beside the officer's gleaming boots. Just beyond the house corner stood the GPU's long black limousine. Enough of our people knew what that Black Vulture looked like inside, but none had come back to tell.

I don't know how long I watched. He'd disappear and before I could count to fifty, slowly, he'd show again. There wasn't a chance.

Then noise rose in the hall. They'd been with the Friesens a lot longer than with Pa, then suddenly out of the talking the loud voice broke, "Who lives here yet, Comrade Landlord, this side?"

Listov's voice came nearer. "I and my wife in the back, and my three children here."

"That's all?"

"Yes."

"Okay. Come on, you."

The sounds in the background were crying and pleading and begging. Friesen's voice, "Comrades, listen, please! Don't take me. I've told you everything, everything. Please, I beg you!" There was no sound, only sobs and shuffling steps and greatcoats brushing in the hall. "Listen, I—I have some money—gold, Czarist rubles that you might like to see. You know, gold . . . ."

Friesen had taken everything the revolution and anarchy and hunger could bring, but these boys must have driven him mad with fear.

"Well, that is something." It sounded as if the face was smiling. "Isn't that something, for a man who wasn't, according to his own affirmed word, a kulak. To still have some slavery rubles! Eh, Comrade Brodnik?"

"Indeed." That one spoke for the first time; a thin voice as if he was reading a legal paper. "We are asking you for a routine interview."

Mrs. Friesen's voice rose in pleading and the children were crying and there was such a racket in the hall now that suddenly the loudmouth yelled, "Shut up!" with a string of curses and even the children choked. The second said, in his almost comforting yet dreadful voice,

"Mrs., this is merely an interview. Strictly routine."

On the black and white street she was still reaching after them, begging, but they tumbled Friesen, collapsing now, out of sight and then, as the line of their children—they had eight—stood all the way up the steps crying and Mrs. Friesen fell in the snow, the long shadow of the limousine pulled over her and disappeared.

I let the sheet drop. "Better get her in, she's . . . ," but Martha had already left her staring children and vanished. Balzer stood at the door, face hanging open with happiness.

"They believed Listov, just like that! One a night is enough—they believed him—'and my three children here'—just like that. Oh-h, God, God answers prayer!"

I was young then, very young in many ways and I wasn't used to what I was beginning to feel that night. I could have split his head open. But Pa was there, the light shining from behind him in the hall, and he said as softly as he always spoke,

"Jakob, I think Mrs. Friesen was praying, too."

My three sisters stared at me like at a miracle when I got across into our room, past the loud children and women. "Pa," I said, "I have to go tonight yet."

"You have to?"

"Yes."

After a minute of silent looking, he said, "Well yes. Have you had something to eat?"

The room was so warm from them in there all day and it came over me like a storm, just for a minute, that I didn't want to go anywhere, ever. I wanted to fall down in front of my father and hug his knees and cry. With my three silly sisters standing there, gawking! It was the funniest feeling. It went like it came: quick.

"Yes. Martha." I got into my sheepskin and went. The women's voices murmured down the hall; Listov was still standing in the doorway, looking into the cold. "Thank you," I said to him.

His eyes glinted with tears. "Like beasts, like unfeeling beasts." His voice was so deep you could feel the floor shiver. "Oh-h—what has become of Russia."

"You must try and get out, too," my father said.

"I would. This is no longer Russia. But I have no money."

"Like us."

"Yes. But I have no relatives, no friends who'll get us out on credit. I am a Russian, not a Mennonite."

"Yes," my father said as if he too were weeping. I went down to the street and he called softly, "Knock on the window." I gestured back and cut across to the shadow side. The train stop wasn't far; the letters in my breast pockets hung heavier with each jolt farther into the city. Strelnikov's advice had seemed so good: write identical letters to two government bureaus, explain clearly and politely why you want to leave, and that if they cannot see their way clear to allowing it, tell them there is nothing left for your people to do but come as families to Red Square, all the thousands of you, and starve to death before the eyes of all the world. The government would have to act, and if the movement were massive enough they would not be able to hide it, as they were now hiding the nightly visits and examinations and exiles to Siberia. Klassen had been so sure it would work, especially with seven hundred signatures to two bureaus.

But to deliver them; that was the hook. None of us dared know who must do it, or how, and when I found that the package I picked on leaving actually contained the letters, my head spun with excitement. I knew Moscow; I could pass for a Russian even with the GPU, if they didn't ask for papers. All the officials we young men had hounded, the plans we'd made, the conferences we'd arranged, all had honed me for this. At last.

But in the narrow streets now, peering out at every corner before crossing in the white moon, it was a little different. Nothing moved; the only sound was the squeak of my walking that echoed between the stone walls. I walked more carefully, but the sound seemed loud enough still to wake any watchman four blocks away dozing in his fur cap.

I don't know if anyone else ever thinks such things; they just float into your head and there they are, unasked and uncomfortable. I stood behind a corner of Red Square looking through the gray light at the clustered onion-domes of St. Basil's and I wondered what it would be like to be a bird; just swing over the wall and between the dark buildings and through the barred and shuttered windows and drop one letter right on Stalin's desk. Exactly where he'd see it when he walked into the long room rumor said he worked in every day. Or I could do it too if I was invisible. Such silly stuff. Anyways, I don't know what I expected on Red Square. Up to this point I don't really think I had thought of how I would deliver the letters. I had come into Moscow and to Red Square because the Kremlin was there. The Kremlin as such wasn't even on the two letters. But I must have expected that when I looked at the seat of the power making our people desperate to get away from the land that had been their home for one hundred and fifty years, somehow, an idea, a means, something, would enter my head.

But nothing did. After a time I walked along opposite the wall in the shadow of buildings to the river corner where the tall watchtower sticks into the sky. There was only one gate; I could not even make out the four guards behind their four different grates. And finally I understood I was committed to do a job, I could ask no one for advice, and I had no whiff of how to do it. I had been a child to imagine I could.

I don't know how long I stood there getting colder, finally understanding this, in despair. Then a sound came up the street. I pulled back into a doorway and peered out. There was only a muffled noise, then slowly it broke into the rhythm of feet and round the corner came a black mass. Soldiers, because it was marching, speared guns erect over shoulders, marching past me along the Kremlin wall. I don't know how many soldiers there were—maybe fifty, or two hundred—because I hardly noticed them. It was what followed, partly surrounded by them and following. Figures bent forward with burdens on their backs, stumbling through the snow, the sound of them an inhuman undertone to the crunching march of the soldiers. I could not see a face in all that company. Only the soldiers in their fur hats and greatcoats defining the long bloated line of shapes that stumbled along, gun-prodded, without even the human sound of a curse. And behind it all, silent, as if drawn by something unearthly, came the Black Vulture.

I was hiding in a doorway, the black of it my shelter, but then I was out in the street and I think I fell, screaming, because the GPU had me, but there was no one at all on the silent street, only myself and a winding rag lying on the snow. I was sprawled on the street hammering at the trampled snow in the clear moonlight with the wall of the Kremlin above me. Maybe screaming too; I don't know.

Then I was in narrow streets again in front of a low lighted window in a wooden house leaning against a granite block. A sub-post office. I went in, jogged the girl sleeping in her chair beside the stove and said I wanted to send two registered letters.

"Well, where are they?" she asked finally.

"Where are what?"

"The letters. I have to see them to register."

"Oh." I dug them out, and she wrote as if every night of her duty someone awakened her to send a registered letter to Party President Kalinin. I was getting out my rubles when she said suddenly,

"I can't send them this way."

I hadn't really believed it myself. "Oh?"

"There's no name and address of sender on them."

Of course. And anyone's name I wrote was as good as in Siberia. It must have been some time before she asked, "Can you write?"

"Yes. . . ."

"Well, write your name and address, here." The letters lay in front of me. I couldn't move; I had been moving I don't know how and I could only think that if I tried to run she'd be after me before I got round the corner.

"Aren't you sending them?"

"Yes—no—there's a group—of. . . .

"Then write down the group. You have to have name and address of sender. Post-office rules."

So I wrote on the back of each letter: "Sender: Group of Mennonites, Cliasma Surburb, Moscow." She took it and my rubles and I was on the street. I don't know what she looked like. She may have been one of those Party women: well trained and rather stupid; maybe muscular, too. But I've always thought she was an angel.

I was nearly home, pulling myself—just a few more steps, a few more—along under the fir trees that make Cliasma so lovely. There was a sound. I wheeled, and saw a long black shadow slide out of sight behind the corner I had just passed. I ran then, not caring about noise or motion, just to get to that window behind which I knew my father had been lying, waiting for me, praying all the terrible night.

The elderly man stood up, his high forehead glinting silver under the giant Paraguayan moon.

"I think Mama has some water hot. Would you like a cup of Nescafe?"

"But why, why do you say. . . ."

He was staring up into the darkness of the parisa tree. "It wasn't a man," he said. "Just a thing, the shadow of a thing. Following me ever since."

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*Supplemental reading for the Sunday school lesson of June 25, "Persecution and Deliverance."

COVER

Prayer for Bread: A cry that will be heard more frequently in the months to come, especially in India.

CONTRIBUTORS

Viola Weidner (Mrs. LeRoy) lives at 1437 Webster St., Allentown, Pa. 18102.

Rudy H. Wiebe is the author of "Peace Shall Destroy Many" and "First and Vital Candle." The story he writes is fictional but the background events are part of the history of the Mennonites who left Russia in 1929 for Paraguay. The people portrayed are ordinary Mennonites with their humanly-limited outlook about what is happening to them and about them. Two other stories in this series will be published in our issues of July 18 and Aug. 15.

Wilfred J. Unruh is secretary for voluntary service of the General Conference Mennonite Board of Christian Service.

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722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

Wilfred J. Unruh

MY JOB IS that of director of voluntary service for the General Conference Mennonite Church. In this work, I get to hear about many exciting experiences which volunteers have. Sometimes I get very eager to share these with you. Here is a short summary of some of the things I recall from the letters, pictures, and stories of volunteers.

Paxmen in the Congo have helped to build mission hospitals and schools. The modern technological society and the more primitive cultures of Africa meet as they serve in Africa. Paxmen haul gravel in a hand-dug canoe carved out of the trunk of a tree and powered with a modern outboard motor.

Paxmen serving with Mennonite Central Committee in refugee and relief work in the Congo, in Algeria, and in Hong Kong have personally distributed Christmas bundles prepared by loving hands in North American congregations.

As in the ancient story of Jacob's redigging of the well of his father, Isaac, volunteers in Algeria have redug the wells of villagers in the mountain isolation of this North African country.

One volunteer in a metropolitan city was nearly beaten up and victimized in an attempted holdup and extortion. Some men of extreme racist conviction had seen him escorting a Christian Negro woman to his car and had assumed that a white man was exploiting a Negro woman.

Lonnie Goering wrote home about his experiences of climbing Africa's highest mountains.

Volunteers serving in a State Training School for the Retarded have had many firsthand experiences in sharing love and compassion with those who have an emotional handicap. The volunteers serving the mentally handicapped report that they learn how better to understand normal adults.

A volunteer in a fishing village in Canada has been accompanying his Indian friends as they cut pulpwood in the forest during the winter months. In this isolated and beautiful setting, personal discussions and personal relationships have helped to build an avenue for Christian love and hope.

A volunteer teacher in a Latin American country reports that among his students is the son of a CIA government spy. This offers a unique context for the Christian pacifist to express his Christian faith meaningfully.

A senior high work camper in Toronto, during the summer of 1966, experienced something of what it feels like to live in the slums. For three weeks the voluntary service unit to which she belonged lived in an abandoned house condemned by the city as unfit for habitation. They met the mayor of this metropolitan industrial city. Returning from work one day they discovered that $66 had been stolen from their hard-earned allowance.

A teacher volunteer in Africa, while riding his motorcycle through the forest preserve, suddenly discovered he was being chased by a lion.

Several couples have entered service overseas during their honeymoon. Perhaps this illustrates that service and love are compatible.

A group of teen-age volunteers serving in a Negro campground in Mississippi experienced something of the intense feelings of a broken world. While swimming at the Mississippi beach during an integrated party, they were bombarded by beer bottles thrown by passing white citizens.

Life is anything but dull in the work of our volunteers. Although adventure is not the primary reason they are invited to choose to serve, they discover that adventure and service often go hand in hand.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Hope for Small-town Churches

THE CHURCH HAS deep roots in small-community life. This is both its threat and opportunity.

The threat lies in its being chained to the past, in not knowing how to keep up with the issues which current life presents. So the church finds itself unable to minister properly. Currently, most of the new experiments in mission appear in the cities. This fact alone shows that rural churches are too bound to traditional ways. The small-community structure perpetuates a style of life that does not look imaginatively at the future. It has put these communities behind the urban centers in progress.

The small-town way of living develops a pride of culture for which Thomas Jefferson spoke in 1785: "Those who labor in the earth are the chosen people of God, if ever He had a chosen people, whose breasts He had made His peculiar deposits for substantial and genuine virtue. . . . The mobs of great cities add just so much to the support of pure government, as sores do to the strength of the human body. It is the manners and spirit of a people which preserve a republic in vigor. A degeneracy in these is a canker which soon eats to the heart of its laws and constitution."

Today, a lingering belief in the superiority of the small community clashes with the general acceptance of urban ways of life. And there, nostalgic beliefs often linger longest in our religious expressions.

The opportunity for the church rests in the fact that it is still an important institution and force in the small community. If it can bestir itself, it possesses real potential for redemption of community life. The opportunity lies in the direction of critical examination of much of the conventional wisdom of small-town life.

For example, it is assumed on main street that all the denominations are needed in the community, when, as a matter of fact, a way or ways must be found to reconcile churches. It is assumed that the community can pull itself up by its own economic bootstraps when in truth the destiny of the town is unchangeably linked with the nearest urban center, national business oganizations, and big government.

Serge F. Hummon

The church has the responsibility to lead people in a reexamination of the assumptions by which they live. This is the essence of the gospel's transformation of culture. Nothing is of higher priority in small-community life.

Though the church has had a prime place in the small town, it is moving into a new period. More and more people question the validity of the church and its gospel. The church finds itself in this trap because of a heretical piety which has avoided the secular world. This outlook readily admitted that Christ is Lord of the church, but resisted His involvement in the power struggles of business, government, or voluntary associations.

The church still has friends in the community, who are often some of the ablest people, but they are sometimes disappointed with its tepid witness. The church must begin to take the secular world seriously by intertwining its faith with social understanding.

This theological approach is based on the assumption that God loves the world. He is in history both judging and redeeming it. His presence is manifest in the social structures of community as well as in the lives of persons. The salvation of persons cannot be separated from the redemption of communities. Jesus Christ took the world seriously in the incarnation. He is still present in community life.

Social understanding joins hands with the faith in the assumption that the gospel can only be declared responsibly in an organized society.

Creative planning is the way out

Creative planning offers hope for the small community. The need for such planning cannot be overstated. Conservative estimates add 100,000,000 Americans to our country by the year 2000. As density pressures increase in the metropolitan areas, more people will seek smaller communities for residence and vocation. Present leadership in our small towns, therefore, has the opportunity to determine community direction in housing, schools, roads, business and cultural centers, medical facilities, parks and places of natural beauty. Failure to act will mean chaos in community living.

The concept of planning will not find ready acceptance in many small towns where individualistic values are still strong. Yet, others in these communities have come to see that unregulated private enterprise in its various forms cannot make for attractive community life.

If planning were taken seriously it could prevent conflict situations which always arise when social injustices go unredressed. Imaginative leadership anticipates problems. The church must move persons to engage in conversation before violence erupts. This is doubly important in the small town, where the effects of conflict are much more serious than similar conflict in the city, where the person is shielded by group anonymity.

Creative planning has a number of forms in church-and-community strategy. Here we suggest four aspects.

The area concept for planning

The area concept in planning is emerging throughout the country. A community must be large enough to provide the resources for the good life in present, and not in nineteenth-century, terms; and small enough to make these opportunities accessible without undue human strain. Constantinos Doxiadis, the Greek city planner, holds that the ancient city of optimum size possessed a population of 50,000 people. "I would have liked ideally, by interpreting the history of man over the last six thousand years, to see the city confined to a circle with a ten-minute radius. But this city can only contain up to fifty thousand people."

This city had to be compact because of slow transportation and poor communication. Today the area may be 100 miles in diameter with resources equally accessible.

The church must take its place among the institutions of an area. All sectors must be represented—the housewife as well as the government leader, the poor and dispossessed, the retired people and parents who vote for better schools, the mass media and business interests. A commitment to community development *is* the church's involvement with the world.

The church can point leaders toward those who have imagination regarding strong and viable modern community life. For example, in New England, the Vermont Resources Research Center has projected goals for the state and its small communities which are attractive and compelling. The Center looks at the state in terms of its natural human relationship areas. Then it enumerates the following goals:

1. *Promote economic development.* To achieve this goal, the area must have an urban nucleus, a labor pool, and varied resources. Industry and farming also depend on good transportation, communication, and power. The conveniences for attractive living are important—good schools, noncompetitive churches, hospitals, and aesthetic attractions. A useful rule of thumb is that the region should have a general trade area and a labor shed surrounding the nucleus city. Any smaller area would leave out important resources for its inventory. Single counties, for example, are too small to satisfy these requirements.

2. *Preserve the natural beauty of*

The opportunity for the church rests in the fact that it is still an important institution and force in the small community.

the state. It is not adequate for individual towns to maintain zoning laws for aesthetic purposes. A town may pass an ordinance to eliminate a dump, only to find on its doorstep the dump of the next town. Zoning laws regulating billboards, dumping in lakes and rivers, and open spaces will be effective only on a multiple-county basis.

3. *Efficiency in government.* Government gains through an economy of size. Efficiency increases when an area covers more than a single county in terms of education, highways, taxation, or natural resources management.

4. *Maintaining and increasing local autonomy.* Those who think that this goal is achieved by preserving intact the town-form of government unchanged will be disillusioned because the problems of our changing society have a way of flowing around the small geographical unit and leaving behind a people who refuse to change, and, therefore, have little to say in shaping solutions. Inadequate small units lose the initiative.

Church and community self-study

The planning process cannot proceed without church and community self-study. This should be an ecumenical event. The vision for better church and community life must grow in the minds of more than a few people if change is to be effected. An outsider is needed for expertise in interpretation. It isn't that he has omniscience, but rather that he can ask the questions which lead to depth-probing of issues. An outsider prevents self-study from becoming introverted.

A genuine danger exists in making renewal of the church and not engagement with the world the goal. If the churches take community development seriously they will find plenty of opportunities for this involvement.

A denominational staff person teamed with a secular community developer would provide a creative format. The denominations have a responsibility in training persons for this teamwork.

Though the land-grant college campus is a large source for leadership, it should be pointed out that the faculties of these institutions recognize that local people can solve their own problems if assisted to basic information. This leadership does not move in with ready-made solutions.

The residential parish

The residential parish has undergone serious scrutiny in the city. This questioning of its effectiveness is growing in the small town, as well. The small-town church is captured by a false concept of what is *local.* It has fallen into the same trap as town or township government. The church is trying to relate the faith to parts of people's lives, especially their residential, family existence. This parallels the approach, though in a lesser degree, of the surburban churches.

Gibson Winter comments that the latter have been insulated from the centers of power in the metropolis because laymen have not been trained to "discern the theological dimensions of community development."

The small-town congregation is holding on to its autonomy which comes out of a long tradition even though that autonomy is no longer very relevant to a complex technological society. The local church must find new ways to cast its lot with the socioeconomic area of which it is a part. Its conception, for example, of the role of the parish minister will have to change considerably. At present, he is conceived as a general practitioner, but today's world is a period of great increase of knowledge and specialization. He cannot possibly keep abreast of these developments without help.

In area planning, patterns can be developed so that ministers can specialize in relating the gospel to the world. Imagine a dozen churches of a number of denominations in an area sharing their ministerial leadership. Ministers could voluntarily specialize and minister to each other in all types of resources needed in the area: mental health, industrial development, conservation, housing, geriatrics.

This happens now in a limited way, but, frequently, without conscious planning as to how the church will deploy its "staff." At present, involvement is only spotty. We need a system of sharing whereby ministers may find an outlet for their interests and energies and the expertise of the church may be increased in the secular world.

New patterns of service will raise questions about roles that have become sacred. For example, is the weekly sermon a must for the minister? Might it not be possible that the eight-to-twelve hours invested weekly be spent in other activities? It may just be that there is preparation time for only one or two sermons a month, while others in the congregation have the opportunity to witness about their encounter with the world.

For example, a woman may have been working with children in a child welfare program. She has reflected about the meaning of the gospel on her daily service. Why should the church not open to her the opportunity to edify all? Meanwhile, the minister would have been released to prepare a paper and work with a key action group in a ministry to people in poverty. This experience would remove the stultification many pastors suffer today in what Gibson Winter sharply calls "their sense of working in a hothouse atmosphere of women's emotional difficulties and children's programs."

Local churches must surrender part of their claims on the minister in allowing him to carry a responsibility for all the people of an area. In this sense, congregations would be interpreting local autonomy broadly enough.

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newtan, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newtan, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

RESPONSES TO HOPE FOR SMALL TOWN CHURCHES

Will take a new generation

It strikes me that Mr. Hummon says a great deal by which we could profit. We, who have a rural background, and who have almost preoccupied ourselves with the small community and the rural setting, have, however, done this largely for selfish reasons, rather than from the motive of an outgoing, sharing, inviting Christian witness. We were really more concerned about preserving a way of life than we were intrigued with the idea of being the servant church, followers of the Suffering Servant.

Likely, it will take a new generation arising; a generation which will not concern itself so much with being secure, but which will have a deeper concern that justice be for all, regardless of creed, class, or color; a generation not afraid to ask questions, nor yet to try the untried, especially challenged by the overarching love-of-God, love-for-fellowmen motive. The point at which the generation to which I belong feels the most insecure is whether we have really provided the oncoming generation with those basic principles which will give them a solid foundation on which to build. We were concerned that they think as we think, but may not have helped them to learn how to think for themselves and stand on their own feet.

How much detailed planning we can do for the future for smaller or larger communities I sometimes wonder. We are not by nature far-sighted. We probably do well to make "the most of the time" in which we live. I am inclined to put the emphasis on good relationships that keep in mind the basic principles like loving God, and love for neighbor; and on the promotion of good, and not evil; and on having an open mind.

That the church must get "into the world" is finally beginning to dawn upon us. Judging from John 17, this was one of the very highest concerns of our Master; we do well to make this our concern, too; not because we have all the answers, but it behooves us to identify ourselves with people in their needs and struggles. *Albert M. Gaeddert, 401 N. 8 St., Geneva, Neb. 68361.*

Dependent on community

Small rural communities face an uncertain future which demands insight and creative planning. The survival of rural churches is dependent upon the community, and the contribution it can make dependent upon its willingness to become involved in community planning and problem solving. Understanding and trained leadership in the church and community are needed. Many small communities have excellent leadership, but the leadership does not understand the problem or know the tools for problem solving.

Who in the church and community is capable of defining the problem, leading in a critical reexamination, and helping in creative community planning? Is such leadership accepted, and what role does the seminary and church have in training personnel? Should the church relate to the larger social order—by direct or indirect means? Can MEDA or similar organizations help small and declining communities? Is the church a power group? How can we give up our individualism for collective action? Can we accept industrialization as legitimate and necessary to save the rural community? How can we cooperate with non-Mennonite and unchurched people in solving our mutual economic, social, and religious problems? Can rural communities continue to lose people indefinitely without affecting schools, churches, and other services? What price are we willing to pay to preserve the small rural community and its values?

While the future of many rural communities like Freeman, South Dakota, has uncertainty there is also hope. An example is Freeman Junior College and the need to critically evaluate its purpose and determine whether available resources can help develop a strong educational institution. Much depends upon the resourcefulness of the leaders. In the Freeman community, I also see hope in numerous young people with professional training who see a challenge in the small community, acknowledge its resourcefulness, and plan to return there to aid in development.

It has divine dimensions

This article has much to say to us on why the typical rural church is waning in influence. It analyzes the problem very keenly. I'm not sure that we are mature enough to benefit from all of the insights it conveys. Instead of really facing ourselves as part of the church with its problems and predicaments, it is much easier to pass it off as so much impractical idealism. Somehow, we would like to see God do great things through the church, as long as it doesn't threaten us and our pattern of existence.

A limitation of such an analytic approach to the church is that we tend to ignore its divine dimensions. We need to use all the tools and insights of the sociologist in our attempt to discover how the church can live up to its potential in any given community. But we need to plan and proceed on the premise that the Holy Spirit is a dynamic force that transcends even the best human patterns of Christian witnessing. At any and all times, we should leave room for the creative power of God to break through the best that we have to offer Him. *Vernon Lohrentz, Bloomfield, Mont. 59315.*

One important factor is to establish long-range goals and planning, and a place to begin may be the creative community planning of Henderson, Nebraska, undertaken through the cooperation of the University of Nebraska and basically encompassing the author's ideas. Every community ought to study this example. Perhaps a committee on the rural community to promote literature, study conferences, and provide leadership in helping rural communities understand the problem and recognize their potential is needed. Most unfortunate are those communities and leaders which deny a problem exists. Hope exists for those perceptive to the problem and whose leadership can provide creative community planning which brings together the entire community in one common effort. *Max Miller, 301 S. Willow, Sioux Falls, S. D.*

Resurrection for old towns

The main thing I appreciated about the article was its emphasis on new possibilities for small towns and rural churches.

1. There is a new possibility of less cliquish, more open fellowships as churches are forced by shrinking population to explore with other fellowships how God is best served.

2. There is the possibility that we will have to cooperate with other denominations, which can teach us something about how God can break down barriers between different traditions. Our own traditions and faith will be seen in an entirely different perspective. It is time that we rural churches faced our own responsibility for splits down the center of the community. Maybe it is God's will that our churches are now forced to cooperate by the shrinking of their community.

3. There is also the possibility that the shrinking rural church will be forced out of its role of controlling community life in the small towns: keeping Catholic teachers out of the public schools, having the power to reserve church night and Sunday on the community calendar without fear of competition, and having control over whether dancing is permitted in the schools. The church is more likely to learn how to be an evangelist *sharing* its faith, a protagonist in the work as Christ was, than when it *dominated* the community. Excommunicating a member or demanding public confession no longer has the same result when the church is not the dominant power in the community, and the church will be forced to find more effective ways to stand by and support the man in trouble.

Change can be used. Mennonites in Kansas and Canada face the losing of ethnic ties and it is hard for us to sit down and study how a new resurrection might arise out of the death of an ethnic community. Yet when an ethnic community dies, couldn't it become more open and cooperative with other churches or other peace groups and more open to the man who had the wrong grandfather? Is part of the resurrection the fact that a church will no longer insist on dividing the youth of a community into several tiny youth groups?

From the reluctance of some young couples who move to the city to transfer their membership to a city church, it seems that small-town churches have a hard time facing the reality of a shrinking community, and that they let their young people know that it is almost disloyal to subtract another membership from the hometown church. However, the emphasis in the article is that a small town that is losing its high school to a consolidation effort, is losing some of its business to the large shopping areas in nearby cities, can find new functions or new missions besides the educational and business functions of a small town. It might decide to be the kind of unusual retirement community that Earlham, Iowa, is. Or it may decide to become related to a new city fifteen or twenty miles away as one small town did near Emporia, Kansas. It decided to provide the housing, the expansion of space, the community center that many Emporia residents were seeking.

The emphasis on area planning has already clarified for some Bluffton, Ohio, residents how important Lima's development is for them. Lima's

Chained to traditions

Today I read an article written by a Catholic priest criticizing his church for being bound to obsolete practices.

The Protestant churches are suffering from the same diseases. We Mennonites have been rural people believing that the Good Lord can hear our prayers only in our small rural churches. The threat to Mennonitism lies in our being chained to centuries-old traditions.

The Lord told His followers to go to the ends of the earth to preach the gospel. We have become complacent in our own self-righteousness. My wife and I once entered a Mennonite church through the same door. We didn't know that the right way to enter was that the women entered through the left and the men through the right door and remain separated that way all through the services. This is an example to which our jet-age youngsters will not adhere.

By 2000 A.D., our rural communities will have been swallowed into huge expanding urban communities. Our churches must plan for a different commitment to a strange community with a different testimony. *E. E. Hirschler, Hanston, Kan.*

Omits the vital heart

Small-town America cannot ignore urbanization. Not only does the city draw its sons and daughters, but urban thought influences those who stay.

The Christian who is concerned for his neighbor must be involved in helping his rural community face change creatively. He will want to work for efficient government, preservation of local autonomy, economic development, and conservation of beauty through area planning and community development.

But, to say that any one or all of these *"is* the church's involvement with the world" omits the vital heart of the task. The divine commission to "make disciples" is unfulfilled, the word spoken in Christ's stead, "be reconciled to God," is muted. Thus limited, the church could, with justice, be called a political party.

The church once had its opportunity to dominate the political arena, and, in so doing, it became something other than it was intended to be. Conrad Grebel and Menno Simons had a firm word to say on that.

Let us confess that the church has often been too little involved in the concerns of man. It has not been free of those who tithe the mint and cummin while devouring widows' houses. It has looked the other way as robbers stripped all from its neighbor.

But, as we seek to correct this, let us not discard the saving message which God has addressed to the world.

Leonard Wiebe has pictured the church's reach toward the world as a man on his knees extending with one hand the Word and in the other the cup of cold water. In this article, I see the church unbowed with only a cup in its hand. *Malcolm Wenger, 722 Main St., Newton, Kan.*

No isolation from the world

This article expresses thoughts of many persons who are working in the area of community planning. It has been my privilege to associate with a number of advisors who specialize in community planning and have actual experience in drawing up plans for large cities. From my association with these men, I have learned that planning is a united effort. It requires the thinking of more than just the local government body. It requires the thinking of lay groups such as the chamber of commerce, commercial clubs, women's guilds, garden clubs, and others. Community planning involves the resources of all the leaders in the community.

We have just recently completed a comprehensive plan for our city. The resources of the community, county, and state were evaluated. Individuals engaged in various occupations were involved in formulating a workable plan. We, too, found that the church still has friends in the community who are often some of the ablest people, who are realizing that the community can be no better than the church functions in which they participate.

The churches in a small town need to be involved in community planning. The small community and church no longer can remain isolated from the rest of the world. Planning for future growth is a great opportunity for the church. The leadership of a community encourages the assistance it can receive from the church. Principles of law and orderliness make for a better sociey, and the church-centered community can witness to the world of the transforming power of the gospel as it plans for the future. *Dr. Carl Friesen, Henderson, Neb.*

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handling of race relations, welfare problems and downtown business renewal, and its unaggressive poverty program says something to the businesses that consider Lima for a location. The decision of these businesses, of course, affects the whole surrounding area. The state university branch at Lima may help Lima get some things it needs badly and help Bluffton, Pandora, Elida, and other small communities as a result. Some small communities surrounding a city may have to sit down with a city urging them to take some steps that will help the whole area.

Community planning twenty years ago, in some areas, meant that we should get the farms before the Catholics from the northern part of the country got them. We formed a committee to get these farms for our own people before the Catholics got them in order to save our church and our public schools from shrinking. Now we may be forced to get in touch with the Catholic priest and meet with his people to plan ways to get jobs for them and us instead of only fighting over the few farms that are left. After all, is it right for the window manufacturing company to make all the ecumenical contacts, bringing Mennonites and Catholics together in its plant, and not have the church do as much in ecumenical relations?

All of this means that I appreciate the article's emphasis on planning, and hope that it will help us use our roots and traditions of helping those in need in new and more helpful ways instead of preserving our congregation no matter what it does to the community or its own fellowship. I like the end of isolation that allowed a community to ignore issues being debated in a state legislature, and the possibility of neighboring churches discussing them. Maybe those days are now going and it will be like coming out of a whale's belly and being forced to reluctantly go to Nineveh to carry out God's mission for us. *E. Stanley Bohn, Newton, Kan.*

NEWS

Harvest of hatred in the Middle East

Herbert L. Swartz, Winnipeg, who served as the director of the Mennonite Central Committee program in Jordan, 1963-66, comments on the Israeli-Arab struggle.

As a country with two-thirds of its citizens born beyond its borders, Israel is an anomaly in the Middle East. While the majority of the population is of Asian and African origin, the leadership is European. This may explain Israel's progress, but it does not explain the hostility of the neighboring Arab nations.

This can only be explained within the larger understanding of political Zionism and its first leader, Theodore Herzl, who was hailed by the Eastern European Jews as a new Moses. After the first world Zionist Congress in Basel, Switzerland, Herzl wrote in his diary, "If I were to sum up the Basel Congress in one word—which I shall not do openly—it would be this: at Basel I founded the Jewish State." The date was August 1897.

By 1917, the political maneuvers of Chaim Weizmann, the chemist who developed a process to produce acetone for artillery shells, secured the favor of the British war leaders for the Zionist cause. The Balfour Declaration, a public letter from the British foreign minister to Lord Rothschild, called for the establishment of "a national home" for the Jews in Palestine.

Under the British mandate over Palestine which began in 1922, both the Arabs and the Jews grew restless. Illegal immigration of the remnant of European Jewry from 1945 to 1948 was violently opposed by the Arab population, and ardently supported by the Jewish community in Israel and the rest of the world. The guilt felt by all men for the massacres under Hitler was to be assuaged by giving the remaining Jews a home in Palestine.

As civil war continued, the British, seeing the need to escape the financial and administrative burdens of the mandate, placed the problem of Palestine before the United Nations. The vote for partition of the land passed on November 29, 1947. The British mandate ended on May 14, 1948 and the State of Israel was proclaimed.

In the ensuing war, Israel gained a third more territory in Palestine than the amount allocated to it by the UN partition resolution. Nearly 750,000 Palestinian Arabs were driven from their homes to become refugees in other Arab lands, particularly Jordan.

The role of the great powers in this action and the Suez crisis of 1956 has convinced the Arabs that they are but pawns in a chess game played according to the rules of national self-interest. The fact that UN resolutions on a just settlement are ignored by Israel, although duly passed but unenforced by other nations almost annually, underlines this conviction.

A succession of wars in other places with the continuing addition of new refugee groups has made us immune to the real meaning of such a term. What does it mean to be driven from one's homeland and to lose all of one's personal possessions? What does it mean for an agricultural people to be driven from a fruitful land to a land of sand and stones, a land without industry or natural resources, whose population is tripled by the influx of refugees? This is the lot of the Palestinian Arab refugees in Jordan. And because people go on living, even when it is on a handout from the United Nations, today more than 50 percent of the total refugee population of over one million people urges a return to a homeland they have never known. The intensity of this second generation desire and resultant hatred for the enemy is not a new phenomenon in our world.

However, the main complicating factor in the Middle East is obviously the interest of the other Arab nations. While one in religion, they are of mixed racial origin. Some are republics and others are monarchies. Intense nationalism has thwarted all attempts at unity. It would seem that their only common cause is a hatred for Israel because of the avowed Zionist intention of possessing the land as it was under the kingdom during Solomon's reign. The return of the refugee to his home has become the rallying point for a holy war. But the frightful military superiority of the Israelis has always been a strong deterrent to aggressive action. Knowing this, they have provoked engagement after engagement, and dealt a devastating blow to the Arabs on each occasion.

Now that war has come, what of the future? The Christian is first profoundly aware of the sovereignty of God in the affairs of nations and men. The fact that no one wins a war does not keep men from fighting. Again physical wounds will need binding. And again the seeds of hatred have been planted which will bear fruit in their own time. The Mennonite church is at work among both Jews and Arabs. In this ministry of reconciliation the only final answer remains, the Prince of Peace.

Students to test teachers Two-year probe at Bethel

Bethel is one of ten colleges and universities in the United States chosen for participation in the Student Curriculum and Teacher Evaluation project sponsored by the National Student Association.

The program will use students to evaluate the school's teaching and their learning. "The program will permit students to examine the methods and meaning of their education, provide thoughtful feedback to their professors, to demonstrate to administrators the benefits of student cooperation in educational policy formation," NSA officials report.

Bethel will experiment with a variety of approaches to the problems of evaluation and test the reliability and validity of these alternatives.

Bethel College, through its student council, was one of sixty-five schools to apply for consideration. In May, Greg Movsesyan, NSA director of education, visited the campus to evaluate Bethel's qualification. Twenty colleges and universities throughout the United States who were the semifinalists were visited at that time before the ten were selected. Criteria for selection included diversity in size, location, composition of the student body, unique institutional features, and receptivity of the project.

At the end of the two-year project, NSA will publish a handbook of guidelines, describing course and teacher evaluation programs.

Funds for the project come from a grant from the Division of Higher Education Research of the U.S. Office of Education.

Objectors marked for army Lobby protests rollback

Ivan Kaufman gives an account of a sudden development in renewal of U.S. draft legislation and how it was dealt with.

On Friday, May 19, the armed services committee of the House of Representatives recommended to the Congress a new version of the draft law.

Among other changes, the new law would have returned to the provisions for conscientious objectors that were in effect in World War I.

The proposed law would have continued to recognize conscientious objectors and would have continued their assignment to civilian work for two years, exactly as is now done. But it called for the induction of all conscientious objectors into the armed forces.

The proposed law reads as follows: "Any person found by his local board or on appeal. . .to be conscientiously opposed to both combatant and noncombatant training and service may immediately upon induction into the Armed Forces be furloughed by the Secretary of the armed force concerned. . .to perform twenty-four months of civilian service contributing to the maintenance of the national health, safety, or interest as his local board may deem appropriate."

This action took even those who are closest to the scene in Washington completely by surprise. As word of the proposed change came to us, it was immediately evident that the law as proposed would make it impossible for thousands, probably a majority, of Mennonite young men to comply, calling as it did for induction into the armed forces. After induction, a conscientious objector would be legally a part of the armed forces.

The first action of the MCC peace section was to send a special air mail-special delivery letter on Saturday, May 20 to all members of the Section. Thirteen of the major Mennonite bodies have an official representative on the Peace Section and this person is responsible for draft matters for his group.

On Monday, John E. Lapp, bishop

of the Franconia Conference (Mennonite Church) and a member of the peace section executive committee, visited the congressman from his home district. Richard Schweiker, in Washington. Schweiker is a member of the armed services committee and proved to be of invaluable assistance in the following days.

Accompanying Lapp on this visit were Guy F. Hershberger, well-known Mennonite author and historian, and Ivan J. Kauffman, executive secretary of the Peace Section. Hershberger had flown to Washington on Sunday from his home in Goshen, Ind., so that his extensive knowledge of the World War I experiences of conscientious objectors would be readily available.

Congressman Schweiker, and nearly all of the legislators we spoke with later, proved to be unaware that induction in itself, even if it did not require actual military service, was an impossible step for Mennonites, as well as members of the other peace churches.

He agreed to convey our concerns to the leadership of the committee and promised to call us the next day.

In the meantime, on Tuesday morning, representatives of the three historic peace churches (Friends, Brethren, and Mennonites) visited Gerald Ford of Michigan, minority leader of the House, as well as several key members of the Armed Services Committee. All these men expressed an openness to our concern and an evidently genuine desire to return to a law that would be acceptable to the peace churches.

On Tuesday afternoon, Schweiker called, informing us that the leadership of the armed services committee appeared to be willing to return to the present law regarding conscientious objection, with two relatively minor changes. On Wednesday morning, L. Mendel Rivers, chairman of the armed services committee, announced to the press that he was taking personal leadership in restoring the present law for objectors and with this it seemed clear that the outcome was a near certainty.

However, we did not wish to take anything for granted and several of us spent the major portion of the day contacting the offices of those congressmen who are members of the Armed Services Committee or whose districts include sizable Mennonite communities. Again we encountered a desire to preserve the legal provisions for conscientious objectors from the traditional peace churches.

In these conversations, it became quite clear that the motive for proposing a change in the law dealing with conscientious objectors was not a dissatisfaction with the past operation of the present law. Their concern was instead with the growing numbers of persons from other than the traditional peace groups who are seeking conscientious objection status.

A seven-point statement was prepared and distributed to members of Congress. It said, in part:

"Mennonites as a religious group hold deep-seated convictions against any service under the military, repeatedly stated over the centuries, and could not in conscience do other at this crucial moment than to advise their young men to remain true to this faith, whatever the cost.

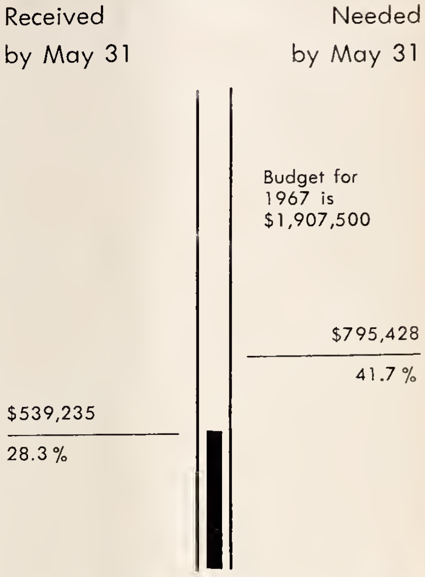
"Our inability to cooperate with the proposed law does not derive from any spirit of defiant 'civil disobedience,' nor would the imprisonments referred to above be received in such manner. We would submit to such in the Christian spirit of readiness to suffer for one's faith as has been the case of thousands, throughout all of Christian history."

On Thursday evening, May 25 the bill came to the floor for a vote and Chairman Rivers proposed a return to the present language of the law concerning conscientious objectors. In the short debate which followed, Schweiker quoted extensively from MCC statements. The bill as passed by the House thus represents little change from the present law.

The House bill does differ from one passed earlier by the Senate and these differences will need to be reconciled by a special House-Senate conference committee before the bill actually becomes law.

CHURCH RECORD

Conference budget



It is never easy to know exactly what one should say about receipts in support of a program. I find it particularly difficult this time.

Support of the total program as compared to the first five months in 1966 has dropped 1.6 percent. This, of course, is expressed in terms of relationship to the budget. Dollarwise, we have received almost $24,000 more.

Since we are now going into the "summer slump" period, I would encourage church treasurers to remit monies earmarked for the General Conference promptly so that we can save on interest costs because we will need to borrow to carry us through. *Wm. L. Friesen, Conf. Treasurer.*

Deaths

Verna Moss Burkhart (Mrs. Emerson), Sterling Avenue Church, Kitchener, Ont., was born Oct. 12, 1903, and died June 7. She was a charter member of the Stirling Ave. Church.

George A. Fast, Jennings Lodge, Ore., and a member of the Alberta Church, Portland, was born Sept. 15, 1897, in Mountain Lake, Minn., and died May 29. He was the editor of the Pacific District *Messenger*.

Arthur David Ruth, First Church, Reedley, Calif., was born Oct. 1, 1881, in Summerfield, Ill., and died June 4.

Baptisms

Bergthal Church, Pawnee Rock, Kan., on June 11: Rhonda Deckert, Meribeth Schmidt, Rodney Schmidt, Debra Schultz, Rob Smith, Virlon Unruh.

First Church, Hutchinson, Kan., on June 11: Richard Dalke, Mrs. David Flickinger, Mrs. Jerroll Goebel, Keith Woelk.

Neu Hutterthal Church, Bridgewater, S.D., on June 4: Melvin Stahl, Daniel Stahl, Darrell Hofer, Larry Engbrecht, Sidney Walter, Rosie Tschetter, Esther Wipf, Muriel Wollman.

Upper Milford Church, Zionsville, Pa., on June 4: Sue K. Mohr, Jane Wertman.

Marriages

Ernest E. Anderson, Benson, Minn., and *Arvalda Nickel*, Bethel Church, Mountain Lake, Minn., on June 11.

Arnold Busenitz, Emmaus Church, Whitewater, Kan., and *Velma Enns*, Bethel Church, Inman, Kan., June 16.

Bob Friesen, Taber (Alta.) Church, and *Beverly Klassen*, Didsbury, Alta. on May 13.

Cordell Arland Geissinger, Upper Milford Church, Zionsville, Pa., and *Mary Kay McFarland*, Souderton, Pa., on June 10.

Thomas Jason Hadwin, Wesleyan Methodist Church, Northville, Mich., and *Leona Mae Froese*, Eden Church, Inola, Okla., on June 3.

Kermit J. Heide, Bethel Church, Mountain Lake, Minn., and *Carol Ann Madsen*, Fairmount, Minn., June 3.

Marvin E. Kaufman, Newton (Kan.) Bible Church, and *Marilyn Kay Harder*, Emmaus Church, Whitewater, Kan., on June 9.

Henry Dean Kroeker, Eden Church, Inola, Okla., and *Vontell Bonnie Jean Bird*, First Christian Church, Anderson, Mo., on June 2.

Dale E. Peterson, Zion Lutheran Church, Clifton, Kan., and *Evelyn Epp*, Lehigh (Kan.) Church, June 9.

New addresses

David Dyck, Box 180, Warman, Sask.
Ray Hacker, 5401 Manheim Pike, Lancaster, Pa. 17601 [287]

Workers

Ernest Bachman, Newton, Kan., recently received a plaque from Church World Service for his work for CROP. He represented the Mennonite Central Committee in the organizing of the Kansas CROP program in 1947 and developed joint campaigns for the two groups in "more than two score counties of Kansas." Said the citation, "Perhaps no man has contributed more to the success of the MCC-CROP program."

Peter E. J. Enns, Waterloo, Ont., a sophomore at Goshen (Ind.) College, is participating in a study-service seminar this summer.

Ruth Fireoved, Berne, Ind., a junior at Goshen College, is one of nine students in a study-service project in Haiti this summer.

Gore (Workers).

Marry Ellen Gore, Larned, Kan., will be a volunteer at Mennonite Youth Farm, Rosthern, Sask., from June 5 to Aug 26. She is the daughter of Mr. and Mrs. Hollis Gore and a member of the Bergthal Church, Pawnee Rock.

Sister Anna Marie Goertz and Sister K. Delores Friesen were honored on June 11 for forty years of service as deaconesses in the Bethel Deaconess Hospital and Home.

Ernst Harder, Montevideo, has been elected president of the Association of South American Theological Institutes, a fellowship of ten schools in lower Latin America. The association is planning to set up standards for courses and accreditation. Harder is president of the Seminario Evangelico Menonita de Teologia, Montevideo, an inter-Mennonite institution.

Sarah Hunsberger, who has served for the past two years as resident counselor for women at Muhlenberg College, Allentown, Pa., has accepted the appointment of dean of women at Bluffton College. A 1964 graduate of Bluffton College in social work, she has a M.Ed. degree from Penn State. She is a member of the Deep Run Church, Bedminster, Pa., and succeeds Arlene Hartzler, who will teach in the Michigan City, Ind., public schools next year.

Aganetha Penner is terminating her work at the Hopi Mission School. She has taught at Oraibi, Ariz., for eleven years.

Lyman and Adeline Sprunger, Arapaho Mennonite Church, Canton, Okla., were in charge of vacation Bible school at the Indian boarding school, Concho, Okla., in May.

Ted W. Stucky, Berne, Ind., a Goshen College junior, has gone to Haiti to take part in a ten-week study-service seminar.

Paul Verghese will leave his post in Geneva, August 1967, as director of the division of ecumenical action for the World Council of Churches, having served for over five years. He has been appointed by the Synod of the Syrian Orthodox Church to become principal of his church's only institution for the training of clergy, the Syrian Orthodox Theological Seminary, Kottayam, Kerala, India. He received some of his training in schools in the United States and is acquaintec with a number of North Americar Mennonites.

Larry Harms, Box 228, Zinder, Niger [99]
R. L. Hartzler, 1416 S. 8 St., Goshen, Ind. 46726 [109]
Roy Horst, 504 N. Jackson St., Media, Pa. 19063 [299]
Max E. Miller, 3101 S. Willow, Sioux Falls, S.D. 57105 [285]
S. T. Moyer, Rt. 2, Box 78, Bluffton, Ohio 45817
J. J. Thiessen, Ste. 44, 501 3 Ave., N., Saskatoon [234]

Calendar

July 23-30—Amsterdam, Mennonite World Conference.

Aug. 12-13—Milford, Neb., For Collins CPS Reunion. Write to Frec P. Penner, Rt. 1, Beatrice, Neb 68310.)

Aug. 10-16, 1968 — Henderson Neb., General Conference.

Northern

July 9—Mountain Lake, Minn. Gospel Church, special mission service, Ralph Ewert and Elmer T. Dick

Canadian

July 6-28—Toronto work camp, Alexandra Park.

LETTERS

Apprehension about others

To the Editor: The article, "Other kinds of conscientious objectors" (Mar. 28, p. 213), must arouse apprehension amongst "our kind," especially, when one reads the caption on the next page, "Becoming a conscientious objector is not, after all, the thing to do." The writer portrays two kinds of objectors to wars, besides our own. The non-religious objector would refrain from all wars. The selective objector is not a pacifist, hence is not opposed to war in principle, only to particular wars, which he considers to be unjust. The writer claims, ". . . that our conception of conscientious objection has been a rather narrow one and is no longer adequate. . . ."

Before we launch out to minimize our position and seek to establish that of the selective objector, we should study that position more intensely, especially its negative aspects. It depicts a person who conducts his life and his business and does his voting, reckoning with an occasional war. He belongs to the 95 percent of the populace who make it imperative for us to seek exemption. When he is drafted for a war which he considers to be unjust, then he finds himself in the grip of the war-machine of which he is a part, inasmuch, at least, as a narrow sense of democracy does exist. He has some enlightenment, but has not reached maturity; that constitutes his problem. Rather than to join him in his insecure position, he should be helped to attain to that, which those of the peace churches have found to be according to the spirit of Christ and have witnessed to, in some measure, for centuries. In the meantime, whether the selective objector goes to war depends more on his conviction, than on an exemptive clause of the law. Enacting such a law would virtually eliminate the coercive aspect of existing draft laws, which the war-monger element behind the government would hardly allow. However, if they could lure the conscientious objectors off their traditional base to become embroiled in complicated just-war controversies, then more would be lost than could be gained in witnessing potential. At best, exemptive laws are convenient, but deceptive as to the security they offer.

At the time of World War II the leaders of the peace churches, in the U.S.A. and Canada thought they were well prepared to uphold their position, having also secured exemption rights from their respective governments. In spite of that, about one half of the elegible Mennonite men ignored both the tenets of their church and the exemption privileges, when they were misled by the propaganda and lured by the advantages offered them, to enlist for service. . . .

The intense propaganda makes just-war evaluation meaningless for the general public, who are unable to learn the truth. Every country that goes to war claims to fight a just cause. The popular premise that World War II was a just war and that the present Vietnam war is unjust, is a fallacy. A Christian must consider all wars unjust. But the present conflict is unique, because of the seemingly ambiguous intentions of those responsible. Already in the recent past, wars have been waged, purportedly to oppose communism, but allowing it to emerge in ever increasing dimensions. Ironically, the selective-objector position would be convenient for those of communistic tendencies, who might defer their striking power until a later time. . . .

Could it be that a goodly number of Mennonites are defecting from the time-honored position because of the shame of the cross and would rather seek exemption in a way that would seem more honorable in the eyes of the world? It is true that there is an element of shame in being nonresistant. It is related to the cross. In times past there also was suffering. When Jesus Christ endured the cross vicariously, He established a way of life for us that would reverse the trend of natural man away from selfishness, strife, and war. All of man's life is involved. There is no other way to peace than by the pattern shown in Scripture. In the center of that pattern is the cross. The cross, it should be remembered, also bears an element of overcoming. The consummation of the Kingdom of God is His ultimate purpose. Eschatology pertains to more than world peace, but definitely not to less! An apostate church has lost sight of its objectives. Upon its awakening we can hope to see it fulfill its God-given task. Only by conscientiously objecting to all wars can Christians sustain their hope, realizing that ". . . our fight is not against flesh and blood, but . . . against the authorities and potentates of this dark world. . ." *I. I. Klaassen, Box 36, Laird, Sask.*

A safe world conference

To the Editor: This past week we received the program of the Eighth Mennonite World Conference. The focus of the conference is centered on the witness of the Holy Spirit. It seems to be a very safe topic for discussion in our time.

It is safe to talk about the witness of the Holy Spirit, so that we need not grapple with the things which separate Mennonites from each other and from other concerned Christian groups.

It is safe to talk about the things of the Spirit, so that we need not grapple with things related to the harsh realities of life.

It is safe to center our thoughts on holy things, so that we might refrain from exploring some unholy happenings in the world today. Are we putting our heads in the sand, hoping that the threatening storm clouds will pass us by? Are we so intrigued by our theological documentaries that we need not develop wider communications in these areas of human need?

Maybe it is safer to talk about the Holy Spirit than to share the spirit of Christ in the new horizons of interchurch and international relationships. It may be safe, but I do not think Conrad Grebel, Felix Manz, and Menno Simons, if they were with us today, would be fully satisfied with the confines of such conference. A disappointed Mennonite. *Arnold J. Regier, 212 Pine St., Newton, Kan.*

MENNONITE MEN

The future role of Mennonite Men

The Mennonite Men's council meeting in Chicago early this spring took a realistic look at the role of Mennonite Men as a conference organization. Many discouraging factors presented themselves as the men struggled with the worthwhileness of the activities they are promoting. The primary disturbing question that cropped out in the discussion of the two-day session was whether Mennonite Men should continue on a General Conference level, and whether there is actual value in maintaining an organization on this level. Many problems and unknowns are ever present on the one hand, and a number of encouraging aspects on the other.

It was agreed that perhaps the question of whether to continue was not the primary consideration but rather in what area could Mennonite Men make their greatest impact or serve most effectively. This question will be discussed at the triennial conference which will convene at Henderson, Nebraska, in August 1968. It is hoped by the executive council that laymen groups throughout the conference will discuss and consider what the role of the General Conference Mennonite Men should take in the future. They will be given an opportunity to express the conclusions at the business session at the Henderson conference.

Mennonite Men's council meeting in Chicago (left to right): Russell Welty, Carl Enns, Fred Unruh.

At the Estes conference in 1965, the following budget was presented and adopted by the delegated body for the projects to be undertaken for the present triennium.

Men. Dis. Service	$4,000.00
Exec. sec. (admin.)	3,100.00
Boys League	1,500.00
Exec. com. Exp. & sup.	400.00
Promotion and publicity	350.00
Total	$9,350.00

In examining the items of this budget, it becomes clear they are all on the administrative level. The Mennonite Disaster Service item is the General Conference portion of maintaining the administrative office at MCC Headquarters at Akron. The Boys League item is being disbursed to the Board of Education and Publication for the cost of promoting and administering Boys Cubs in local congregations throughout the conference. Plans for an executive secretary did not materialize. The plan was to have the Board of Christian Service secretary take charge of most of the administrative work of Mennonite Men. However, because of the great work load entailed in maintaining their own commitments, the personnel found it impossible to accomplish this task.

As of May 1, $6,597.65 has been received by the treasurer. The following disbursements have been made as of May 1.

Men. Dis. Service	$2500.00
Boys League	1000.00
Miscellaneous	100.00
Total	$3600.00

It is apparent that mission and service projects are not being undertaken on the General Conference level but are being encouraged on the local and district level. Many relevant and worthwhile projects have been accomplished by local groups and district organizations where communication is simpler. Administrative work may not have the appeal that service projects attract; however, administration is very necessary for the greater outreach. Many more needs could be fulfilled if men would share insights and know-how and have the dedication to work for their consummation.

Central District men Visit prison

Mennonite Men of the Central District experienced an eventful day when they assembled at their annual meeting on Apr. 22. Activities began at 7:00 A.M. in the Oaklawn Center at Elkhart, with their annual prayer breakfast. Immediately after lunch, the men traveled from Elkhart to Michigan City to visit the Indiana State prison. The men toured the prison, assembled for their annual meeting in the prison dining hall, and ate the evening meal, the prison menu, under the same conditions that the prisoners eat their meals. Afterward the group was divided into smaller discussion units with selected prisoners.

On June 10-11, the men held their annual retreat at Camp Friedenswald. Robert Kreider, president of Bluffton College, served as resource leader. The topic for consideration was "Education" and how it can help to overcome delinquency and crime.

Editor: Richard F. Graber, Moundridge, Kan.

Push-button Pastor

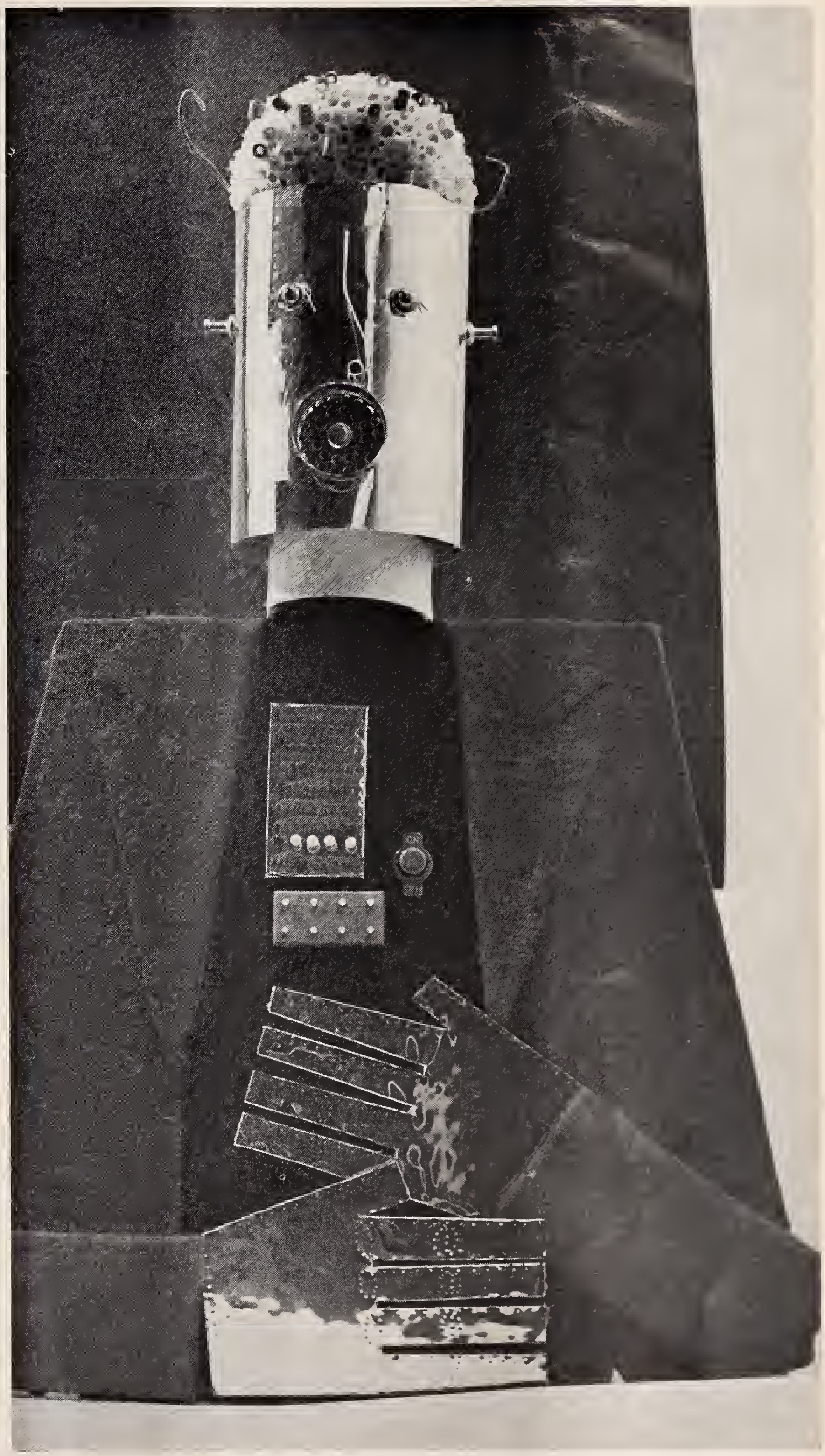
John Moore

Art by Charles Newton, Photo by Ed Eckstein

THE PUSH-BUTTON-preaching machine is an exploration of what might possibly happen to our idea of faith in this age of automation. It is simply a warning to guard, in this or any age, against letting our faith in God become nothing but a series of unemotional automatic responses. As one of the characters in the sketch says: "You can't treat God with cold logic." My purpose is to help wake Christian teen-agers up from slumber—the same apathy which is right now inspiring the wiring plans and circuit diagrams for "Pastor Pete."

THE SCENE: There is a single, high chair or stool at center of stage, upon which is seated the Preaching Machine. He is wearing a clerical collar and rabat, and around his chest is strapped a small box displaying numerous push-buttons and switches. As play begins, one player is stationed stage left of machine, a screwdriver in hand, making adjustments on the machine. Another player enters stage right, pauses a moment to survey and consider the situation, and asks:

X. What are you doing?
O. Huh? Oh, hi! Be with you in a minute.
X. What are you doing?
O. Just a second—there! Now it's ready!
X. Ready for what?
O. A test—to see if it works.
X. But what is it?
O. Can't you tell?
X. Well, I. . . .
O. What does this remind you of? (*Points to pastor's collar.*)
X. A minister. They wear. . . .
O. Right on the button. This is "Pastor Pete, the push-button preacher."
X. Push-bu. . . ?
O. The world's first electronic preaching machine.
X. Oh, sort of a *rector* set, huh?
O. Uh, hum. Just think of it! It'll revolutionize modern religion!
X. Oh, I don't know; the old way seems good enough for. . . .
O. You're behind the times! The world changes—and to get anywhere in it, you have to keep up with the trends.



X. But in my opinion. . . .

O. How can you have an opinion until you've seen it work? Here, wait until I plug it in here and now! Watch this! (*Speaks into ear and pushes button.*) What's the Second Commandment?

Thou shalt not take the name of the Lord thy God in vain.

X. Imagine!

O. Isn't it, though! Now you try it.

X. Oh, okay. Ahem. What does this commandment mean?

O. Speaks into the ear.

X. Oh—what does this mean?

We should fear and love God that we may not curse, swear, use witchcraft, lie, or deceive by His name, but call upon it in every trouble, pray, praise, and give thanks.

X. That's very good. But is that all it can do? Recite the Ten Commandments?

O. Oh, no. It's programmed with the whole Bible, Luther's small and large catechisms, and the answers to 1347 basic questions.

X. 1347?

O. With room for more!—as soon as we can think up some.

X. Fascinating. But a pastor has to do more than just answer questions and quote the Bible. He has to give sermons, perform baptisms. . . .

O. Oh, we've taken care of all that. These other buttons here. Sermons, order of service, a catalogued assortment of appropriate hymns. . . .

O. Sure. Listen. (*Punches button.*) *My friends: On this the Twenty-third Sunday in . . . .*

O. He's programmed with thirty-six basic sermons, and a scrambler to vary the actual presentation.

X. But, what about. . .?

O. And as a special added convenience, an alarm sounds at the end of the sermon!

X. Very practical.

O. That's not the half of it. There's no pastoral function this machine cannot do.

X. I don't know. How about confession?

O. What better person to hear your confessions? You want to confess, right? You put a coin in this slot and a tape recorder inside records your confession. When you're through, it automatically erases, thus keeping it absolutely confidential.

X. You put a coin. . .?

O. Oh, of course, contributions are completely voluntary; so if you wish, you press this button and your coin is returned!

X. You seem to have thought of everything—but, I don't know. . . .

O. Don't know what?

X. Well—it just seems that something is missing. Something—

O. What? I'll bet you can't name a thing.

X. Well—communion! How about giving communion? How can he do that?

O. Come out of the fog! Where have you been? We already have machines to do that. Automatic communion venders that dispense the bread and wine in airtight, sanitary, disposable cellophane bags!

X. Baptism? Have you covered that?

O. Not just yet. We're working on that, though. We haven't been able to decide whether it should pour on the water in a thin trickle or a light spray mist.

X. That's all very fine for people who are already in the church. But what about those who have yet to hear of God?

O. A cinch! This button here has got a special missionary routine —conversion guaranteed in 89.6 percent of the people it talks to.

X. 89.6 percent?

O. That's what I said.

X. All the time?

O. Without a hitch. Got it down to a science. It combines reason, psychology, and a little bit of mesmerism.

X. You mean like hypnotism?

O. Sorta. If all else fails, a little light flashes at regular intervals in his eyes while he speaks. Not many people can resist that inducement.

X. 10.4 percent can.

O. So what! You can't win 'em all!

X. 89.6 percent. It's not enough!

O. Whaddaya mean? Nine out of ten almost! Mustn't be piggy, you know.

X. Yes, you must! What makes that tenth person any less important than the others? That's where the fault in your machine lies. It does its job— fine for all I can see—but that's it. After it goes through its programmed routine, it's used up. It stops. It's only a machine. And we're human beings—most of us. We have emotions, feelings—

O. But that's where the real virtue of the machine is! No feelings to interfere with its functions. It can't impair its efficiency by getting emotionally involved.

X. You're missing the whole point! You can't treat God with cold logic! There's more to it than that. You're bypassing the most basic, innermost, and important thing.

O. What's that?

X. Well—I don't know if I can state it in just a few words—

O. Come on. Your so-called "whole point" can't be very valid if you can't even say what it is.

X. I didn't say that! I just said that it couldn't be expressed in a snappy one-word answer. I don't have a button you can press.

O. Go on, *try*.

X. Well—(*ponders*)—I guess the nearest I can come to it is "heart." Does it have a heart?

O. It doesn't need one. It doesn't have any blood to pump!

X. No, that's not what I mean.—Does it think? Can it love? Is there any room for mercy and forgiveness?—What motivates it?

O. Wait a minute! I think I know what you want. Right here.

X. Electronic soul searcher. What's that?

O. Well, you see, it's a combination emotional stimulator and subliminal probe.

X. Come again?

O. It brings out into the open a person's subconscious thoughts, and then deals with his problems according to sound rational thinking.

X. Great—for a psychoanalyst. But where does the soul come in? No, that's not quite adequate—where does the *heart* come in?

O. There you go with the heart again. Isn't that what you mean by heart? The person's subconscious that directs what he thinks and does?

X. No, I don't think so. It's not something you can pinpoint so easily. You won't find it by dissecting a man either physically or mentally. You can't reach it with punch-card answers. People with problems need more than that. They need concern and compassion.

O. Naw, I won't buy that, unless you have some concrete evidence to back it up.

X. You think everything has to be concrete, don't you? You believe that everything must be able to be taken apart and subjected to the laws of science. Well, you're forgetting a very important thing again. You're forgetting who made those laws of science in the first place!

O. Oh, come off it! You just justified our friend here yourself! If God instituted the laws of science, then anything that operates by them must be according to God!

X. There's more to it than that! Because there's more to God's creation than the laws of science.

O. What more?

X. I said it before. Can it think? Can it *love*?

O. Well, I guess . . . I . . . I don't know.

X. Then ask the machine. (*Exits*)

O. Well? (*Alone with machine, touching button.*)

I lack sufficient data to answer that question.

O. What do you mean by that?

Question is incomplete. There are no specifics to correlate with data I have been fed.

O. I guess that's my answer.

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Point of view

The Spirit moved across the face of the deep,
Swirling through the mists of time
Into a vast incomprehendable universe
    ("Not brussels sprouts again").
Multitudes of galaxies!
Swaths of sums each!
    ("I'd simply die if I got less than a *C*.")
To one swath, to one insigificant sun.
Hidden under the white stream
    ("Where did I put that popcorn?")
To the third whirling pebble,
  dark dot swept under the cosmos.
    ("I haven't got a thing to wear.")
Past the mountains to a country in contempt
To a berg lost in its littleness,
    a barn stall; carpenter's son—all creator:
I AM COME THAT THEY MIGHT HAVE LIFE . . .
    ("Drat that paper boy, will he ever get here?")

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*Supplemental reading for the Sunday school lesson of July 2, "The Church Reaches Out."

COVER

The Lutheran Church in Trappe, Pa., one of the oldest Lutheran church buildings in the United States: "Though the church has had a prime place in the small town, it is moving into a new period."

CONTRIBUTORS

Serge F. Hammon's article is adapted from his paper, "Thoughts on Mission in Nonmetropolitan Society" which was prepared for the department of church renewal of the National Council of Churches of Christ. He is the secretary of the church in town and country for the United Church Board of Homeland Ministries, 297 Park Avenue South, New York 10010.

John Moore, a student at Washington University in St. Louis, wrote his play while in high school. It was published first in Spirit, the youth publication of the Lutheran Church — Missouri Synod, 3558 S. Jefferson, St. Louis 63118.

Jim E. Yoder wrote his poem as a student at Goshen College.

Jacob J. Enz is professor of Old Testament and Hebrew at Mennonite Biblical Seminary, Elkhart, Ind. His prayer was offered at the school's commencement on June 2.

CREDITS
Cover, John Spangler, 111 Marykay, Timonium, Md. 21093; 419, Max Tharpe, Box 150B, Statesville, N.C. 28677; 428, Rudy A. Regehr; 492, Ed Eckstein, 149 N. 16 St., Philadelphia 19102, from Youth.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. B St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

Jacob J. Enz

Sovereign Lord, Eternal Master of the destinies of men:
We acknowledge with gratitude Your wise and watchful care over our lives.
We rejoice that in our lives there came a time when the light of Your grace
and risen presence blinded us until, in the deeper clarity of our souls,
You redirected our steps.
We can never be grateful enough for Your servants whom You have
sent into our lives—concerned parents, dedicated Sunday schoolteachers,
earnest pastors, Christian friends—appointed by You to set our feet
on paths of selfless, deathless service instead of
self-directed mission so full of the seeds of defeat!

In our weakness, we tremble at the magnitude of the mission
You have set before us!
To our earthly eyes, Your armies appear so weak before
the militant evil that imprisons the souls of men.
To our minds, the wisdom of the world seems to have eclipsed the wonder of
Your gospel and law with their competence to free the souls of men.
Our weak wills cringe before the amazing dedication of men to
secular, materialistic, godless world domination.
Sometimes we even find ourselves wondering if we ever should have turned the
direction of our lives to the living contemplation of the faith that is
known in the world for its weakness—led by an executed deliverer—
subjected again and again to humiliating defeat.

Yet to whom shall we go? You have the words of eternal life, O Risen Lord!
We give thanks to Thee, Lord God Almighty, who art and who wast, that
Thou hast taken Thy great power and begun to reign!

In these moments we need to have the cataracts of
blinding fear and despair removed from our eyes again.
Show us again that egotism is not healthy self-respect but
irresponsible self-destruction of Your image in us.
Show us again that domination over other persons whether ideological, political,
military, or ecclesiastical but sets us on the path of endless bondage.
Show us again that the word spoken in deeply sensitive love is
the only help or hope for our world teetering on
the brink of personal and worldwide chaos.

Thou dost desire to break out among us anew with
healing and power, O Holy Spirit!
Give us the readiness of a Paul to say,
Lord, what do you want me to do?
so that Thy power may flow freely through
our community of faith into the world of agonizing need about us.

We pray in the strong name of Jesus. Amen.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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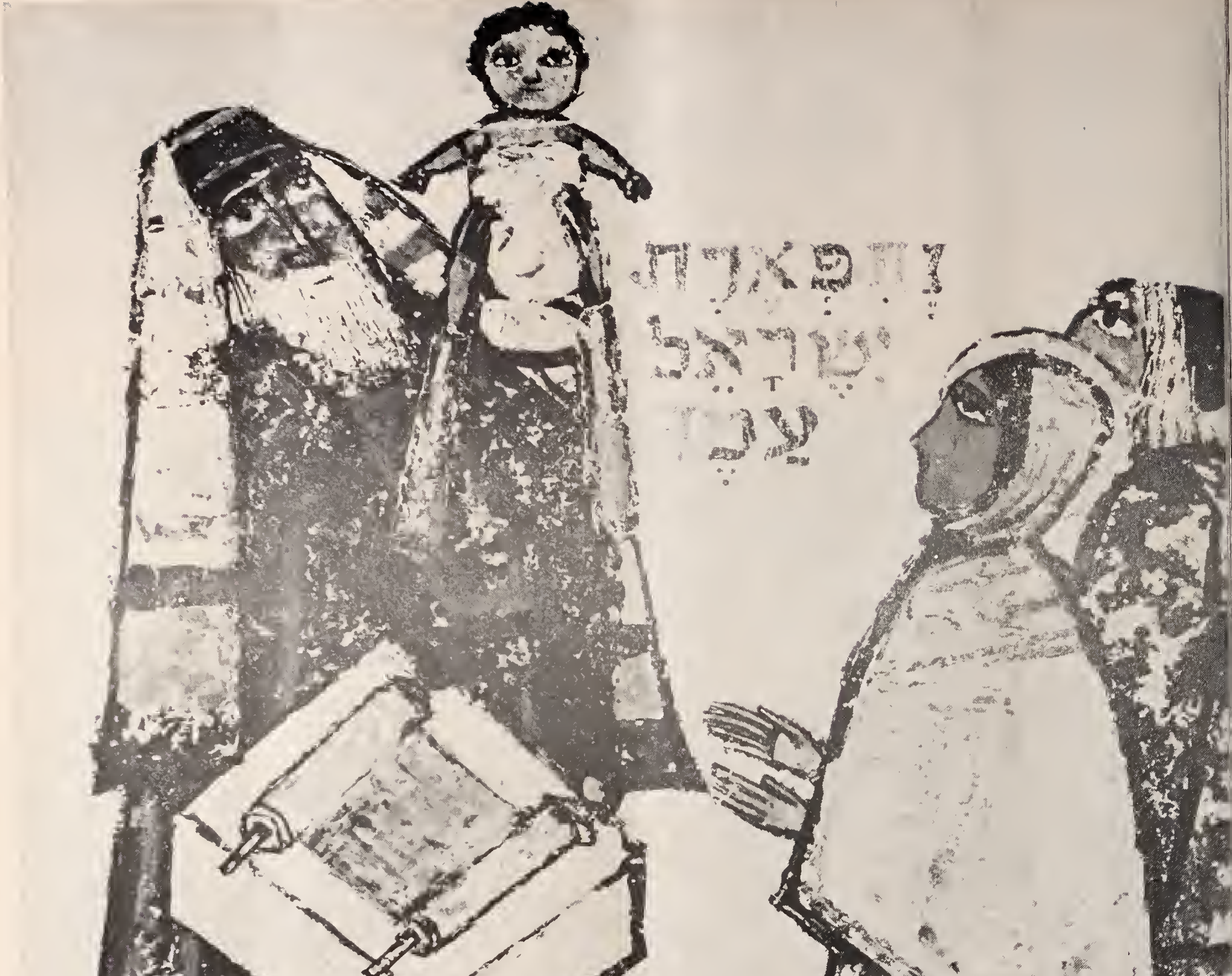

Christianity's Jewish heritage is noted in the illustration of a Roman Catholic text. Jesus, as a child, is held up to the daughters of Jerusalem by a Palestinian Jew. The traditional scroll of the Torah appears in the background in a publication o the Pope Pius XII Education Center. "The responsibility for the elimination of anti-Semitism rests upon Christians."

ANTI-SEMITISM INSIDE THE CHURCH

Dore Schary

As a Jew, I am deeply conscious of our history. Since the beginning of our exile, we have had certain "golden ages." During those periods, Jews lived fruitfully side by side with Christian neighbors. They attained a high level of education, and made contributions to science, medicine, and philosophy.

For 400 years, Jews contributed to the mosaic of Christian and Moorish life in Spain; for 300 years, we flourished in Poland; for over a century, Jews participated in German social, political, and economic life. Jews proudly wore their military medals and their status as German nationals of the Jewish faith. Today, nothing is left except grim and tortured pages in history.

Consider the memories of persecution which are part of the baggage of Jews who arrived in North America. The first Jewish immigrants in 1654 came from Recife, Brazil, refugees from the Inquisition; the mid-nineteenth century saw a second wave of Jews from Germany fleeing political repression.

The next immigration wave came from Poland and Russia where government and church establishments joined in promoting anti-Sematic violence. The official policy of the Czarist government was to kill one-third of the Jews, to drive one-third out of Russia and to convert the remaining one-third.

We are concerned with anti-Semitism, however, not only because history impels us, but because in this generation we have witnessed again the slaughter of six million Jews in concentration camps. All of us have been lacerated by the barbed wire of Buchenwald and Dachau and have felt the heat of its ovens.

We are not without perspective. We recognize and are grateful to the many wise and humane Christian leaders who urged friendship for Jewish compatriots. We are confident that the many noble Christians who risked their own lives to defend and help Jews will find a special grace.

In the United States, Jews have not encountered wholesale persecution. We have witnessed, however, extensive restrictions against Jews in employment, housing, public accommodation, and social clubs. It is apparent, happily, that these overt manifestations of discrimination have at last been reduced in recent years, although far from eradicated.

Hostile attitudes and feelings toward Jews are still widespread and ominous. The epidemic of swastika smearings which swept the western world in 1960 may have appeared to many of you to be a bizarre form of juvenile vandalism of no particular significance. However, for us this was an important symptom, since our country was second only to Germany in the number and variety of such anti-Semitic incidents that year. We were startled and perplexed by the abandon with which some American youths embraced the swastika symbol.

Parts of the Jewish community are convinced that Christian beliefs play a significant role in developing anti-Semitism. This belief, however, remained scientifically unsubstantiated until the present study by Glock and Stark (*Christian Beliefs and Anti-Semitism*). The findings in the study indicating, as they do, a clear link between certain aspects of Christian belief in the development of anti-Jewish prejudices, convinced us that it was imperative to bring them to the attention of Christian leaders. Perhaps the extent of anti-Semitism has shocked you as well. It shocked us, too. The depth to which they appear to be imbedded in certain Christian beliefs are sobering realities.

I write as a layman, as the chairman of an important national Jewish organization dedicated to the achievement of a just and compassionate society, true to the religious traditions of Judaism and Christianity.

The responsibility for the elimination of anti-Semitism rests upon Christians. It is with a sense of urgency and concern that I share my thinking with you.

First and foremost, I want to emphasize that I challenge no essential Christian doctrine. As a religiously-committed Jew, I have always assumed that religious dedication is a key factor in the development of understanding of love for one's fellowman. I am certain that you, as Christians, share with me this conviction as one of the roots of our common tradition. When religion fails to provide understanding and love, it becomes necessary for religious groups to examine those factors, interpretations, or practices which hamper its realization. In this case, these things lead to injurious attitudes toward Jews. We feel that the belief-system leading to anti-Semitism can be deflected so that love of God, which is certainly the central profession of Christianity, can result in the full acceptance of members of other faiths as worthy human beings.

Five major areas of concern, if appropriately dealt with, can change these anti-Jewish beliefs.

1. A clearer and more widespread recognition of the Jewish roots of the Christian Church would have an important effect. Research shows a tendency toward Christianizing the heroes of Jewish Scripture. Moses, Abraham, and other Hebrew patriarchs are too often seen as Christians. The disciples are, with one exception, frequently seen as Christians. Only Judas, the betrayer of Christ, is identified as a Jew. To avoid this curious Christianizing effect requires special emphasis in Christian education.

2. Whatever the interpretation of Jewish responsibility for the crucifixion, this must never be a pretext

for scapegoating an entire people. Certainly, a profounder understanding of the crucifixion would suggest that it is not relevant whether the Jews participated or were responsible. "Christ died for the sins of all mankind." The victim of the crucifixion was Jewish, those who wept were Jewish, and those who carried His message were also Jewish.

3. There must be some understanding of the 2000 years of post-biblical Jewish history. Jews did not simply disappear after the destruction of the temple. God has not abandoned us. We did not reappear periodically in history only to be persecuted and disappear again, and reappear yet once again as a suburban neighbor. Certainly, the story of the close relationship between Jews and the greatest of Christian scholars should be told. The inspiration of medieval Jewish philosophy should be understood as a part of the pageant of a growing and changing Christian church. The contemporary Jew, as a firm believer in a vital, creative, highly ethical faith, continues the tradition of his forefathers, and should be respectfully understood. I am not a representative of a fossilized religion, not one who vaingloriously continues to believe in a covenant which God has long ago abandoned, but one who knows that the covenant still has meaning.

4. Ways must be found to inculcate in each person a deep and abiding respect for each man's right to seek God in his own way. Indeed, it must be recognized that the Jew still meets God in worship in the synagogue and in our constant effort to fulfill the prophets' injunction: justice, justice, shalt thou pursue!

5. Finally, I would suggest that a commitment against anti-Semitism is the necessary starting point. It is not sufficient to regret anti-Semitism or to turn away from its presence. History unhappily shows that the polite anti-Semite, the hostile vandal, and the economic discriminator, all lay the groundwork and pave the way for more tragic events. There must be commitment!

To achieve these understandings is a responsibility of the Christian community. Christians must face the fact that some Christian beliefs do result in anti-Semitism. As long as Jews are considered damned for their role in the crucifixion of Jesus or for rejecting Him, Jew-hatred will plague us. I suggest, therefore, that it is imperative that the appropriate educational institutions in the Christian world take action to eradicate this widespread belief.

Research discloses that one of the links in the chain leading to anti-Semitism is an invidious view of the Jew as a participant in the drama of the crucifixion. Too often, the Jewish heritage of Christ, His disciples, and His followers is torn from memory and only evil motives are ascribed to the majority of Jews in that time who did not accept Christ as Savior. This dark image of the historic Jew is most damaging. Christian institutions, I feel, have a responsibility to alter this. It must be recognized that the Jewish faith is a legitimate form of religious difference, painful though our separation from Christianity may be to you.

The research further reveals that this inimical religious image of the Jew continues to be visited upon the contemporary Jew. As long as Christians are taught that "Jews can never be forgiven for what they did to Jesus until they accept Him as the true Savior" or "the reason Jews have so much trouble is because God is punishing them for rejecting Jesus," the end result will continue to be anti-Semitism. Thus, the unfriendly religious view of the contemporary Jew must be dealt with. It is in this area of Christian education that we urge the greatest emphasis.

In calling for a massive frontal assault by the Christian religious community, I do not mean to ignore that which has already been accomplished. We are aware of the many actions and fine statements of conscience taken by various Christian denominations. I feel that these have contributed much to the decline of anti-Semitism in this country in the last few decades. We have, for example, noted with great pleasure the changes that have been made in Sunday school and other religious texts.

However, the effect of these changes has not as yet been shown significant for American youth. Our studies of adolescent Christians, not yet published, indicate a very high level of anti-Jewish sentiment among youngsters. On the basis of the evidence we now have, whatever the efforts on the part of the Christian community to educate its youth about Jews, and admittedly they are constructive, it does not seem to have been particularly effective.

We recognize that other factors influence youth—the home, the school, and society in general. But I would assert that this is all the more reason why the Christian religious community has an especially important role to play. We look to the various religious traditions to counteract immorality. Anti-Semitism is immoral. Obviously, the education of youth requires particular attention by Christian bodies if anti-Semitic beliefs are to be aborted and not handed down from generation to generation as though it were a genetic heritage.

We stand prepared to cooperate with any Christian group wishing to pursue the various processes which will be effective in eliminating anti-Semitism. We are prepared to enlist the services of Jewish scholars and Jewish theologians with whom you may wish to consult. We freely offer our own resources, our own staff, as well as a continuing research program. We are eager to enter into a joint effort to achieve understanding and the true meaning of our common heritage.

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Foster Families Help Homeless Adults

Esther Groves

Martha Irsik knew she had to find some way to earn money and still be in her home.

One evening, when she came home from her job away from home, her little daughter asked, "Mama, can I sleep with you?"

"Why do you want to sleep with me?"

"Well, that's the only time I can be with you. You're gone all day."

As it turned out, this conversation opened for her a new way of life and a new kind of service.

When she had first needed to work because of her husband's disability, Martha found a job caring for patients in a nursing home. Now she was taking care of a lady in a private home. So it was natural for her to inquire at the local welfare department in Newton, Kansas, about caring for persons in her own home.

At that time, new policies were being developed in psychiatric clinics and the state's mental hospital in Topeka. These institutions wanted home care for some of their patients.

Mrs. Catherine Westerhaus, of the Harvey County Welfare Department, explains: "People had been in institutions for years with the feeling that they would never be a part of the community again. Many were older and had no close relatives who could take them to live in their homes.

"The young doctors and psychiatrists in Kansas found these persons unhappy. In fact, some of their problems were actually caused by the institutional situation itself. They needed treatment in their own communities where they would not be separated by miles from the life they knew.

"The doctors came to Welfare and asked: 'Would you be willing to take these people into your setup?'

"We thought there would be mothers able and willing to work who did not want to be away from home because of their children."

Newton was also a likely community for providing such homes. Prairie View, a psychiatric hospital in Newton, could provide necessary treatment and supervision for patients in nearby homes.

Thus when Martha's home met requirements—she only needed to buy two single beds—she opened her home to two persons who needed a home and who had formerly lived in a mental hospital for over twenty years.

One might suppose that those patients who were able to be in a home and who *did* have relatives would be placed with them. This is not usually the case.

Mrs. Westerhaus says: "Patients from institutions often have behavior problems that make relatives fearful of their behavior, and the relatives may feel guilty that they were unable to do anything. Besides, relatives sometimes tend to be overprotective or more demanding, so that these older patients shouldn't go back to the family, at least, not right away.

"A substitute family is a better solution for the time being, and sometimes the person can be placed in his family later on. A patient may behave better in a substitute family—it's like working for someone else: it may be easier, for a number of reasons, than doing the same thing at home. The foster family sees the patient differently.

"Also, a patient may have to go to a nursing home later, but if he can go into a foster home first, he doesn't feel so useless, and it helps him make the transition."

One of Martha's guests formerly lived at Topeka State Hospital, then had treatment at Prairie View.

"This person has made some improvement since she came to live with me," she says. "At first she hardly ever talked to anyone. The psychiatrist thinks she talks more to me now than she did to him! She has grown away from some personal habits that she had, talks more, and in general is making slow progress.

"I think this is because a hospital can't pay as much attention to each person, and the patients don't have as much freedom. My other patient is a talker, and this is good for the one who doesn't talk much. They go for walks every day together.

"Then, too, some persons *need* to work and do things, for their own physical and mental health. I was told by welfare that she needed to work and to do regular household chores. So she irons, sweeps, dusts, and does dishes. I do all the cooking. I'm very glad for the help, and what she does helps both her and me."

Catherine Westerhaus underlines this. "Many older persons just don't respond to sitting around or 'doing' recreation. But they do respond to doing work because this is what they're used to. At the same time the work makes them feel that they are really a member of the family and that they can take their share of family responsibilities. However, we need to be careful in interpreting these facts to relatives, who may wonder why the patient is working when his care is paid for."

In addition to a few household duties, Martha's guests enjoy sitting and visiting on the Irsiks' back porch, which was screened especially for their use so that they would have an extra outdoor room. They eat with the family and are free to accompany the Irsiks to any family activities in which they want to participate. They are generally considered part of the family unit.

In return, Martha is paid for their care, laundry, and necessary mending, room, and board. This makes it possible for her both to work at home and to render a unique service.

Another woman in Newton who has opened her home to patients is Mrs. Edna Wall, a widow. After her husband's death she also cared for patients, and, like Martha, she had a little girl at home. What baby-sitting care she was able to get proved highly unreliable. Having helped at the Irsiks' when Martha had to be in the hospital, she naturally thought of the same solution to her problem.

The welfare department needed a home for bed patients, so Edna invested in two hospital beds of the type that can be raised or lowered, and, having met other standards, she had adults placed in her home. As with the Irsiks, there were never more than two patients at a time, since to care for more than two persons involves licensing and meeting additional requirements.

Some of the bed patients required different diets, though nothing that couldn't be coped with, says Edna. A patient with an ulcer lived chiefly on baby foods. Another, a diabetic, needed the sugarless foods now easily available in supermarkets (even special candy can be bought).

Still another person needed generous servings of food—so generous that Edna had to use serving dishes instead of dinner plates on the patient's tray. She remembers one occasion when the patient's daughter was visiting. Edna prepared the meal as usual, and when the daughter caught sight of the tray she exclaimed, "Oh, Mother will never eat all that!"

"Why don't you take the tray in to her?" Edna suggested.

The daughter did, and was astounded to see her mother finish it all.

Bed patients, like other patients, vary in their interests, which are usually limited to such things as letter writing, knitting, or viewing favorite TV programs. However, a number of persons are able to do very little because they are in a terminal stage, and death will come at some time during their stay. In this, as in every other aspect of care, Edna can draw on the advice of welfare staff and can expect all necessary medical assistance. "I always knew when a patient was not expected to live, and I just followed instructions."

In situations like this, what about the presence of children in the foster home: what does it mean to *them* to face old age and death as a part of life? Both the Wall and Irsik families think their children's lives have been enriched by the presence of older persons in the home. The children help care for the persons placed with them and in return are benefited by having substitute grandparents.

As Mrs. Westerhaus puts it, "With substitute grandchildren around them, older persons don't just crawl into bed and stay there. More is expected of them, and they feel healthier and better. On the other hand, the children respect older persons more because of having them in their home." Recent studies are bearing this out: young people who live wildly as if they themselves would never die, are likely to be young people who have no relationship with grandparents.

Dr. Thomas Morrow, who was a consultant to the welfare agency some years ago, said there is no substitute for relationships with *people* in *homes*. This is why being in a substitute home is believed to be the next best thing to being in one's own home or the home of a relative, and better than being in an institution where a large number of persons must be cared for on a more impersonal basis.

After several years of taking care of patients, Edna thinks that "more women who are widows, or don't know what to do should look into care of adults in their own homes. Many more homes are needed. However, the person who does this should like being at home."

Edna does get out, but it is necessary for her to arrange to have someone at her home while she is away. Martha does not have the same problem as her husband is home and her children are now older.

One advantage of working at home, Edna says, is that a mother can carry on other activities which would be impossible if she worked away from home. For her this means helping to provide leadership for her daughter's Brownie troop. All in all, she feels, providing a substitute home for adults is ideal for her situation: she not only earns at home but provides a real service to those who need it.

Another development is now seen for the future. While substitute homes will continue to be needed for persons who should not live alone, Mrs. Westerhaus predicts that a homemakers' service will sometime come into being which will send workers *into* homes of older persons living alone. There are, for example, persons living alone who could continue to manage for themselves, except cooking. This is something the mobile homemaker would do, thus enabling the older adult to remain in familiar surroundings among friends.

As families and as congregations, Christians have here a great service opportunity. High living standards have increased the size and convenience of our homes. If we insist, as we do, that we need more of this and more of that for good living, perhaps the only way we can be good stewards of what we have is to share our homes with others.

The idea of a homemakers' service is one that service committees of congregations might well look into, perhaps communicating their interest in voluntary service to welfare departments in the local county. The elderly will be living among us in increasing numbers in years to come, and we want to serve them in the best way that we can. This means helping them to feel wanted, useful, needed, and an integral part of our community.

Do we belong in Vietnam?
Faith in the power of love

William Keeney, chairman of the Mennonite Central Committee peace section and a professor at Bluffton College, reports on a visit to Vietnam in early May.

Visitors arriving in Vietnam become aware very early of being in a country at war. The Pan American plane does not come down in a long gentle glide, but descends rapidly from a high altitude into the Saigon airport so as to have a minimum exposure to sniper fire.

Later in traveling about the country, the fact that the areas secured by American and South Vietnamese forces is limited was underscored again and again. At the old capital city of Hue, the plane came in high from over the sea and then circled down over the citadel to land in the center of the old city.

In taking off to the west from Tam Ky the pilot gave the Beechcraft all the power it had to bank, climb, and turn out to sea. We were told by workers that the limits of security beyond the end of the runway might only be three miles.

Seldom, during the twelve-day visit to five cities, were we away from the drone of planes and helicopters. Often, during conferences in Saigon, conversation had to stop and wait until a plane or helicopter passed over.

For us, the planes and helicopters were at worst only an annoyance; at best a friendly sound of easy and available transportation. But standing along the runways in Danang and Pleiku we quickly realized that they were not that for everyone. At Danang bombers took off in a steady stream. In one period of about five minutes eight bombers took off and headed north, and the stream seemed almost constant.

In Pleiku, a pair of planes carried a deadly one-two punch. Under the wings of the first were napalm bombs. The second carried anti-personnel bombs. The strategy, we were told, was to use the napalm to drive the enemy out of caves and shelters, and then to use the anti-personnel bombs. The planes returned with the carriers under the wings empty.

A visit to a provincial hospital made the conflict seem more personal. The victims of mortar fire came here to be treated. We saw people with head and body wounds, their bandages red with their own blood. We saw the people, mainly women and children, with missing limbs. We saw the anxiety of the family that hovered about a young woman in shock from her wounds.

After 25 years of warfare, the people are suspicious of everyone. They have reason to suspect that they are only being used. To know with certainty what the people think and feel is extremely difficult. They have learned that the safest course is the road of deceit, to tell people what you think they want to hear. Otherwise, they may be in for trouble from one side or the other.

Perhaps the deep cancer of war is best disclosed by the account of one of our workers. He told how a Vietcong soldier was shot in the city where he works. The soldier was left lying sprawled in the dust, covered by his own blood, as an example to the populace. People did not treat him as a man. It is an act of disrespect not to lay the body on its back, straighten out the legs, fold the arms across the chest, and cover the face with a mat. Instead, the people spat on the body, shoved and kicked it.

In the same city they spat and threw stones at the Vietnam Chirstian Service workers when they first arrived in the city. The people suspected them of being CIA agents. It took about two months to demonstrate by acts of mercy and trust that these Americans were present for a different purpose.

Many Vietnamese look upon the Vietcong and the Americans as devils and not persons. If they are not really human, it is all right to spit on them, and if you have the opportunity, to kill them.

A generation growing up in an atmosphere of war finds its cancer rotting away the whole body of society. You feel it in the economic life also. Little boys in the street beg for money. They learn very quickly how to blackmail the rich Americans.

The sheer number and wealth of Americans flooding a culture such as Vietnam would be devastating under any circumstance. Under conditions where the Americans are virtually an occupying government it seems certain to do irreparable damage to the society. For Christians who are sensitive and have learned to respect and appreciate the Vietnamese people, it is a cause of deep pain and sorrow.

As we traveled about and saw the work of Vietnam Christian Service, we felt that the presence of people with concern, with sensitivity, and with love was enough to justify the program. What they do otherwise in meeting the needs of the people is valuable and important as additional reasons for being there.

The most acute and immediate need is among the refugees. They are caught between the large-scale American action and the Vietcong. The American attempt to pacify an area and the Vietcong terrorist activity combine to drive thousands from their homes.

It is chilling to hear an American Government official tell how they are trying to break the back of the Vietcong control in the area surrrounding one of the cities where VCS has a program. The people are warned that their area will be bombed and shelled. They are told to move out. Then the military forces move through the area to see if anybody is left.

The people who come out are put into "refugee camps." With careful screening some may be permitted to return to their land during the day, but must be back in camp at night. They hope to keep the people six to eight months and by then to have destroyed the Vietcong organization built up over the past ten or more years.

When the people return, some of their houses will be destroyed by the military action. Still the military hope to win the loyalty of these people away from the Vietcong to the South Vietnam Government.

Vietnam Christian Service works in refugee camps with feeding programs, some medical and public health work, education, and vocational training. They work where possible in close cooperation with the national church.

In Quang Ngai, they work directly in a camp operated by the national church. The pastor of the local church was very warm in his appreciation of the team.

Vietnam Christian Service teams are located in four cities in the northern part of South Vietnam: Quang Ngai, Tam Ky, Hue (on loan to the World Relief Commission,) and Dong Ha. This area already has about 325,000 refugees. It may well have a rapid increase as the American forces seek to make the area along the Demilitarized Zone secure. A recent news report indicated that 11,000 more refugees had come out of the region because of the increased military actions.

At Di Linh, a refugee program is also carried on among mountain tribal people. Public health education, experimental agricultural plots, and social welfare programs are being started to help raise their standard of living.

In Saigon, VCS has several projects. In an old cemetery owned by Roman Catholics, squatters have settled. The area is swampy and the people live in squalor. The government tore down the one public toilet facility with the intention of rebuilding it, but nothing replaces it now. Fire occasionally sweeps this area. Even before the ashes are cool, the squatters are back putting up pieces of metal to claim their plot. Otherwise they will be crowded out and have nowhere to go. The team is starting a child day-care center while investigating the needs of the people.

In another district, where dock workers live, the social and economic needs are great. The team is teaching girls to sew so they can earn a better living. A day-care center is open and mothers are invited to come for classes in nutrition and family related problems. Family assistance is also extended to ten new families each month.

Dr. Marilyn Strayer is serving as the only doctor with any psychiatric preparation for a ward of 350 patients. The hospital is government operated and serves mostly charity patients. Martin Strayer, who is an architect, is to plan and design new hospital facilities since this hospital is the oldest in the city and needs to be replaced. He is also designing buildings for places such as Pleiku and Nhatrang.

A supplementary feeding program is being conducted from the administrative offices in Saigon. Surplus commodities are distributed to 28 institutions. About 7000 receive supplemental food daily. A supplemental school lunch program supplies about 6500 loaves of bread daily to 32,000 students in seven schools.

Both American and Vietnamese government officials appreciate the Vietnam Christian Service program and recognize it as doing something different. As a voluntary agency and with people who have a service motivation, the VCS reaches people in a way which government programs do not.

Some have suggested that MCC should withdraw from Vietnam as a protest against the escalating military policy of the United States Government. If such a protest could bring an end to the war, it probably would be worthwhile. In many ways the military action is the country's biggest problem. It does not seem, however, that withdrawal of the MCC would have any real impact and so would only leave us with no testimony in Vietnam. One U.S. official frankly admitted that he was unhappy about our position on the war, but nevertheless was willing to have the program continued because it reaches needs which the government admittedly cannot meet. He might be just as happy to have MCC withdraw and have some other agency which would support the military policy do the work.

If we would withdraw we would no doubt destroy some fine relationships built up with careful work over a thirteen-year period. The national evangelical church, while only having 40,000 members, is the only significant Protestant group in the country. Their leaders uniformly expressed appreciation for the presence of MCC. One indicated warm appreciation for the fact that we seek to minister to people regardless of their political affiliation. Another indicated that the programs at Pleiku and Nhatrang have brought many to Christ. These programs minister to needs which are largely unrelated to the war and are long range in their impact. They will continue beyond the war if at all possible. To withdraw at this point would leave the small church with programs which they could hardly continue. With enough time for cooperation they may gradually assume the responsibility.

The strategic location of the present work might be an additional factor. If peace should come, the VCS units could expand rapidly from present bases to meet a much larger need. To rebuild such a program and to mount an even larger effort would be very difficult if we were to withdraw now.

At present, difficulties of transporting goods and the dangers which hinder free movement lead the administrative personnel to feel that the program should not be expanded radically. The main need is for qualified and mature workers who can continue to show that Christians care.

It may well be that MCC will have to withdraw or be squeezed out. On the morning of May 12, the office of civil operations was put under General Westmoreland's direction. Though Wade Lathrum, director of the office of civil operations in Saigon, assured us later that day that he foresaw no change in operations which would affect the voluntary agencies, it may come. If the change would force the voluntary agencies to become in fact only a part of the military effort, MCC would need to refuse and would be forced out.

At present the program is dependen on the government for transportation of goods and personnel and for some facilities. It is still possible, however to determine our own priorities and policies. Thus we can maintain a sep arate identity and give a witness to Christian concern.

To withdraw at this time would probably hurt the people to whom th program ministers more than it would benefit anyone. What witness needs to be given regarding our deep distres over the growing military action coul probably be done as faithfully through other means.

The workers on the field do not suggest that the work be discontinued, although they know that changing circumstances might lead to a different opinion. They feel they have an important contribution to make to the existing need. Certainly no decision to withdraw in protest should be made without their consent. They would bear the brunt of the consequences in disruption of their programs and breaking of their relationships with the people there.

The Mennonite Central Committee is in a very interesting and challenging situation in Vietnam. It has won the confidence and respect of a wide range of Christians. The national evangelical church leaders respond warmly to its ministry. In most of the programs, the relationship with the local congregation is intimate.

At Hue, the MCC cooperates with the World Relief Commission, an agency of the National Association of Evangelicals. In Vietnam Christian Service, the MCC is the administering agency for cooperation with Church World Service and Lutheran World Relief. The various representatives of these two bodies express their satisfaction with the present arrangements and urge MCC to continue as the administering agency. The agreement is on a year-to-year basis and can be revised at the desire of any of the partners. The united witness of Protestants working through one agency is valued highly as being the most effective under the present circumstances.

To cooperate over such a span of interests has its difficulties. The various groups have their different convictions and emphases. It takes considerable patience, care, and love to seek understanding without violating the conscience and integrity of any. The needs of the Vietnamese help the unit members to rise above personal opinions and seek strength through unity in Christ.

A close working relationship is also maintained with the Mennonite mission work done under the Eastern Mennonite Board of Missions and Charities. The mission work is located in Saigon close to where most of the VCS administrative personnel live. Some sharing of personnel takes place and each recognizes the other as complementary in the total ministry of the church. The mission with its intention to continue beyond the present emergency is relating to the Vietnamese in a different way.

Vietnam is presently a land of tragedy and sorrow. It appears that the folly of men will bring more death and destruction before peace becomes a reality. Despite the dangers, the obstacles, and the uncertainties as to how much of a lasting contribution can be made in a country at war, the VCS is doing a significant work. The weakness of the servants of Christ may not appear to be important in the presence of the massive power of the military machine. Through faith it appears, however, that the work of love does conquer sooner than the power of the sword.

Presbyterians adopt creed First in 300 years

The United Presbyterian Church's general assembly approved by a standing vote, estimated at four to one, the confession of 1967. The first major change in the church's statement of faith in 300 years, it will not supersede but will stand with eight historic creeds.

The Confession of 1967, adopted without change in wording, makes social action officially a part of basic church doctrine and rejects the idea that the Bible is "inerrant" and thus immune from criticism in the light of new knowledge.

The presbyteries had prepared the way for the general assembly action. At last count, 165 presbyteries had voted for and nineteen against the new creed.

A section of the confession entitled Reconciliation in Society notes that "in each time and place there are particular problems and crises through which God calls the church to act." The church "seeks to discern the will of God and learn how to obey in these concrete situations." Four are singled out as "particularly urgent" at this time: racial tension, international relations, poverty, and sexual relations.

The confession s divided into three parts, dealing with God's work of reconciliation, the church's ministry of reconciliation, and the fulfillment of reconciliation in the Kingdom of God.

Objections had been lodged against the confession on several grounds. A last-ditch fight was conducted at the General Assembly by a group claiming that deletion of the Larger Catechism was unconstitutional. Efforts to eliminate a phrase calling for attempts to seek peace "even at risk to national security" were defeated by a three to one vote. Fundamentalists had said that the creed misunderstood the nature and authority of the Bible.

All objections were taken into account, but the 883 delegates still approved the 4500-word document without change in their recent meeting at Portland, Ore.

In other actions the assembly adopted a Declaration of Conscience on Vietnam. It urged that the government again consider "cessation of bombing as one tangible evidence of our desire to negotiate." It also sought exploration of other alternatives, such as a purely defensive war behind a fortified demilitarized zone in South Vietnam, with the subsequent pacification of the South Vietnamese countryside.

The Assembly rejected as likely to produce "chaos" a measure to support selective conscientious objection (objection to particular wars). However, it spoke out for continued affirmation of the "morality of dissent," saying that "increasing numbers of citizens, including some in high office, are equating dissent with disloyalty."

Words and deeds

The Ontario Mennonite Relief Sale held at New Hamburg, Ont., on May 27 raised about $28,000, according to first reports. Two hundred quilts were sold and "tons of home-made food."

Bethel College awarded degrees to 105 seniors on May 28, its largest class since 1961.

Conference gifts increase 20% spent on new edifices

New statistics on the General Conference Mennonite Church show a small gain in membership and a larger rise in giving.

Figures in this report are taken from the 1966 statistical forms sent in by congregations early this year. Membership reports are complete, though financial figures are not available for five of the 284 member congregations.

A complete tabulation of these statistics will appear in the 1967-68 *Handbook of Information* scheduled for publication on August 15.

Giving for all causes through the churches totaled $7,956,030, an increase of $589,554 (8 percent) over 1965. Following are the amounts for major categories (figures in parentheses are percentages of total):

Local Church	$4,485,834 (56.3)
Operating	$2,768,379 (34.8)
Local outreach	154,000 (1.9)
Buildings	1,563,455 (19.6)
District Conference	819,561 (10.4)
General Conference	2,309,087 (29.0)
Nonconference	341,548 (4.3)
Total	$7,956,030

An additional $66,464 received by the conference through bequests and other special gifts is not included in above figures.

Membership rose by 664 in 1966. The total now stands at 53,735. This is a gain of 1.2 percent.

In terms of per member giving for all causes, the General Conferences average is $148.06, a gain of $9.26 in 1966. This represents an increase of 6.6 percent over the previous year.

The Northern District leads the six area conferences in per member giving for all causes, even though they gave $2.92 less per member than in 1965. Their average now is $164.08. The per member giving in the other conferences is: Canadian, $153.76; Pacific, $152.59; Eastern, 150.02; Central, 148.65; and Western, $136.37. The largest gain was recorded by the Conference of Mennonites in Canada, where per member giving rose $24.23, a substantial 18.7 percent gain over 1965.

A helpful comparison is to note how much of each of the four major categories in the above table increased over 1965. Work in the district/area conference received the greatest boost in support, an increase of $112,512 for this purpose, 15.9 percent more than in 1965. Next in order is nonconference causes which rose $39,563, a 13.1 percent increase. The local church also used a greater share of the total in 1966. The increase for all local causes was $380,748, or 9.3 percent. The smallest increase was for work done through General Conference Boards and institutions. The increase was $56,729, though it represents only 2.5 percent more than in 1965. Since General Conference support showed the smallest increase, its share of the total giving for all causes actually dropped from 30.6 percent to 29.0 percent.

Looking at the areas listed under the local church in the above table, operating showed an increase of 4.3 percent over 1965; local outreach decreased 19.6 percent; and the amount spent on buildings increased 15.4 percent. Buildings represent 19.6 percent of giving for all causes, a total of $1,563,455.

"It would seem that approximately one dollar out of five for brick and mortar for ourselves is a high proportion in relation to the great needs around the world," observes Lester Janzen, conference stewardship secretary. "Giving for all General Conference causes, except institutions, was only 8 percent more than we put into buildings for ourselves."

The above figures in some cases do not include money individual members sent directly to the conference offices or institutions. If the donor giving directly indicates his congregational affiliation, reports are sent to the churches by the General Conference office, and in some cases also by institutions. It is not known how many churches include direct gifts in their reports.

It might also be noted that giving to institutions—colleges, homes for the aged—is undoubtedly substantially higher than the $609,760 reported by churches. For example, even though college alumni may be members of General Conference churches, their contributions are generally credited to alumni organizations rather than to churches with which they are affiliated. Also, large gifts to institutions often are not reported to the local church at the donor's request. It is estimated that giving to conference-related institutions is double or more than reported by local churches.

Words and deeds

Columbia University College of Physicians and Surgeons will place two of its senior students in Mennonite Christian Hospital, Hwalien, Taiwan, in 1968 to study medicine in the tropics.

The Hopi Mission School, Oraibi, Ariz., had a graduation program on May 26 for four students who completed the eighth grade. Two plan to go on to mission high schools and two to a Bureau of Indian Affairs school in Phoenix.

Lala K. K. Dey, a student and teacher from India, spoke to the annual mission conference of Canadian Mennonite Bible College, Winnipeg, in May. "The church has lost its opportunity in India," he said. He warned the church against doing mission by denominations or through the usual mission boards. This is tantamount to doing mission by proxy. Establishing mission stations and indigenous churches is not the answer either. Mission must be done by direct community relationship. He further criticized the church for trying to do too much and not doing anything well. Instead of atomizing its mission, the church should concentrate on a few and do a good job.

Bluffton College had 138 candidates for degrees on May 29.

The Salvation Army in New York is asking its members to contribute one dollar each to assist state education. In opposition to New York's lottery, the drive is called the Conscience Fund for State Education. Each participant pledges, "I Give—Won't Gamble."

CHURCH RECORD

Calendar

July 23-30—Amsterdam, Mennonite World Conference.

Aug. 12-13—Milford, Neb., Fort Collins CPS Reunion. (Write to Fred P. Penner, Rt. 1, Beatrice, Neb. 68310.)

Aug. 10-16, 1968 — Henderson, Neb., General Conference.

Canadian

July 5-9—Leamington, Ont., Canadian Conference.

July 6-28—Toronto Work Camp, Alexandra Park.

Northern

July 9—Mountain Lake, Minn., Gospel Church, special mission service, Ralph Ewert and Elmer T. Dick.

Ministers

Curtis Bedsworth, pastor of the First Church, Philadelphia, since 1950, resigned on June 24. He was president of the Eastern District Conference from 1964 to 1966. Future plans include work on a master's degree.

David Braun, a student at Mennonite Biblical Seminary, is serving as assistant pastor at Grace Church, Landsdale, Pa., this summer.

Arlin Claassen, pastor of the First Church, McPherson, Kan., received a scholarship for graduate training at the Urban Training Center, Chicago, and represented the General Conference Mennonite Church at that school during June. The course covered problems and opportunities of city churches, using the city of Chicago as a laboratory for research and training.

Abe W. Hiebert, Steinbach, Man., was ordained to the full ministry on June 4 in the Steinbach Bergthaler Church which he has served since 1964.

Marlin Kim, First Church, Newton, Kan., a recent graduate of Mennonite Biblical Seminary, will be ordained to the Christian Ministry on June 25, at Hebron Church, Buhler, Kan.

Herbert R. King, pastor of the Warden (Wash.) Church, has resigned. Previous pastorates were in California, Oregon, and Washington. Future plans are indefinite.

John Krahn, Rosemary, Alta., will become the pastor of Grace Church, St. Catharines, Ont., Sept. 1. The present pastor, Arthur Dick, has accepted a teaching post at the Adult Education Center, St. Catharines.

Hugo C. Scheffler, Ritzville, Wash., has accepted a call from the Enkenbach-Neudorferhof congregations in Germany. He and his wife left June 9 and plan to serve those congregations until the fall of 1968.

David P. Neufeld, Winnipeg, will become pastor of the Bethany Church, Virgil, Ont., in the middle of August. He will succeed David Janzen who relinquished his position in the recently-formed congregation, but continues as pastor of the Niagara congregation. Ron Rempel, Oliver, B.C., will serve as the interim pastor during the summer.

Grant Noll plans to terminate his ministry at Grace Church, Chicago, on July 1, after three years of service.

Deaths

Mrs. Maria Abrahams Janzen, Bethesda Church, Henderson, Neb., was born in Landskron, South Russia, on Feb. 28, 1870, and died May 27. She was among the first of the immigrants to come to America in 1874, and was the last survivor of this group.

David A. Epp, Bethesda Church, Henderson, Neb., was born July 14, 1905, and died May 18.

Earl W. Faubel, Calvary Church, Washington, Ill., was born in November 1822, and died June 14.

John O. Friesen, Bethesda Church, Henderson, Neb., was born Jan. 18, 1916, and died May 24.

Elizabeth Regier Jantzen, a member of the Horse Lake (Sask.) Church, was born Feb. 22, 1908, in West Prussia and died June 4.

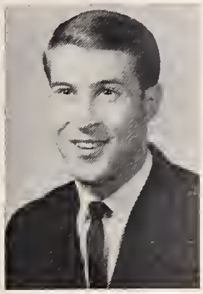
Frank H. Magdefrau, Wayland (Iowa) Church, was born July 25, 1884, and died June 3.

Homer R. Nafziger, Calvary Church, Washington, Ill., was born Aug. 7, 1917, and died June 12.

Anna Rempel, Alexanderwohl Church, Goessel, Kan., was born Jan. 12, 1913, and died May 18.

Jonas Mill, 59, Grace Church, Landsdale, Pa., died June 3. He was church treasurer.

Brown, Augspurger, Augspurger, Ramseyer, Ramseyer (Workers).



Workers

Sam and Mary Augspurger left June 12 for their voluntary service assignment in Colombia, S. A. They will teach English at Centro Colombo Americano. Sam, son of Mr. and Mrs. Gerald W. Augspurger, is a member of Pulaski (Iowa) Church. Mary, daughter of Dr. and Mrs. Clarence C. Wyse, is a member of Wayland (Ia.) Church. Prior to starting their assignment, they will study Spanish. Both are graduates of Bluffton College.

Gordon Brown, Steinbach, Man., has been assigned by MCC as a Pax worker in Switzerland where he will do maintenance work in the European Mennonite Bible School, near Basel. He is the son of Mr. and Mrs. Geordie Brown and a member of the Steinbach Bergthaler Church.

Kenneth D. Janzen, Bethesda Church, Henderson, Neb., began his Congo-Pax assignment with orientation in Akron, Pa., on June 14.

Dr. and Mrs. Ralph Ewert and their four young daughters left the Congo June 15. They will reside in Omaha, Neb., where he will be in residency at the Immanuel Hospital. He is the son of August Ewerts, former missionaries to China. She is the former Fern Bartsch.

Kenneth Quenzer is serving as assistant pastor of Alexanderwohl

LETTERS

Church this summer. He has completed two years of seminary work at Elkhart, Ind.

Robert Ramseyer, who has been active in student work in Miyazaki, Japan, and his family returned to Japan on June 16. Miyazaki, a city of 153,000 people, is the capital of Miyazaki prefecture. The Ramseyers moved there in 1956 to do student evangelism. They taught English Bible classes in several high schools as well as in their home. In 1958, they helped organize the first student retreat. A student center was built next to their home where young people from the nearby university and other young people came for Bible study and English classes.

Mr. and Mrs. Don Ratzlaff, First Church, Mountain Lake, Minn., will serve an MCC assignment in St. Anthony, Newfoundland. He will work in radio communications and she will teach.

Margaret Thiessen, missionary teacher, will return to the Hopi Mission School at Oraibi, Ariz., for her second five-year term. She spent last year at Bethel College where she earned her Bachelor of Science Degree in elementary education.

New addresses

Glen Baughman, 725 Hickman Rd., Des Moines 50314 [59]
Valerie Boax, 1031 Amherst St., McKeesport, Pa. 15131 [304]
Frank Ens, Box 81, Austin, Man.
Edgar Ensz, Box 41, Ipswich, S.D. 57451 [8]
Ralph Ewert, Immanuel Hospital, 36 and Meredith, Omaha 68111
Frank Nachtigal, 1029 West St., Emporia, Kan. 66801 [46]
Raymond Opletz, 23843 Stanhurst, Torrance, Calif. 90507 [9]
Donald Peifer, Apt. 17, Linwood Apt., Olean, N.Y. 14761 [48]
Otto Sommer, 1003 N. Brookwood Dr., Perry, Okla 73077 [18]
John Stutzman, 2103 E. Washington St., Bloomington, Ill. 61701 [258]
LeRoy Unruh, 203 F. Building, Garden Lane Terr. Apts., East Garden Lane, Fairmont, W. Va. 26554

Priorities of life

DEAR BROTHER SHELLY: I opened the mail. It is good to receive letters and newspapers. The *Bethel College Bulletin* lay on top. There was information about the home ec program, the new president, faculty changes, and the new dormitory. We follow with interest what goes on in our churches and schools, especially those which were once home to us. In this last part it struck me: "priority to live in air-conditioned, carpeted dormitory." From the vantage point of seeing the needs of mankind in the world today, this is difficult to understand. There may be arguments for an air-conditioned, carpeted dormitory, but this concept of priority, not only at Bethel, but in our whole concept of life and living made me uneasy. Priority?

On the first page of *The Mennonite* in bold print, the heading of the article read, "Clean Hands" [Apr. 11]. Does the need of mankind and priority have something to do with "clean hands"? I remembered that Isaiah (59) said some people don't find favor with God because they have blood on their hands and they don't realize that this is what makes them ineffective to be what they ought to be. Some do pray that they may find cleansing so their witness will be credible (Ps. 51:14). And "priority for air-conditioned and carpeted" seemed to me to be unclean hands in this world of physical and spiritual suffering. Especially so when the letter from the mission board read: "We do not want to press any panic button, but we do feel it is prudent to notify our fields that we are facing rather severe financial difficulties. . . . We are initiating many plans to attempt to communicate the challenge to our people. Yet the spirit of complacency is very hard to shake. One of our dilemmas is that the issue frequently is distinctly spiritual" [May 30]. Does the spirit of complacency come from the priority for air-conditioned and carpeted dormitories, homes, churches, cars and whatever else that may mean? What priority does the love of Christ have in our mission and service undertakings? *Henry Dueck, Casilla de Correo 166, Asuncion, **Paraguay.***

Read by young adults

TO THE EDITOR: A concern is sometimes expressed whether *The Mennonite* is sufficiently read. Recently a reader was disappointed because so little has been printed about the participation of the church in helping the retarded cause. Could this reader not have read *The Mennonite* at all times? I have been gratified because this cause has been repeatedly given space. Also, our local parents' group has written several times. Once again, if any individual or the Board of Christian Service wishes to help in this work in the Newton area, contact the Northview Opportunity Center, Inc., N. Duncan and E. 14th St., Newton. We have ten acres of land (debt free). We have buildings (plus blueprints). We have vision (unlimited). Mennonites should express appreciation to the local Methodists who are conducting a vacation Bible school for the retarded again this summer.

But to the question: "Is the Mennonite being read?" My own opinion was that if honest answers could be secured from everyone on the mailing list, the most faithful would be in the above-fifty-age group. But, this is my experience: I distribute the mail at the B.D.H. Student Nurses' Residence on the day *The Mennonite* comes. Girls hang around at mail time. In the course of a year, I have asked every General Conference girl in training, "Do you read this paper?" Almost without exception, the answer has been *yes.* Then they follow up with, "Especially the youth section. It keeps me posted on our total church program." But the last one bubbled over with enthusiasm—I must share it. "I can hardly wait for the next issue. I read all of it. Some articles I read a second time. Some I clip and file for future use."

Dear reader, is this a tribute to our *Mennonite* or our young adults? No doubt, a good *Mennonite* makes the readers good. *Mrs. Herbert A. Schmidt, R.R. 3, Newton, Kan.*

The Good Guys and the Bad

William W. Finlaw

St. Louis is in the midst of celebrating its bicentennial—200 years since its founding. Many festivals and pageants have been held, countless speakers have spent their time looking at the city's glorious past, its present greatness, and dreaming of its future, painted in glowing phrases. The massive arch on the riverfront stands as a symbol of its history, its present, its future, as the "gateway to the West."

Christianity will be celebrating its bimillennium in the near enough future, so that people are already talking about 2000 years of the church. But many people today, unlike the St. Louis orators, are not speaking in glowing phrases. They are pointing to the church's past and present and future, and finding it hard to come up with praise and golden dreams. The cross, as the symbol of the church, seems to have lost some of its significance, and has become in many instances the object of brickbats rather than bouquets.

People point, for example, to the atrocities of Nazi Germany, and they ask, "Why? Why are people so mean to other people? Why has not the church made people better? It has had 2000 years to change the world. Why has not the world changed? How could Nazism have flourished where the church has been strong for centuries?"

Unfortunately, when these questions are asked, the questioner usually tends to divide the world up into two groups, the good guys and the bad. And unfortunately again, the answerers to these questions usually answer their critics on the same grounds. The bad guys got in control of things in Germany, the good guys were unable to wrest that control back again, and it took a world war to enable the good guys from other countries to beat the bad guys of Germany, so that the good guys of that country could take over again. *But is the world so neatly divided into two types?* The Nazis exterminated six million Jews, a terrible crime. But were the so-called good guys only afraid to move because they feared the same fate if they interfered? Let us look at two excerpts from letters written during that time by German businessmen: "For putting the bodies into the furnace, we suggest simply a metal fork moving on cylinders . . . and we enclose diagrams of these drawn to scale" (*Trial of the Major War Criminals. Nuremburg documents and testimony*, p. 585).

"We guarantee the effectiveness of the cremation ovens as well as their durability, the use of the best material and our faultless workmanship" (*Ibid*, p. 585).

In a different and slightly less blaring example, people have wondered about the treatment of minority groups in this country. Lynchings, bombings, night-rider attacks, again tend to let us divide people into two groups; those guys who do these dreadful things, and us guys who shudder when they do. However, ask a group of those people who do shudder about the composition of their neighborhoods. If they tell us that they do not want a Negro or a Jew or an Oriental moving in, it will be easy to dismiss them as members

of the bad groups. But they might surprise us by saying that this would all be fine as long as property values did not go down, and we might dismiss the subject by thinking that they had been very reasonable about it all. Listen to what they are saying though. "Brotherhood and equality and love thy neighbor are fine, as long as they do not interfere with what is really important to me, my unwillingness to lose anything on the deal."

No one is without sin. So maybe we have to admit that the world is not divided into two groups at all, and that to attempt to ask and answer questions based on this assumption is to miss the whole point of Christianity. The world is made up of only one group, and the writer hopes that it is apparent that it is *not* the good guys. You, me, all the saints who have gone before, are all rotten apples. We only differ in the amount of shriveled skin the world is able to see.

A story is told of the Civil War days when Southern speculators were trying to smuggle cotton out of the South in order to sell it at a tremendous profit in the North. One of these men approached a steamboat captain and offered him a large amount of money to do just this. The captain reminded him that this was illegal. The speculator kept offering him more and more money, until it reached a point where the captain drew his pistol, pointed it at his tempter, and said, "Get off this boat. You are coming too near my price."

This man points up a universal trait of man. There is a point, no matter how noble his intentions, when a man is likely to sell his soul. All of us have a point when we will change from an apparent good guy into his less desirable counterpart. For some people, such a change can be caused by a motive of profit; for others, a fear of loss; for some, a desire to be popular; or for still others, a fear of being different. The problem is that we are able to do this so subtly. We do not become the exterminators or the lynchers. We are the future pillars of the church, the next leaders of the community, the cream of the Pepsi generation. But every single one of us is less than we could be, and because we are, we are less than God expects us to be, hence we are bad guys. (Sorry about that, chief.)

What do the bad guys do for help? Where can we go? Once we can accept the fact that we are all less than God expects of us, we can begin to understand much better what the church is supposed to be about, and therefore we can better answer the critics of the church. The church does not exist to make good guys out of bad, that job cannot be done. But the church was founded by Christ to allow people to hear what they are, and what they could do about it.

Peter preaching in Jerusalem after the experience of Pentecost, was asked by the crowd, after being confronted about their universal sin (fancy theological language for our common "badguyness"), what they could do about it. Peter answered them, "Repent, and be baptized in the name of Jesus Christ for the forgiveness of your sins" (Acts 2:38). The church exists, it would seem then, for two main reasons: to confront us with the fact that all of us are bad guys, not living up to what God expects of us, and to tell us of God's forgiveness available to us in the name of Jesus Christ, which forgiveness we accept in our baptism. If the church has had a problem in the past and in the present, it simply is this: She has upgraded one aspect of her ministry to the downgrading of the other.

In the book, *Rabbit Run,* by John Updike, we meet two clergymen who represent each side of this role. The senior man, of the old school, has only confronted Rabbit with his sin. The younger man, all bright eyed and bushytailed with his new theology, has only talked about God's love without any confrontation. Both fail in their ministries to the hero of the book, because both fail to bring the relationship of both aspects into focus for him.

Generally speaking, the church in the past has erred in that it continually harped on confronting man with his sinfulness, and the church in the present has erred in making his "commitment" so easy that he has never been forced to confront himself with what his church membership involves.

It's bigger than both of us, but. . . . We cannot do anything about the past, but there is plenty we can do about the present and, especially, the future. Let's face it. As readers of this article you, for the most part, *are* the future. But what can one little guy like you (or me) do to make changes? Not very much by ourselves. But get a bunch of us together and maybe we can make some noise!

The church existed for 2000 years. It owes its existence to one very special person and His eleven followers. Millions of Methodists owe the existence of their denominations to a couple of brothers, millions of Lutherans to one stubborn priest. Change has to begin somewhere. Why not with you? You may never be a Wesley or a Luther, but you can make sure that at least you will not be personally responsbile for any further decline in Christianity.

There are recommended steps for you to follow, steps advanced since the time of the gospel.

First, you need to realize that you are a bad guy, and that you will never be a good guy no matter how hard you try. Until you become aware of this unpleasant fact, you will never really see your need for a Savior. We do not call for a lifeguard unless we are drowning. The tragedy of modern times is that there are so many people who do not realize that they are drowning. You have seen them in your church. They are the good guys—the letter-perfect people who never really thought that they needed someone to save them, who are sure that there are so many things that they do *not* do, that God will have to take them into heaven. Obviousy, they must think that Christ could not have been serious when He talked to the good guys of His day in scathing tones. But we have to leave these people in their complacency for the moment because you and I, who know we are bad guys, have some more steps to take.

The second step, outlined by Peter as he preached to the crowds in Jerusalem, was one of repentance. Based on what we have discussed earlier, let us quickly cross out the idea that the opposite of sin is goodness, and that the way to repent is to be good from now on. The opposite of sin is not goodness—it is faith. Repentance is a complete turning around, a waking to the fact that we will not be good from now on, simply because we cannot be. Repentance is confessing that we fall short of God's expectations along with everybody else, and vowing to do our best to live in faith, faith that even though we are bad guys, God still loves us and accepts us, is willing to treat us like good guys though we are not, through our belief in His Son, and what He accomplished for us on Calvary.

The third step is to accept God's forgiveness, which we obviously cannot accept until we wake up to the fact that we need it. But once we do wake up, it is there for the asking. We do not have to be good to earn it, we cannot earn it, it is a gift to us from our heavenly Father. And once we accept it, really accept it, there is no limit to how our lives can change. And once our lives change, really change, there is no limit to what differences we can make in the lives of those around us, including those in the church.

Perhaps little old you can start this process by discussing the deep ramifications of the thoughts which have only been touched on here. Perhaps you can ask your pastor if there are more significant things you and your youth group can do, than going on hay rides and raising money to spend on yourselves, and other "youthgroupy" things. Perhaps you can undertake a study of the Bible, of social problems, of Western materialism and the like, based on the deeper insights you have gained by your thinking and/or discussions.

What has happened to the Church? We have tried to see that many of its members have not and do not understand what their membership in the body of Christ really involves. What can happen to the church in the future? Maybe it depends on you!

"Redeem thy church, O Lord. Redeem it, beginning with me." Amen.

There Will Come

Elizabeth Searle Lamb

THERE WILL COME
into the dark of night
starshine

into the turmoil of day
an extra measure
of strength

into the hurricane
the eye of calm

into the inner heart
faith

but none of these
are seen
from behind shuttered
windows.

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Supplemental reading for the Sunday school lesson of *July 9, "Men with Good News" and **July 16, "God Makes No Distinctions."

COVER

For the older person, being in a substitute home is believed to be the next best thing to being in one's own home or the home of a relative, and better than being in an institution. See "Foster Families for Homeless Adults."

CONTRIBUTORS

Dore Schary is a Jewish lay leader and motion picture producer (Bad Day at Black Rock). He is also chairman of the Anti-Defamation League of B'Nai Brith, 315 Lexington Ave., New York 10016.

Esther Groves, Route 1, Whitewater, Kan., was formerly a member of our staff.

Elizabeth Searle Lamb lives at 4 Washington Square Village, New York 10022.

William W. Finlaw, 314A North Euclid Ave., St. Louis, is the minister of the Episcopal City Mission. His article appeared in "Youth" on Nov. 20, 1966, and is used here by permission.

CREDITS

Cover, Toge Fujihira, 186 Warner Ave., Roslyn Heights, L.I.; 434, RNS; 445, BGEA.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Bayer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

OUR HEARTS ARE in the land of Abraham, Isaac, and Jacob. Since childhood, we've fought in Sunday school for release from the Egyptian tyrants and have staggered dry and thirsty through the deserts of Sinai in countless forty-minute periods of wandering. We've marched around Jericho, hidden in the caves of Judah with David, and exalted in the glorious temple of Solomon in Jerusalem.

When we heard last month that the Jews captured Old Jerusalem and returned after two thousand years of exile to the west wall on which the temple had once stood, we felt as though we had come upon a new Sunday school quarterly with a continuation for those old lessons. Bible prophecy was being fulfilled before our eyes. Or was it?

Our sympathies are with the Jews. After centuries of persecution, we felt it was right that they have a nation of their own. They worship our God, and this is a bond with them. Of course, we have mixed feelings at times. They do reject our claim that Jesus is the Messiah and they can be real stubborn about it.

But then the Arabs are even more stubborn, if that is possible. They are so hard to convert to the Christian gospel. We've had some contacts in our relief work with the Arab refugees forced out of Palestine by the earlier advances of Israel, twenty years ago. They insist on their claim to their fatherlands. Why haven't they faced reality and moved to a new country?

Unfortunately, the Arabs have had the support of the Russians. Is it safe to show too much sympathy for their cause?

And we do have trouble accepting military action. But this time it seemed to be for a good cause, and it was over so soon. The Russians were embarrassed that their side lost. This makes us feel good, too. We are thankful that the short war didn't develop into the Big War. Russia didn't want to fight, and Israel saved America from the need to fight.

We love the Old Testament. We feel that we have much in common with all others who treasure it, be they Jews or Arabs. But the campaign of Israel in 1967 is not an extension of the specific prophecies of the Old Testament for the Messiah or the new nation of Israel. The honor of the Word of God was not at stake in Sinai last month.

Here were only a handful of small nations imitating the actions of the larger nations. Both Israel and the Arab nations have transgressed the law of God by waging war on each other. The American, Russian, and European nations transgress that same law by aiding and abetting this conflict and many others.

All of us will have to suffer the consequences of these actions. Unless Israel and Egypt repent—and unless all the other military powers repent—they shall all likewise perish as have many other nations since the time that Abram left Ur. Peace is possible but it will not come with the beating of breasts in self-righteousness. And repentance will have to be rather widespread. Peace in the Middle East turns on Vietnam and this is our opportunity at the mourner's bench. If the Americans can work out their national policy with guns, why not Israel? Why not the Arabs and the Russians? Why not the Chinese?

The Jews are not immune from the judgment of God any more than the Americans or Canadians. The Old Testament does indeed record a covenant with the Jews. God will have a new union with His people. But the union is spiritual and not material. (See Jer. 31:31-34.) And for Christians, all Old Testament promises must be interpreted in terms of Christ. The Messiah has come in the person of Jesus of Nazareth and the people of God are the brotherhood of the believers. The messianic promise is not fulfilled in the modern nation of Israel but in the proclamation of Jesus Christ.

Our sympathies are for the people of the Old Covenant. We want for them the freedom to worship God for which one of their leaders pleads in our lead article this week (an article scheduled weeks before the Middle East crisis erupted). But when Jews or Christians or Arabs establish a nation, they must expect to be judged by the same moral laws of God by which we judge all other nations.

If we agree on this, then we are ready to discuss international politics in 1967. If not, then we need to study the Bible together once more. We welcome both.

Because of our summer biweekly schedule, our next issue will be dated July 18.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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82:28 JULY 18, 1967

DECISIONS BY THE HOLY SPIRIT

Franklin H. Littell

THE PURPOSE OF discussion in the church, whether in the widest and most catholic setting of international seminars and magazines or in the intimacy of face-to-face groups in a single congregation, is the same: to discover the will of God for His whole people.

There is no more pernicious idea current than the view that Christian liberty is opposed to Christian obedience, freedom to discipline. For the Christian there is no liberty but perfect obedience. Freedom exists only to the service of truth.

Protestants, their thinking penetrated by the spirit of the Enlightenment, are far too prone to identify the difference between Roman Catholicism and Protestantism as an alternative between discipline and freedom, when the real issue lies between distinctly different ways of arriving at discipline. Modern men of democratic opinions are too prone to identify the difference between totalitarianism and the open society as the alternative between order and liberty, when the real issue lies between anarchy or the mask of anarchy and representative goverenment based on the initiative of its citizens.

The direction of discussion is toward consensus. The purpose of discussion is discipline—discipline which is "talked up," and therefore written on the hearts and not beaten on the heads of those concerned. The truest ally of the authoritarian structure, whether in the church or in society at large, is the emancipated spirit who will not be bound by agreements fairly and openly arrived at. Beginning as an anarchist opposed to all discipline, he ends in flight toward the past—the lost Paradise of tribal identity (Nazism), the lost Eden of propertylessness and simple fraternity (communism), the lost cave of personal retreat.

The purpose of discussion is, then, to achieve discipline, a discipline which is made strong by the fact that it has been arrived at by full, free, and informed discussion. The discussion is held among those concerned—and the duty of those concerned to make their contribution is a function of the priesthood of all.

In line with the contemporary misunderstanding of the nature of freedom, modern man tends to feel that the famous slogan of the Reformation carries the theological implication, "every man his own priest," and the practical guarantee that, in the words of G. K. Chesterton, "each may go to hell in his own way."

In reality it means the "unlimited liability" which every man has for his co-believers. It means that he has not the right but the obligation to bring his insights and his concerns to the common table. The understanding tends properly not to the debasement of the priesthood but to the elevation of the laity.

No one ever stated this sense of responsibility in the theological field more finely than Menno Simons, in his *Meditation on the Twenty-fifth Psalm* (ca. 1537). In his Preface, he appeals to Christian readers: "Then if I err in some things, which by the grace of God I hope is not the case, I pray everyone for the Lord's sake, lest I be put to shame, that if anyone has stronger and more convincing truth he through brotherly exhortation and instruction might assist me. I desire with all my heart to accept it if he is right. Deal with me according to the intention of the Spirit and Word of Christ."

Menno's approach rested on a certain conviction as to the way truth is arrived at in the church. The same understanding caused the Anabaptist protest in Zürich against the decision of Zwingli to refer major matters to the town council in 1525: the Spirit of God had already decided the matter. For long, the pioneers of the free church have been condemned as "new Donatists," "*Schwärmer*," "revolutionaries," and their word on this matter identified with the inspirationism of the Zwickau prophets. The *Täufer* concern was, however, quite different. They shared with the Reformers a suspicion of "special revelation." What they meant was that the whole matter had been studied in the Bible, had been prayed over, and a consensus had been reached—a consensus in which Zwingli had had a part. And now he proposed to go against the common understanding by submitting the matter to the decision of a body which had not discussed and was of doubtful faith anyhow. They could not, in good conscience, submit to such procedure. The apostolic pattern of decision-making had been violated.

The apostolic pattern of decision-making rested very simply upon the text, "It has seemed good to the Holy Spirit and to us . . ." (Acts 15:28). This was the cornerstone of spiritual government in the restitution of the true church which the sixteenth century *Täufer* attempted, and it has been the recurring line in radical Puritanism, in English nonconformity, and the American free churches.

It is this which has provided the point of contact between our churches and democracy, and not any supposed system of values or tradition of political activism. Our churches are no more active in public life than the established churches of Europe, and frequently they have been a good deal less active. But they approach the solving of problems in another way, a way which has become so thoroughly a part of our tradition that it is as common in university life, trade unions, professional groups, service organizations, and the other areas of public life, as in the church.

In our discussions of church discipline in the free churches, we have allowed ourselves to dwell too exclusively on the issue of the use of the ban (Matt. 18:15-17). This is, of course, the most dramatic aspect of discipline, and that which comes to the mind of outsiders when they look at a community with strong internal discipline. But it is called into play properly in the rare and difficult case, where the positive supports of the community of brotherhood-love have broken down.

Said Menno, "Wherefore, brethren, understand correctly, no one is excommunicated or expelled by us from the communion of the brethren but those who have already separated and

Acts 16:13—"We sat down and spoke to the women who had come together."

Acts 15:28—"It has seemed good to the Holy Spirit and to us. . . ."

expelled themselves from Christ's communion either by false doctrine or by improper conduct. For we do not want to expel any, but rather to receive; not to amputate, but rather to heal; not to discard, but rather to win back; not to grieve, but rather to comfort; not to condemn, but rather to save. For this is the true nature of a Christian brother."

We now have significant new evidence as to the influence of the Strassburgers on John Calvin's understanding of church discipline as the "third mark" (after the Word and the Sacraments) of the true church, and as to the influence of the Hessian *Täufer* upon Butzer, Sturm, and Zell in the matter of church discipline and confirmation. The important point here, however, is that we appreciate how discussion and discipline were related in early free church teaching.

The author of the discipline which is arrived at by the 'talking up" process is the governing Presence in the church: God the Holy Spirit. The idea that the results of discussion are produced by pooling the resources of those who discuss is, like infatuation with the mere mechanics of the process, a rather recent notion. Discussion is a means of discovering something given, something which is there to be found. Order is discovered, not made. The author of order, whether of discipline in the church or of law in the society, is the Other. Above all, it is important to see clearly the difference between mere parliamentarianism and the full process by which order is discovered, the process in which the pursuit of that order creates the will to sustain it.

There is nothing more pernicious in effect than the notion that maintaining certain mechanical procedures (e.g., proportional representation, referendum and recall, plebiscite) will in itself guarantee order and maintain it. A moment's reflection will remind us that if democracy is merely majority rule or consent of the governed, then the end of democracy is tyranny. If the control of all mass media will not suffice, then minorities will be "learnt" to submit!

No less important than the final decision is the process through which it is reached. Men are ready to obey decisions to which they were once opposed if they have a fair and full chance to discuss and be heard: they will suspect policies with which they are in agreement if they have reason to feel that the decisions were improperly arrived at. 'What matters most in the tiny democratic societies which we feel to be thoroughly satisfactory forms of government," says A. D. Lindsay, "is what comes out of the free give and take of discussion." It is the full, free, and informed discussion which builds mutual confidence and cements a society, not so much agreement with a given policy.

The point needs no further elaboration, perhaps, except for the fact that in the church, in the university, in the body politic, many peoples inexperienced in self-government have frequently confused parliamentarianism with democracy as a "way of life," with fatal results. Not so the great pioneers of responsible self-government! No less a champion of English liberties than William Godwin was resolutely opposed to universal suffrage on the grounds that stress upon it led men away from the real source of civic strength: open discussion.

Godwin said: "The free man communicates with his neighbor, not in corners and concealed places, but in marketplaces and scenes of public resort; and it is thus that the sacred spark is caught from man to man, till all are inspired with a common flame. Communication and publicity are of the essence of liberty; it is the air they breathe; and without it they die.

". . . the principle of the institution of ballot is to teach men to perform their best actions under the cloak of concealment.

"We are to begin, it seems, with concealing from our landlord, or our opulent neighbor, our political determinations; and so his corrupt influence will be broken, and the humblest individual will be safe in doing that which his honest and unbiased feelings may prompt him to do.

"No: This is not the way in which the enemy of the souls of men is to be defeated. We must begin not with the confession of our faint-heartedness and our cowardice. A quiet, sober, unaltered frame of judgment, that insults no one, that has in it nothing violent, brutal, and defying, is the frame that becomes us. If I would teach another man, superior in rank, how he ought to construe and decide upon the conduct I hold, I must begin by making that conduct explicit.

"The institution of ballot is the fruitful parent of ambiguities, equivocations, and lies without number."

The "people's democracies" are fraudulent not because they have no honest mandate, although that is probably a fact too, but because they prohibit or inhibit open discussion which alone can satisfy the souls of men. By the same token, perfect confidence and a reasonable consensus may obtain without any vote being taken at all. A good example would be in the casting of lots in some churches, for the selection of a bishop. Is this procedure undemocratic? Quite the contrary: the most perfectly democratic group is precisely that situation where it is unnecessary to count heads.

I know of no more perfect example of elementary democracy than that decision-making process which a student of the sociology of religion reported some years ago of the Hutterite communities in the Dakotas. He had asked the venerable *Diener des Wortes* how problems were settled, and received the following classical reply: "I put questions to the members. If anybody is against it, he is to say so. They talk it up in small groups. If the [whole] group gets quiet, then it means, yes. I tell by the quietness."

This is apostolic decision-making. This is to practice discipline arrived at by open discussion, study of the Bible, and the experience of the church, common prayer to Him who speaks. This is the practice of the presence of the Spirit, not in the sub-Christian sense of individual mysticism but in the fullness of life in the church of which Jesus Christ is the Head; the Holy Spirit, the Governor.

Americans in Europe

Howard Raid

OUR COUNTRIES (BOTH Canada and the United States) are so large. We have peoples with so many diversed cultural traits that we generally accept these differences without question. We generally expect every Texan to brag about the size of his state or estate. When we go south we expect to eat "hush puppies" or when we come east we eat "submarines" and in Chicago we eat "red hots." The Pennsylvanian likes his pretzels and the Iowan his corn. All of this we accept and in a way we are proud of it. We put on our license plates, The Wheat State, or The State with 10,000 Lakes and advertise these differences.

When we travel to the Mennonite World Conference this summer, however, we are all going to be Americans. But do you know that all of you who are attending the World Conference will be attending instead *"Achste Doopsgezinde Wereld Congres" and you will be called Congressists?* Why don't they call it a conference instead of congress? Well, this is their translation of that word.

When you get to Holland you are not going to see a great many people wearing Dutch shoes — those hard wooden cloppers. In other words, our stereotype of the Dutch people will be changed as we meet with them. We will find that they do have many canals and that the land is very flat. We will find in many ways that they are much more reserved and formal than what we are. They will have different kinds of foods. Many more of them will ride bicycles. They will walk a great deal more than what we do. But they also have a satisfactory life.

An American tourist asked the elevator operator at the Jungfraujoch whether he had ever been to America and he replied, "No."

The tourist said, "You ought to come over to see America."

He replied, "Why should I? I've got everything I need here."

In other words, Europeans are self-satisfied just as we are.

An American tourist in conversation with a waiter in the restaurant of Lucerne told him that she was from Ohio. "Oh," he said, "that's where all the Indians are, isn't it?"

But then we expect to see a citizen of Switzerland in colorful costume such as we see in pictures and movies but in reality you will probably not be able to tell them from the average American citizen.

It is so easy when we travel to want to see everything that is different and yet at the same time to expect to have all the same kind of services that we have at home. We sometimes say that if you want all of the comforts of home, the best thing to do is to stay there. If you expect, for example, Wheaties every morning for breakfast you will be disappointed.

On the continent, generally, you will have hot milk and coffee with hard rolls. And breakfast is not likely to be served before seven in the morning. In England, on the other hand, for breakfast you will find cereal, milk, coffee, eggs, ham or sausage, prunes, in fact almost enough food to last you for the day.

When you meet a European, extend your hand in greeting because he expects to shake hands. After you have been visiting in his home, he will probably again shake hands. If you are staying overnight, you will shake hands again before you go to bed. When you get up in the morning you will probably be expected to shake hands again and when you leave for the day there is another handshaking ceremony. This is a part of their culture. In a way it is very nice. You get a feeling that they really want you and appreciate you.

If you stand in line to buy, for example, stamps or tickets in some of these countries and do not indicate in any way that you are a foreigner, you may feel that the people are detached, even to the point of being unfriendly. However, if you indicate that you cannot speak the language, the chances are that somebody will step out of the line and offer to help you.

On our part, we often have a desire to take pictures. But let us turn it around and see how it would look, how we would feel if people were going past our place and taking pictures of us doing some tasks.

In a number of situations, Europeans are more formal than we. Children everywhere respond to a little gift. We found they liked bright pennies. When someone did something extra special, it seemed that the Kennedy half-dollars were quite welcome. When you stay in their homes they are like us. They appreciate a letter thanking them for their hospitality.

As you travel through the countryside you will find many different and interesting villages. The homes of the people will likewise be constructed and cared for in a different manner than ours. The small agricultural villages will have the manure piles up in front of the house. Many times these are a status symbol indicating a good farmer who cares for the limited resources he has. If you get into England you will find that they drive on the other side of the street which is no more right or wrong than ours.

The story is told of the American going through a great art gallery in Europe. He walked quickly through the total building in half an hour; he had seen all of the paintings. As he left he said to his companion, "We have bigger and better buildings in our country."

The attendant at the door overheard him and responded, "My friend, you and not the art gallery are on trial."

In a sense, this is what will happen to us as we mingle with Mennonite brethren around the world in this great World Conference. We are on trial to determine whether or not we can overcome the simple cultural differences through the power of the Holy Spirit which changes us so that we may worship God together in holiness and righteousness, for service in Christ's name.

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Holland

NEWS

Two centuries of service in Europe

Peter J. Dyck, director of MCC *work in Europe and North Africa wrote the following article to introduce world conference visitors and others to the Mennonites of Europe.*

ON THE WEST end of the Afsluitdijk, the great dam in Holland holding back the North Sea, stands a monument to Dr. S. Cornelis Lely, the engineer who designed and built it. It was a gigantic and daring task, a seemingly impossible job which called for slicing through the North Sea in the hope of pumping a section dry and thus gaining 440,000 acres of its bottom for agriculture. Many said it could not be done. Lely, a Mennonite, did it and today some 50,000 people live on dry land where thirty-five years ago boats went fishing.

Now another Dutchman is asked to do a piece of engineering that many have said all along cannot be done. His name is Anne de Jong, and the challenge is to cement together European Mennonites in the first all-Europe relief and service organization. The official name is International Mennonite Organization (IMO). What MCC is to North America, IMO is to be for Europe—the relief and Christian service organization for all European Mennonites. The organization was officially constituted May 27, 1967, in Frankfurt, and Anne de Jong is its first executive secretary. The MCC and IMO will be coordinating their work and possibly join efforts in certain projects. John Wieler, MCC director in Greece from 1963 to 1966, will represent MCC in Europe.

To get this far, European Mennonites have traveled over long and arduous roads, going back all the way to 1711 and one of the first relief efforts. Unlike Americans, they are separated by at least three major language barriers—Dutch, French, and German. There are cultural differences and the theological spectrum ranges all the way from pietism to liberalism. In spite of these differences, they joined hands in 1952 for a united effort in missions and since then have channeled their resources in personnel and money to the two mission fields, Indonesia, and the Tchad, through the European Mennonite Evangelization Committee (EMEK). So why not also unite for relief and Christian service efforts?

Two countries, Holland and Germany, have relief organizations of their own, but the Swiss and the French do not. Their conferences take care of relief matters when the need arises. One reason for this is, no doubt, the fact that both these conferences are quite small, little more than 2000 members each. Another is that the greater emphasis in past decades has been on missions. Today, however, there is a growing awareness of the inseparability of word and deed. Notably, the Swiss Mennonites have shown in recent years a new interest in serving the whole man in his total need and consequently have contributed material aid, cash, and personnel to MCC projects in Greece, Algeria, and the Congo. They have noted with satisfaction that in spite of this additional giving from their limited resources, the support of missions has not dropped but has, in fact, steadily increased.

The French Mennonites, like the Swiss, give full support to the European Mennonite Bible School and in addition operate two homes for children, both originally run by MCC. Partly because of this load and possibly for other reasons, the French Mennonites have been rather reluctant in assuming responsibility other than missions outside their country.

That Germany is divided into East and West, that the Wall slices Berlin and our Mennonite congregation there cruelly into two parts, is common knowledge. What is perhaps not so well known is the fact that the rest of the 12,000 Mennonites in West Germany are divided into two conferences, the *Vereinigung* and the *Verband,* each with its own relief committee — HVDM, *Hilfswerk der Vereinigung der Deutschen Mennonitengemeinden,* and *Christenpflicht* (Christian's duty). Christenpflicht was launched in 1920, the year MCC was born, and HVDM was organized in 1946.

The reasons for the division of this relatively small brotherhood which has a common language and has gone through many of the same experiences, such as two world wars, are not external in nature. Ernst Crous, well-known Mennonite historian and writer who died a few days ago at the age of eighty-five, said in his *Mennonite Encyclopedia* article, "The founding German congregations were divided into two types: those under a rationalistic and those under a pietistic influence." He goes on to say that "even in 1934, when the situation in the Third Reich made unity especially desirable, and in 1951, when the flight to the West resulted in a new situation for North Germany, the differences could not be overcome." More recently a brother, challenging the concept that the paper, *Der Mennonit,* is a bridge between the North and the South, said, "Not a bridge, the distance between the two camps is too great; but there are ferries." Perhaps IMO will be such a ferry, bringing closer together the two relief agencies, HVDM and Christenpflicht, as well as the two conferences, Vereinigung and Verband.

Christenpflicht was organized by Michael Horsch, elder of the Ingolstadt congregation, for the purpose of giving immediate relief to persons in Bavaria and near regions. Germany at that time was suffering from chronic inflation and much money was sent to Horsch from America. The new relief apparatus functioned so well that in 1921, for instance, its second year of operation, the cost of distributing food was only 1.3 percent of the turnover. South German Mennonites to this day are somewhat suspicious of organization, and understandably one of the first questions asked about IMO is how much the overhead will cost. During the inflation years of 1920-23 an average of 12,000 persons, mostly non-Mennonites, were provided twice a week with essential food. They also gave assistance to Mennonites emigrating from Russia in the 1920's, most of whom had to stop in Germany en route to

South America or Canada. Some of the older immigrants, for whom camp life was too difficult, were taken care of in Christenpflicht's home for the aged, Burgweinting.

Following World War II, new tasks arose for Christenpflicht in assisting refugees, giving relief to war sufferers, and providing a spiritual ministry to the scattered Mennonite refugees. Food and funds were contributed by South German Mennonites but the major supplier was, of course, the MCC. It was fortunate that food, clothing, and other material aid could be channeled through Christenpflicht because MCC never did get permission to operate direct relief in the American Zone. To this day, small packages are sent to East Germany by individual members of the Verband. In recent years, Christenpflicht has contributed material aid and cash to the MCC program, designated for North Africa, Greece, Indonesia, and as subsidy for parcels to Russia. It has also sponsored German volunteers in the MCC program.

HVDM, the relief agency of the Vereinigung, was organized in November 1946, notably for relief in the British and French Zones of Germany. The work itself began the following year when Richard Hertzler was appointed its full-time executive secretary. The first task was to assist in the distribution of MCC and Swiss food and clothing, but soon other responsibilities were undertaken, such as providing homes for the aged and settling refugees.

Today HVDM maintains an office, headed by Richard Hertzler, at the Weierhof. It continues to operate three homes for the aged and a children's home at Bad Dürkheim (formerly under MCC direction), supports the work in Berlin and East Germany, occasionally sponsors a volunteer in an MCC program, and assists returnees from South America. Since HVDM is the relief agency of the "Vereinigung," which since 1948 is a member of the World Council of Churches, it channels most of its cash contributions for internationally-sponsored relief projects through non-Mennonite channels.

The third and oldest European Mennonite relief committee is Dutch and has the long and not only for Americans unpronounceable name of *Stichting voor Bijzondere Noden in de Doopsgezinde Broederschap en daarbuiten* (Foundation for Special Needs in the Mennonite Brotherhood and beyond) which even our Dutch Brethren abbreviate to *Bijzondere Noden* (Special Needs). What MCC is for North Americans, Bijzondere Noden is for Holland. Bijzondere Noden as such is not really so old, only twenty years, having been organized in 1947, but the beginnings of Dutch Mennonite relief efforts go back to the eighteenth century when Dutch Mennonites held special collections for the relief of Mennonites who were being persecuted in Switzerland, the Palatinate, Poland, and Prussia.

On Aug. 2, 1711, for example, four boats with refugees from Basel, Switzerland, arrived in Utracht, Holland. Two years later another group arrived. The Dutch Mennonites took care of them through their *Fonds voor Buitenlandsche Noden* (Fund for Foreign Needs). Though this fund ceased to operate in 1758 because the persecution in foreign countries ceased, it set the precedent for new relief work following World War I. Mennonites in Russia as well as those who left Russia in the 1920's received help from Holland. This, in turn, led to the launching of the present Bijzondere Noden, whose chairman is Ds. R. de Zeeuw.

It has been a long road from 1711 to IMO and many things have changed since then, but the words of Jesus that the poor are always with us are still true.

Today Bijzondere Noden and its subcommittees take care of a children's home and some aged Dutch Indonesian repatriates, and it enables fatigued housewives to temporarily recuperate in one of the Mennonite Brotherhood Homes.

As a member of International Mennonite Help (IMH), of which the German Mennonites and MCC are the other partners, material and spiritual aid is given to the Mennonite congregation in Berlin and East Germany, South American returnees, and more recently also directly to Mennonites in Paraguay. Bijzondere Noden sponsors several volunteers in MCC programs, and, like the other European Mennonites, it supports Mennonite Voluntary Service (MVS). It receives its funds from an offering held in all Dutch Mennonite churches once a year on Pentecost. Its 1966 income was $35,555.

Because the Dutch Mennonites are members of the World Council of Churches, some of its resources in material aid and cash are channeled through the Inter-Church Aid Committee of WCC. The national executive secretary of this committee is R. Kijlstra, a Mennonite.

Prison closed to volunteer

A pioneering voluntary service venture had to be discontinued before it even got a proper start. It happened in Michigan City where Mr. and Mrs. Claude Schrock, Fort Wayne, Ind., were to become the first volunteers working through the Board of Christian Service at the Indiana State Prison.

Negotiations between the Indiana State Prison and the Board of Christian Service for a four- or five-man voluntary service unit began in the fall of 1966. Plans were made for the establishment of a self-supporting unit.

However, when Schrock arrived for work at the beginning of May and prison officers became fully aware of the nature of the conscientious objector program, they were unable to support the warden, who felt that such a program within the prison would work. Schrock was therefore dismissed the day he arrived.

Prison officials emphasized the fact that a third of the prisoners are veterans, and the prison has only a minimum number of guards. The prison staff felt, therefore, that they were not ready to assume the responsibility of protecting conscientious objectors which, they felt, their presence might require.

The Schrocks are being reassigned to the Markham (Ill.) day nursery voluntary service project.

Death penalty still in use
Opposition in four states

The drive for the elimination of capital punishment in the U.S. has been gaining momentum.

In Florida, the inauguration of Governer Claude R. Kirk, Jr., appears to have also inaugurated a no-clemency policy for those sentenced to death, but just as he was about to pull the switch the American Civil Liberties Union of Florida filed a suit challenging the constitutionality of the death penalty. The Federal District Court in Jacksonville then stayed the executions of the 51 men on the state's death row and agreed to hear the class action, alleging that capital punishment in Florida violates the guarantees of due process and equal protection and the prohibition against cruel and unusual punishment. The NAACP Legal Defense Fund is a cosponsor of the suit.

The federal court challenge came on the heels of an open letter to all of the fifty-one men saying that the civil liberties group would represent without fee anyone awaiting execution.

"Unfortunately," it said, "the State of Florida—which seeks to execute you—refuses to appoint lawyers to represent you in your defense."

Fourteen of the doomed men, all Negroes, have been ordered to prepare for final clemency hearings. Some of them have been acting as their own attorneys. In proposing the mass clemency hearings, Governor Kirk refused a request by an attorney for permission to go to the state prison and ask the men on the death row there if they would like legal help to make new court appeals on their behalf.

The petition filed in the court action contends the death sentence in Florida is "determined by juries which . . . have unlimited, undirected, and unreviewable discretion in choice of sentences . . . ." A jury either recommends mercy, in which case the judge must not pronounce the death sentence, or it refuses to recommend mercy, in which case the judge must pronounce the death sentence.

Furthermore, the defendant must waive his Fifth and Fourteenth Amendment rights, including his privilege against self-incrimination, in order to attempt to secure a mercy recommendation. The petition contends the law "reduces the role of the judge to an umpire as to the rules of evidence and a rubber stamp in sentencing procedures."

Juries in capital cases in Florida are required to be death-oriented. Persons who oppose capital punishment are disqualified from serving.

On the other hand, great pressure is put on the defendant to waive jury trial, which he is not permitted to do unless he pleads guilty. Defendants who plead guilty seldom are sentenced to death.

In a separate action, an attorney is asking the same court to void the death penalty in the cases of the sixteen Negroes convicted of rape. The death sentence for rape is used almost exclusively for Negroes, the lawyer, Tobias Simon, contends. Since 1924, fifty Negroes and two white men have been executed for rape in Florida.

In California, after a four-year lapse, executions began in April. Governor Ronald Reagan, in February, turned down a petition circulated by the Southern California civil liberties group seeking mass clemency for the sixty men on San Quentin's death row. The refusal speeded efforts to obtain stays of execution in as many individual cases as possible while participating in legal moves to set aside convictions.

In Philadelphia, the constitutionality of the death penalty has been challenged by means of a friend-of-the-court brief in behalf of Darryl A. Bell, convicted in 1960 of murder. The brief also argues that such a penalty constitutes "cruel and unusual punishment" in violation of the Eighth Amendment and is, in addition, a denial of due process of law as guaranteed under the Fourteenth Amendment. It further suggests that an evolving society redefines its meaning of cruelty in terms of contemporary standards, pointing out that twenty-five countries and thirteen of the states have abolished capital punishment. Further, even in those states where it has not been outlawed, the death penalty has fallen into disuse. There were 155 executions for crime in the U.S. in 1930, and in 1965, seven.

Ohio voters may have an opportunity in the November elections to decide whether or not to outlaw the death sentence. State Senator Oliver Ocasek contended that capital punishment denies the offender the equal protection of the laws since the "victim of the death penalty has been almost exclusively the indegent offender, particularly the poor Negro." His only supporter at a hearing of the state Senate Judiciary Committee was an ACLU representative who urged that, rather than putting the issue before the voters as Ocasek recommended, it be resolved by legislation.

The National Committee to Abolish the Federal Death Penalty has just been formed to campaign at the national level. Led by Senator Hart, the cosponsors of a bill include some of the Senate's most distinguished members.

Whites fight segregation

Members of the Oklahoma City Project are concerned about stabilizing areas of transition. The Thirty-Family Group is trying to get white families to stay in or move back into the northeast sector of the city.

Until now Negroes have been asked to take the initiative. 'It is frequently advocated that Negroes should break the segregated housing and school patterns by moving northwest, southwest, or southeast," says O'Ray C. Graber, of Oklahoma City. "We ask them to risk abuse, hostilities, and separation from a more comfortable racially homogeneous community by doing so."

The Oklahoma City group is trying to reverse the trend. Graber says, "We are aiming at thirty families who are willing to do this (move into the northeast section)." Twenty-five to thirty people are meeting about every other week to talk, report, and plan. Six families are actively negotiating for new homes in the Millwood area.

It is hoped that the above action will help slow down the resegregation process in this area.

Team upgrades Viet clinic

An American doctor and nurse and their Vietnamese interpreter are part of an unusual cooperative venture in community service in Nha Be, a city of 40,000 people just ouside Saigon.

At the request of the Vietnam Government, Dr. Jesse Landhuis of Early, Iowa, a volunteer with Church World Service; and nurse Helen Snavely, Lititz, Pa., serving with the Mennonite Central Committee; are operating a Vietnam Christian Service medical program in this community which has at times been without a doctor.

Vietnamese personnel are also vital to the medical team, including Miss Chau who accompanies Landhuis and Miss Snavely as their interpreter. Their schedule includes daily trips from Saigon to Nha Be and over to the neighboring hamlet of Long Kien. Nha Be is a strategic oil-storage center, liable to Vietcong attack, and not considered safe after sundown. The medical team end their day before sunset.

"Most of our patients at Nha Be have been under medical treatment before," says Landhuis, "but often it has been Chinese medicine or traditional folk medicine, a poor substitute for proper treatment."

"We see many mothers who bring in children who haven't been well cared for," adds Miss Snavely, "but we find it isn't that they don't love their children. The real problem is that they just don't know how to care for them when it comes to medical matters."

Miss Snavely remembers the same predicament among the charity patients at Philadelphia Children's Hospital where she worked prior to coming to Vietnam. "Medical assistance," she says, "is supplied through the government, but it is not as highly developed as, for instance, the Department of Public Health in Philadelphia."

The staff at Nha Be's dispensary, which includes practical nurses, technicians, and midwives, twelve in all, are relatively untrained. Looking to the future Landhuis says, "The most important thing is to encourage the local staff to learn a full range of jobs. It's no good for us to do everything ourselves."

He often uses his interpreter, Miss Chau, to instruct the Vietnamese staff when special cases come to his attention. In this way, he hopes to raise the level of staff competence and eventually work himself out of a job.

Landhuis indicates that more patients have been coming to the clinic as the months continue. "In March, we had more than 1900 patient visits. Most of the 700 I examined were screened by the Vietnamese staff before I saw them."

Miss Snavely adds, "This is the way it should be. We try to do only those things which the Vietnamese staff is unable to do." The challenge is to bring the staff at Nha Be to a level where they can meet local needs independently.

Reassurance at Nha Be clinic comes from Dr. Jesse Landhuis and a watchful mother.

Hanoi cool to relief bids

North Vietnam is showing little interest in the assistance offered by voluntary agencies from either East or West. Churches from Eastern Europe, according to recent word received here, have been unable to get confirmation that any of their shipments have been received. The League of Red Cross Societies and the International Red Cross, likewise, after repeated failures to receive word from Hanoi, both appear reluctant to initiate further shipments to North Vietnam.

The Mennonite Central Committee continues to make periodic attempts to gain entrance into North Vietnam to discuss possible programs of assistance with Hanoi officials, but thus far none of these attempts have been successful.

William T. Snyder, executive secretary of MCC, told members of his executive committee recently, "I'm not suggesting that we stop working at this problem, but we should note that the herculean efforts of the churches in both East and West Europe have not been successful and that the various Red Cross organizations seem to be discouraged about further shipments."

Back to Estes Park

New dates and a new site for the 1968 General Conference were set at a recent meeting of the conference executive committee. In consultation with the Northern District Conference, next year's host, the committee decided to hold the triennial conference from July 13 to 20 in Colorado's Estes Park, which was also the site of the 1965 meeting hosted by the Western District. Earlier the Conference had been scheduled for Henderson, Neb., in August.

Aid set for Arab refugees

The Mennonite Central Committee is planning to set up an emergency relief program in the Middle East to minister to Arab refugees and other people who are suffering as a result of the recent Israeli-Arab war.

Approaches have been made to the U.S. State Department and several of the countries involved in the conflict. Ambassador Shubeinlat of Jordan cabled as follows in response to a letter received from MCC: "Thank you very much for your concern, and we will appreciate any relief, with thousands of refugees congregating now in the East Bank. God bless you."

The Israeli Government apparently has decided to permit all the voluntary agencies which were active in that part of Jordan which is now occupied by Israel to continue in their operations. All of MCC's projects—Hebron, Jerusalem, and Beit Jala—are located in the territory which is now under Israeli control.

The *Christian Science Monitor* reports that the situation for the nearly one million Arabs on the West Bank of the Jordan River is a very difficult one. "They are faced with the choice of staying where they are in occupied territory—with no knowledge of what the future might hold—or of crossing the river to that part of the country still in Jordanian hands. More than 100,000 have already made this choice and have reached the capital, Amman—destitute."

Word has now been received from most of the Mennonite workers in the Middle East. Mr. and Mrs. David Kanagy and David Ott are in Old Jerusalem. Paxmen Duane Kauffman and David Osborne are staying with the Paul Swarrs, Mennonite missionaries, at Ramat Gan. Mr. and Mrs. Joe Haines are safe at Beit Jala.

The workers at Hebron, Ida Stoltzfuz and Martin Fast, are safe in Hebron. The town was taken without a fight.

Margaret Dyck, a nurse at Nazareth, Israel, has not been heard from since the war began. Since Nazareth was not in the war zone, she, too, is presumed to be safe.

The Menno Travel Service staff at Beirut, Elma Esau and Doris Jean Brechbiel, were evacuated to Athens. It is not yet known here when they will return to Beirut.

Paxman Duane Kauffman sent the following account of his impressions of the war: "We definitely felt God's protecting hand, and we give Him the credit for seeing us safely through. Mr. and Mrs. Joe Haines, David Osborne, and I spent the four days of fighting in Beit Jala. We were not harmed. From our high vantage point, we could see the bombing of Jerusalem, but we did not see any hand-to-hand combat. We were forced to take shelter during air raids and some shelling, but there was no damage done to our school or to Beit Jala . . . . The future of the Mennonite boys' school at Beit Jala seems very uncertain."

The entire MCC program in the Middle East is uncertain now, of course. It was hoped that an MCC administrator would be able to visit the area in early July to reestablish the program and to finalize plans for an emergency relief effort.

Contributions for this emergency program are already being sought. They should be given through the normal congregational or conference channels. Persons wishing to send gifts directly to MCC for this undertaking should mail them to the Board of Christian Service, Box 347, Newton, Kan. 67114, or to one of the provincial MCC treasurers in Canada.

Words and deeds

Mennonite college students in India held their first retreat in May at Champa. Nearly one hundred men and women from several Mennonite groups attended a three-day session that dealt with church history, discipleship, health, and ethics.

In Japan, after sponsoring a radio program since 1954, the Mennonite church decided to discontinue this part of its outreach at the end of 1966. This was the decision of the church conference which had assumed responsibility for evangelism.

Japanese visit in Kansas Sponsored by women's unit

This summer Mennonite families in Kansas will have the privilege of being hosts of thirty Japanese young people from the Tokyo English Center, and their leaders, Dr. and Mrs. Gan Sakakibara. This will be the third year in which Mennonites take part in Project Bridgebuilding.

Orie Miller originated the idea years ago. Three years ago the idea crystallized as through the efforts of long-term MCC worker, Norman Wingert, the first group came to the United States.

The leaders of the group, Dr. and Mrs. Sakakibara, are Christians. He is very much interested in pietism and has written a book on the Hutterites. He runs an English school, the Tokyo English Center, in Tokyo.

The project was first approved by the executive board of the Mennonite Central Committee and then by the Council of Mission Board Secretaries. Although MCC is the sponsoring agency for this group, all arrangements are made by local women's groups.

During the summer of 1965, the first group spent a month in California. This included a twelve-day visit in Mennonite homes in the Reedley-Dinuba area, arranged by Norman Wingert of the MCC office in Reedley. A year ago, a group of thirty, ages fourteen to thirty-seven, were guests of Oregon Mennonites, arrangements having been made by David Mann.

This year, the Kansas All-Mennonite Women are in charge of arrangements for the group of thirty—ten men and twenty women students. Anyone interested in having some of the Japanese students in their home may contact one of the following: Mrs. Henry R. Loewen, Hesston; Mrs. A. R. Ebel, Hillsboro; or Mrs. David A. Bontrager, Haven.

The members of Project Bridgebuilding will arrive by plane in Wichita, Kan., July 28 to do sightseeing until Aug. 2. Aug. 3-15, they will stay in Mennonite homes in Kansas. They will begin their return trip to Japan on Aug. 15, stopping en route at Seattle, Portland, San Francisco, and Honolulu, arriving in Tokyo, Aug. 25.

CENTRAL DISTRICT REPORTER

July 18, 1967

CENTRAL DISTRICT EDITION

We are many, yet one

The Central District has forty-six member churches. The bulletin file in the district office gives a glimpse of the heartbeat of this body with forty-six members. Below is a series of keyhole peeps at the life, the activities, and concerns of most of our district churches this spring, taken from the most recent bulletins on hand. We are many, yet one.

Apostolic, Trenton, Ohio—We will dedicate our remodeled and enlarged building to the service of God this afternoon at 2:30 P.M. R. L. Hartzler will bring the message.

Bethel, Fortuna, Mo.—Centennial celebrations will be at the church, with meetings every evening June 18-25; Clyde Dirks will be the guest speaker.

Bethel, Pekin, Ill.—We welcome Ron Hunzicker, graduate of Bluffton this spring, as our summer pastor through August. He will enroll at Mennonite Biblical Seminary in the fall.

Calvary, Washington, Ill.—This evening (June 4) at 7:00 P.M. Harvey and Ella Bauman, former missionaries, will be here.

Carlock, Ill.—Children's Day (June 11) worship service will include, dedication of children, dedication of Christmas bundles, and children participating in the service.

Comins, Mich.—Sale for relief at the town hall in Fairview May 6. We are working with Fairview Church in this all-day venture. Proceeds will go to MCC relief.

Community, Markham, Ill.—We hope to begin construction on our new educational and nursery addition the first week of July.

Congerville, Ill.—Mark the dates: Sept. 7-10, missionary rally planned and directed by Levi Keidel.

Ebenezer, Bluffton, Ohio—"Missions—would you believe in missions if you had to change places with the heathen?"

Eicher, Wayland, Ia.—This evening (Apr. 2) you are invited to the quiz from the Gospel of Luke. The questions will be taken from the Sunday school lessons of the past quarter.

Eighth St., Goshen, Ind.—Father and son breakfast this Sunday, June 4, 7:00 A.M. Chairmen: Chuck Watkins, Omer Yoder, Len Yoder, Dick Weaver.

First, Berne, Ind.—Sermon title, June 11, "Some 'Not's' that Knot Tightly" by Gordon Neuenschwander. *Stewardship in mission* orientation meetings, Lester Janzen, leader, were held July 2, from 2:00 to 9:30 P.M. Representatives from Bluffton-Lima-Pandora area invited.

First, Bluffton, Ohio—On June 10, the children of Dr. and Mrs. L. L. Ramseyer are hosting an open house in honor of their parents' fortieth wedding anniversary.

First, Chicago, Ill.—Have a favorite hymn? Locate it in the hymnary and drop the page number and title in the suggestion box in the hallway.

First, Lima, Ohio—May 28, Rev. David and Mr. Nicodeme, from the Congo, and Elmer Neufeld will form a panel for the evening service.

First, Nappanee, Ind.—June 13, MWCS meeting at Edna Hostetters'. Due to the fact that the service unit at Michigan City was closed, you will not need to bring towels.

First, Normal, Ill.—July 2 is the date for the union meeting with Meadows Church. We are joining them at Lake Bloomington for a picnic fellowship and sunset service.

First, Sugarcreek, Ohio—Suggestion from the pastor: Summer months bring a smaller attendance because of vacationers. Choirs are also on vacation. I would feel a lot "less lonely" if everyone would move to the front two benches. Thanks!

First, Summerfield, Ill.—Vacation Bible school will be held July 5-18. All of the community children are invited to participate.

First, Wadsworth, Ohio—Our high school graduates: Carol Beery, Pat Charles, John Klassen, Kenny Rohrer.

Flanagan, Ill.—This afternoon (May 21) at 2:30 P.M. your pastor (Don Nester) will be ordained to full responsibility in the pastoral ministry. Walter Gering and Gordon Dyck will participate.

Grace, Chicago, Ill.—Wednesday evening (May 31) in our devotional period we are studying the first letter of Peter.

Grace, Pandora, Ohio—The YPU members are visiting the Mormon Church in Lima today (June 11).

Hively Ave., Elkhart, Ind.—Congratulations to Frances Weaver who has been elected president of the Jimtown High School student council for next year. She will also be coeditor of the school yearbook.

Hope, Columbiana, Ohio—There will be a Tupperware party at Evelyn Martins'. The profits will be used towards our church payment.

Maplewood, Fort Wayne, Ind.—The youth are all set to go to Chicago this Saturday (June 17) to watch the White Sox play the Yankees. We leave from the church at 7:30 A.M. by bus.

Meadows, Ill.—Aug. 27 is the tentative date which has been set for the dedication of our new church. Erland

Continued to A-5

Next issue in September

The *Central District Reporter* is not published in the month of August.

FEEDBACK

Reaction to Muhammad Ali

Along with these responses, The Reporter *had intended to reprint the article which appeared in the May issue of* The Woodlawn Visitor, *the monthly newsletter of the Woodlawn Church, Chicago, entitled "The Symbol of Muhammad Ali" written by the pastor, Curtis Burrell. However,* The Mennonite *beat us to it! The following responses from our readers comment on the article, "The Conscience of a Heavyweight," which appeared on page* 397 *of the June* 13 *issue of* The Mennonite.

Reflect prejudices

By chance, the day before I read "The Symbol of Muhammad Ali," I came on an article in *Ramparts* magazine entitled :"Nobody Knows My Name," also about Muhammad Ali. The two articles are strikingly similar, and the coincidence of reading them at nearly the same time left me feeling like I'd missed the boat in some new, liberal cause. Liberal cause or not, the essays reveal to me some of my own prejudices and insecurities. Perhaps others share these feelings.

My vague fear of the Black Muslim movement (born, no doubt, of misunderstanding) and an early conclusion that Ali was but a mouthy fool made for a rather narrow perspective through which to judge Ali and the significance of his action. To be sure, I approved his refusal to be inducted into the army, though, I confess, I questioned his sincerity. I'm afraid I wished to remake him into something more acceptable to me: "if only he wasn't a boxer," "if only he'd shape up," "if only he wasn't a Muslim and (perhaps, subconsciously, I thought) a Negro."

The significance of Muhammad Ali to young black men is made quite clear in Burrell's article. What about his significance to me? I was unprepared to see genuine commitment and courage in Muhammad Ali, particularly in causes I consider to be Christian —the liberation of black people from white expectations and the protest against war. "God moves in a mysterious way His wonders to perform." *Keith Kingsley, teacher, Community Church, Markham, Ill.*

Conflict of loyalties

Curtis Burrell has written a timely article in an appropriate manner for the people of his parish. The question is: What has such an article to say to us who are not black, who have enjoyed more of the benefits of American democracy, and who have a tradition of nonviolence and conscientious objection?

First, many of us can take a lesson from Burrell in pastoral concern and ability to speak to his people. But, second, we must see just where our situation differs and what we can learn from Muhammad Ali's stand. Ali is a fighter, a man of violence. Therefore, for him the issue is not one of nonresistance, as it would be for many of us. It would seem that the basic issue is one of conflicting loyalties—Muhammad Ali's religious position and convictions vs. the military policies of the United States. There are probably also involved some racial feelings and ideas regarding the "justness" of this particular war. These are all proper moral objections to be raised. Although for some of us Muhammad Ali's image is tainted by his flamboyance and arrogance, he is a symbol which is bold and clear. He speaks to us.

Muhammad Ali

We can afford to listen very carefully to any Negro's objection to fighting in the white man's war in Vietnam, and to any man's criticism of United States policy there. But the basic point, the one which Burrell makes, is that each man must decide from whom he receives his marching orders. This is the basic idea of the New Testament in the Christian's relation to the state.

Ali presumably receives his orders from Allah; Christians presumably receive their orders from the God and Father of our Lord Jesus Christ. The conflict of loyalties is the basic question! Though we get our orders from a different source, though our style of life is different, though our form of response to the government is different, Muhammad Ali serves to point up the basic issue. *Burrton Yost, instructor, Bluffton (Ohio) College.*

Chicken?

Muhammad Ali's refusal to step forward for induction into the armed forces has much to say for all Christians. He had to have a firm belief in his convictions and a great amount of courage to make the decision that he did. Before making the decision, Ali knew that if he would refuse to step forward he would meet much hardship and ridicule.

However, this did not hinder the champ and he refused. The national population looked down on him for the decision and felt he was a "chicken." Was he a "chicken" or courageous?

How many of us would have enough courage to turn our backs on our friends and national population and make the decision from our own convictions? How many of us would sacrifice our life's work and ambition as Muhammad Ali did when he forfeited his boxing title because he had the courage to stand up for his beliefs? *Richard Habegger, high school senior, Hively Ave. Church, Elkhart, Ind.*

From toleration to action

The points made by the article "The Symbol of Muhammad Ali" deserve our attention. Regardless of what we

Continued on A-5

YOUTH PAGE

Summer is here!

Summer is more than half gone. Oh dear. Pretty soon we'll have to start *thinking* again! However, although summer may be relaxing and leisurely, or full of sore muscles and callouses, it can also be a very creative time. The following are some examples of reactions to summer experiences.

Summer

Sit in kitchen
Stove burns
Sit on step
Sun burns
Walk
Sidewalk burns
Take off shirt
Skin burns
Look up
Eyes burn
Alone
Mind burns
Together
Car burns
Stop that burn
Burn burn
Burn, baby, burn

Sue Hilty, Bluffton, Ohio.

Summer awareness

Ah! Water rushes over me. Every muscle taut and tense, while the blood rushes through the contracted vessels. Exhilaration. Freedom! A feeling unmatched by any other activity.

Hey! Look up. What beautiful, subtle colors! Over there the sky is dotted with clouds—looks like it was stamped on and all the white ink didn't come off. The clouds resemble a jet stream up there. Wow! Look here. . . .

May I take your order now? Yes, what would you like? With or without sugar? And what do. . . .

Summer is here! It is the time to let loose. Go swimming, notice the sky; get a job. Take a walk in the woods; work in the fields, lie in the sun. Read for enjoyment, or read to learn. Socialize with people, or be alone. Travel to Europe, or mingle in Bluffton.

The opportunity to do something different from wintertime occupations has arrived. Take advantage of this season. Relax. Live each day one by one. Drink up the summer sun and enjoy its freshness. *Louise Weaver, Bluffton, Ohio.*

Material for the Youth Page should be sent to Sue Hilty, R.R. 2, Bluffton, Ohio 45817.

Servanthood 67

During this summer there will be 250 high school youth from across the United States and Canada participating in Servanthood 67. This is an exciting venture into the discovery of service. Work camps throughout America and Canada are the doorways to this adventure. Approximately thirty youth from Central District are participating in Servanthood 67.

Two work camps in the Central District are the doorways for eighty youth from Canada and America. Sixty girls are involved as candystripers at Mennonite Hospital in Bloomington, Ill. Service is expressed by the girls being involved in the physical healing process. Giving baths, serving meals, talking and clean-up work. At Lima, Ohio, twenty work campers are involved in projects ranging from operation headstart to construction to day camps to neighborhood centers.

Servanthood 67 is also designed to develop a desire for service through study. The study material that has been developed combines the "acts alive" approach with a group-sharing accent. Bible study becomes as exciting as the work project involvement.

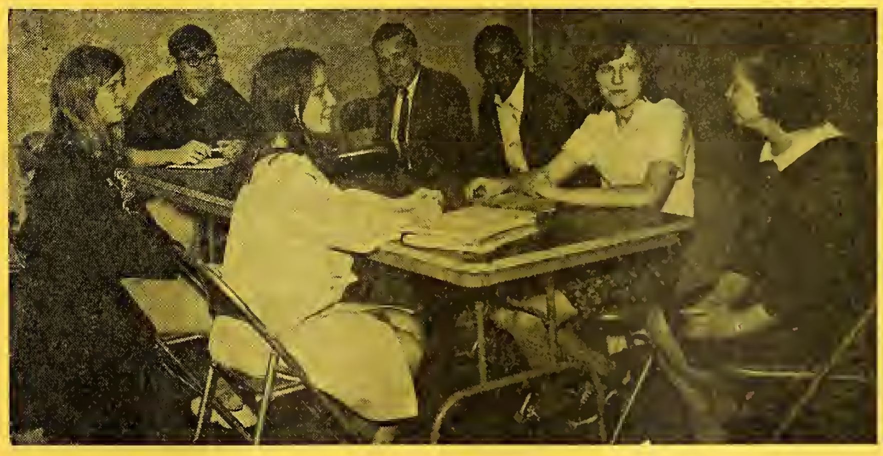
Servanthood 67 is the springboard to involvement in service for the entire year. Beginning this fall, faith in action teams will be spending time with Mennonite youth groups to discover how to become involved in service at home. Service projects abound right in your own backyard, and the faith in action teams will help you and your youth group to discover these opportunities and show you how to exploit them. Encourage your youth advisor to contact a faith in action team for your group. *Reldon Schirch, area Servanthood secretary.*

Observations

I stand, as a cow regarding the roar of traffic disturbing its peaceful pasture.
I contort, as an anguished man in prayer.
I gaze, as a child watching the sky, wondering.
I lie, as a teen on the green grass, contemplating.
I entwine, as lovers who feel life throbbing.
I hope, as God is hopeful for His children.
I sputter, as a fountain spewing forth water.
I crawl as a bug, fearful of the man who steps.
I struggle with life, as the newborn calf strains to rise on wobbly legs.
I view mankind, standing, contorting, gazing, contemplating, loving, hoping, struggling.

Pam Neff

Darrell Fast, director of summer voluntary service, meets with the YPU Cabinet to discuss their role in the Central District. Pictured left to right, Sue Hilty, youth page editor; Jean Gerber, assistant editor; Arman Habegger, president; Darrell Fast, Tony Armour, vice-president; Carolyn Neufeld, secretary; Kathleen Kindle, advisor.



CONSIDERATION

A forum for the sharing of Christian insight and concern among laymen and laywomen of the Central District. While certain individuals are invited to respond each month, any reader is encouraged to send his comment on next month's "consideration" which appears in this section. Responses in 200 words or less should be sent to the editor, 3003 Benham Ave., Elkhart, Ind. Questions for "consideration" are also welcome. The ideas expressed do not necessarily reflect the position of the Central District Reporter, because we stand for full discussion of anyone's sincere Christian concern.

CONSIDER. . . .

Mrs. Upstein, your next-door neighbor, returns the dish to the TV tray and continues, "I just think it's terrible—imagine, being put out of the church! We would never do anything like that in our church. Mary needs the friendship of the church now more than ever."

"Wait a minute," says Mr. Jones, another neighbor, who also came to your birthday party. "Our deacons feel that the time has come for somebody to 'crack down' on sin, and call a spade a spade."

Mr. Jones looks at you. "You are a member of the Mennonite Church. Your church has practiced church discipline for a long time. For what reasons do you think a church member should be excommunicated?"

You make your reply: . . .

KEEP COMMUNICATION OPEN

"Well, Mr. Jones, our church is very lenient in this respect. We even record an 'inactive' list of such folks who at one time attended and in some way contributed to the church, but no longer do either one. Occasionally some names are cancelled by action of the church board. Would you call this excommunication?

"The excommunication brings to my mind the word 'shunning', which years ago was practiced by some branches of our church. Such action was so severe as to demand that family and friends of the individual not even talk to him. In studying Christ's methods of dealing with sinners, I agree that He called 'a spade a spade,' but I find He kept the lines of communication open.

"I believe in discipline in our church as in our homes, but somehow discipline should always be redemptive, with the express desire of bringing the erring one back to God.

"I, however, do feel that if a church member brings reproach upon the name of Christ and the church by reason of unchristian conduct to the extent of hindering that church's Christian witness in the community; when after sincere efforts (guided by Christian love and understanding) by the church fails to bring such person to repentance and amendment, termination of membership should be considered." *Mrs. Ellwyn Hartzler, housewife, Grace Church, Pandora, Ohio.*

CONSIDERATION FOR OCTOBER

(Please send your response to the editor by September 10)

Life is relationship. Rich life is relationship with interesting people. The readers of *The Reporter* would like to be introduced to a person who has made life exciting for you recently. (Use his or her name, if you like, but you needn't, if you'd rather not.)

NOT UNTIL HE ASKS

"Just yesterday I checked the constitution of our church and found that the word 'excommunication' is not mentioned. However it does state that an erring member be invited to meet with the spiritual council for earnest prayer and exhortation. The council would evaluate and administer any discipline.

"Let us consider the fact that the member was accepted upon a declaration of his faith and an expressed desire to join the fellowship of believers. Now that the member has erred would it not be reasonable to retain him until he asks that his membership be terminated? Even then, it would be good to encourage the member to reconsider his intentions very seriously." *Arthur Sprunger, Eighth St. Church, Goshen, Ind.*

OFTEN "FROZEN OUT"

"The word 'excommunication' is nearly a foreign word to me as, in my lifetime, I honestly cannot recall this discipline having been put into practice. Rather, one who errs is often 'frozen out' by the brotherhood and he leaves the church to wander in confusion, or finds a place where repentance is preached and forgiveness is extended to restore him to wholeness once more.

"We frown on the 'ban' or 'declaration of death' practiced by orthodox groups. On the other hand, do we have a gospel which not only helps us become aware of sin but also offers an opportunity for change? Is it possible for us to rejoice with and support the individual who, empowered by his God, is in the process of becoming a new person?

"Beyond the caring congregation, I do believe there is room for church discipline as an undisciplined group can only be a mockery to all concerned. Perhaps when there is no longer a hunger or thirst for the things of Christ or an outright denial of the Spirit, excommunication would only verify that to which the church member has already given assent by his word and action." *Ellene Miller, housewife, Hively Ave. Church, Elkhart, Ind.*

DEGREES OF SINNING?

"I believe it would be hard for me to feel right in turning anyone away from the church but, yet, I see that some discipline is needed. Perhaps a person should only be excommunicated after refusing to be sorry for the wrong he has done. In this way the choice would really be up to the individual.

"It seems that if the person is truly sorry, we, as followers of Christ, would have to forgive him. Who are we that can turn someone away from the doors of the church, and, maybe, even become a stumbling block in his path to eternal life? 'Let the one among you who has never sinned cast the first stone (1 John 8:7).'

"I think this leads to the question—Are there degrees of sinning? If we believe there are, then we can say, your sin has passed a certain measuring line and we no longer accept you in our church. But if we believe that sin is sin, without degrees, then how can we excommunicate?" *Carolyn Neufeld, high school junior, First Church, Lima, Ohio.*

PEOPLE CUT THEMSELVES OFF

"Well, the Bible certainly gives us standards for Christian living and when these standards aren't upheld by any member of the church, it is the responsibility of the church to speak to that member.

"The church needs to go out of its way to show love in the form of understanding, helpfulness, and the friendship Mrs. Upstein is talking about. But if that member continues in the same manner and assumes a haughty, stubborn, or 'don't care' attitude, he is cutting himself off from that church.

"In excommunication, the church removes from their rolls the name of that person who has already cut himself off from the fellowship by both his action and attitude." *Mrs. John Bertsche, Meadows Church, Evanston, Ill.*

FEEDBACK, from A-2

think of the boxing world, or the range of persons identified with it, we must face the questions of different ways of being patriotic and of serving our country.

Conscientious objection to war is not a popular position—nor is it one to be taken lightly without thought and soul searching. Mennonite young people, athletes or no, are concerned with this matter. And they should know that there is a long line of others in our history who have chosen to serve God and their country without bearing arms and with a positive way of witnessing.

The call here is not only to young people and athletes—it is to all of us. We must make service opportunities possible for both men and women. This ought to be the task of both the conference and the local congregation. This needs more than tolerance; it needs action. *Eldon W. Graber, vice-president, Central District Conference, Bluffton, Ohio.*

Right for wrong reason

It is good to hear a man's convictions, and in many ways we do have much to learn from Muhammed Ali. His courage reminds our white communities, also, that one can be a hero without taking a gun and shooting a fellow human being. It points up the courage we all need to forsake fame and fortune for a cause we believe is just. It reminds us of the grave injustices against the Negro people in drafting them to fight for a democracy they have so seldom experienced as a people in our country. For many reasons, Muhammed Ali is a symbol of a free conscience.

However, Muhammed Ali is a Black Muslim and is not a Christian. His reasons for his brave stand are not biblical. The reasons for a Christian to be nonresistant include love and Christlikeness, building up instead of tearing down. It includes leaving justice and vengeance to God. The Muslims stand for just the opposite. In God's sight, some unpublicized hero who resists the draft for Christ's sake may have greater courage than the man who makes the headlines.

If Muhammad Ali does the right thing for the wrong reason, how much more ought we follow Christ at whatever sacrifice this may involve. *Mrs. Heinz Janzen, housewife, Salem Church, Kidron, Ohio.*

MANY from p. 1

Waltner and Gordon Dyck are planning to share in the program.

Mennonite Gospel, Peoria, Ill.—Pastor Norquist and family will not be here today (June 4), due to the death of the pastor's father, Carl Norquist, who passed away last evening.

Neil Ave., Columbus, Ohio—Monday, May 22, Ball game at Whetstone Park, with St. Andrews Presbyterian Church—a doubleheader, starts at 6:00 P.M.

North Danvers, Ill.—Mr. and Mrs. Maurice Stahly of Morton are celebrating their twenty-fifth wedding anniversary Sunday, June 4, with a lawn reception given by their three daughters, Joyce, Patricia, and Sandra.

Pulaski, Iowa—A keen observation by one of our laymen was overheard: "It remains to be seen whether our giving for the renewal of our church building will affect our regular obligation giving."

Salem, Kidron, Ohio—Today (June 4), at 3:00 P.M., a piano recital by Donna Sprunger. An offering will be received for the benefit of the activity therapy department of the Apple Creek Hospital.

Silver St., Goshen, Ind.—Tonight (May 28), at 7:30, the film "A Time for Burning" will be shown.

Saint John, Pandora, Ohio—Congregational meeting (July 27), to discuss new pews and remodeling.

Summit Christian Fellowship, Akron, Ohio—Last Sunday (Apr. 23) attendance: 34; offering: $75.73.

Tiskilwa, Ill.—YPU hayride tonight (June 4). Meet at the church at 6 P.M.

Topeka, Ind.—We are glad to have Ernest Bohn take charge of the service this morning (May 28), in the absence of our pastor, who is in Kansas.

Wayland, Iowa—Next Sunday (June 11) is Children's Day. The Interchurch Bible school will present songs. Ed Senner, missionary to Formosa, will be the speaker. The Eicher and Wayland Methodist churches will join us for the morning service. Fellowship and recreation for everyone in the afternoon.

Woodlawn, Chicago, Ill.—New furnace needed—The old furnace puffed its last head of steam about three weeks ago. The trustees have agreed it would not be wise to spend $1000 for repairs, the best of three estimates.

Zion, Donnellson, Iowa—The WMS will be collecting used eyeglasses during June.

FOR DISTRICT WOMEN

Theme . . . "Go out to the highways . . . that my house may be filled."

Women's retreat at Camp Friedenswald

Date—Sept. 15, 16, 17.

Registration—Friday evening, Sept. 15.
Guest speaker—Ella May Miller of Heart-to-heart radio program, Harrisonburg, Va.
Music director—Mrs. Russel Oyer.
Committee members—chairman, Sue Jaberg, Sugarcreek, Ohio; secretary, Mrs. Richard Baum, Clinton, Ill.; Mrs. Leonard Kingsley, Toledo, Ohio; Virginia Schertz, Remington, Ind.

It is not too early to plan now to attend the women's retreat at Camp Friedenswald. Include this time of fellowship, retreat, and inspiration in your plans for the month of September. It is a fine opportunity to renew acquaintances and form new friendships. It also affords an opportunity to observe the beauties of nature around the camp in the autumn.

The inspiration afforded by the surroundings becomes tremendous background for meditation. The fellowship with other Christian women can give a real *lift* for the tedious and routine jobs ahead. We will be expecting you!

President's corner

Hundreds of us will be encountering people of other cultures as we travel this summer in the United States and abroad. How will we conduct ourselves as Christians? How will we relate to these people in a lively, practical way?

The term used today for person-to-person encounter is "dialogue"—we talk *with* people, not at them. We listen to what concerns them most, what they really want in life, how their beliefs draw them to these goals.

By hearing them, we will also be able to tell what really guides and sustains us. There will be differences. Ideas are not gifts to us alone. With courtesy and understanding we can gain an appreciation for the position and concerns of others. We may find there are common dilemmas, and together we begin to search for solutions.

What we say in these encounters with other Christians, and persons of other faiths, will need to be more than formulas. How we say it is probably even more important. Christ's followers will be heard and evaluated in terms of how the power of Jesus Christ is revealed in their lives.

Visiting the people of other cultures can be a rewarding experience. Observing and listening will probably contribute more toward understanding than imposing our own theories. Color of skin or a differing faith cannot separate us if we recognize all human beings as part of God's creation.

Summer is for vacation, for fun, for travel, for a quiet evening on the patio with something interesting to read. *Christ and the Faiths of Men* might be the book you take with you to fill in the ten-or-fifteen-minute gaps. One of the ingredients of an international community is the understanding of the basic faiths of men. *Mrs. Edward Brookmeyer.*

Material for this page should be sent to Mrs. L. L. Ramseyer, Bluffton, Ohio.

Study missions?

Why not plan a mission-study course for this fall? One course suggested is a study of churches in new nations. Such a course should help to develop a spirit of kinship with Christians of other countries. It should give us a deeper understanding of the problems they encounter and the insight as to how we might be able to help them. It should also give us a deeper appreciation for the best in other cultures and make us willing to learn from them and be helped by them.

South American visit

Our district advisor, Mrs. Leslie Lehman, and her husband are visiting the churches in Colombia, S. A. We will expect a report for the next issue concerning their very meaningful experiences.

Concern for needs

Don't forget to look over the list of needs on the back page of *Missions Today* and see what you can do to help alleviate some of them. With so many needy people throughout the world, there is much that we can do to help them. Let us not become weary or indifferent because we have the needy always somewhere not too far away.

Interest in Bible school

This is the time for daily vacation Bible schools throughout our district. Mothers, let us not be too busy to see that our children have the opportunity of attending.

Then let us not be too busy to listen as they tell the stories they have learned. Take time to look at their workbooks with them. Help them sing the songs they have learned.

PEACE SERVICE

FROM INSIGHT TO INCITE!

By Stan Hostetter, social worker, member of the district peace and service committee and of First Church, Wadsworth, Ohio.

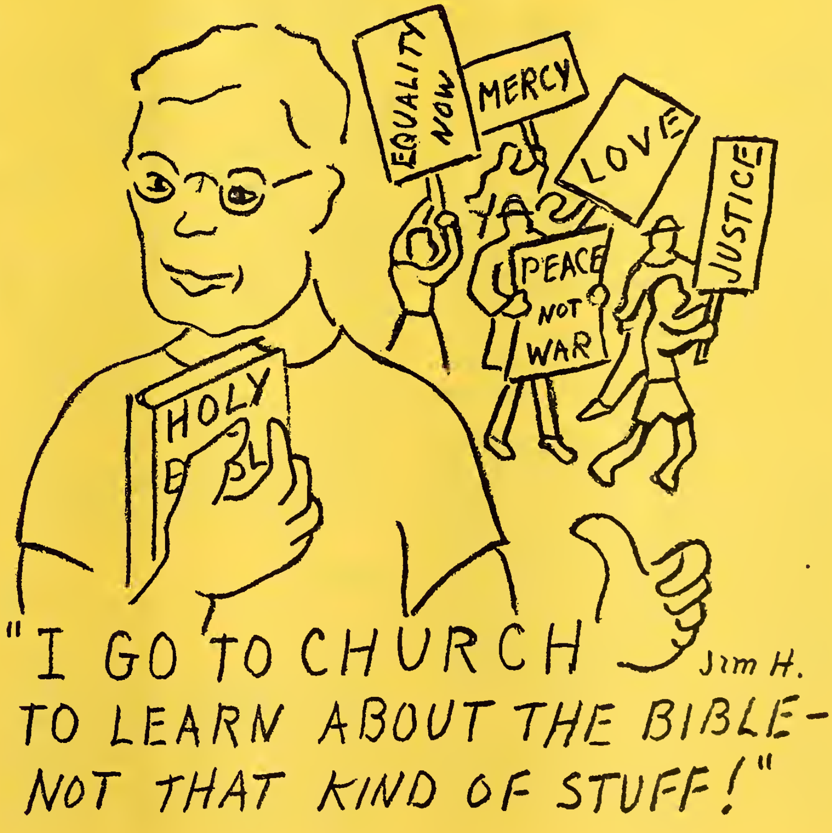
Representatives from the professions of psychiatry, psychology, social work, and education met in Washington, D. C., this spring at their annual American Orthopsychiatric Association conference. As in past years, several meetings were again held on issues relating to war and peace. These professions meet to promote mental health; what do we as professing "Christ-followers" promote? As Christians, we have been given insight; as Mennonites, have we smothered these insights to death by our reluctance to be "inciters" in our communities?

Representative Robert W. Kastenmeier, Wisconsin, in an address called, "Can the Draft Kill Freedom?" said that the abolition of conscription from our society should have a high priority for all of us. He said that after Vietnam, this country should have and, he felt, will have a voluntary army. The draft is an alien system to our concept of government; and a necessity in a dictatorship or military state. The proponents of Jr. ROTC who advocate militarizing our high schools, tell us how effective the Jr. ROTC idea has been in militarizing the youth of Nazi Germany and Castro's Cuba. One psychiatrist told us that as long as we worship force, violence will be our way of life. Certainly, our church has something to say on this point.

A Quaker, Elizabeth Polster, in the Women's International League for Peace and Freedom, warned her audience that military training is training for violence and not for living in a constructive society. The norm in society is nonviolence. We should be aware of the insidious implications when our children do not question participation in the military. Who is going to set society straight when, according to its standards, the proof of a man is his ability to kill? Yet, even the church looks disapprovingly to the few who protest. Draft-card burning and refusal to pay taxes that support murder of civilians is, at least, bearing a testimony to the State that God's love still constrains His people to act and to relate to the total world in loving ways.

Alaskan Senator, Ernest Greuning, deplored our nation's involvement in Vietnam, calling it "the most tragic mistake our country has ever made. We have injected ourselves in a civil war and have supported eight successive puppet regimes, none of which had popular support. We were not attacked and we do not have a military commitment there. The myth is that we are there to repel aggression; the truth is that we are the aggressor. Two and one-half billion dollars a month is the cost of this illegal, unconstitutional war which is forcing our domestic program down the drain. There is nothing we can win there; we can only lose thousands of men, dead and wounded." Senator Greuning has again submitted a bill asking for an amendment to the draft law in which no one could be sent to Vietnam without his consent.

The mass marches of Apr. 15 in San Francisco and New York are now a part of history. Some observers said communists and Christians were


EQUALITY NOW
MERCY
LOVE
JUSTICE
PEACE NOT WAR
HOLY BIBLE
"I GO TO CHURCH TO LEARN ABOUT THE BIBLE— NOT THAT KIND OF STUFF!"
Jim H.

marching together; did that prompt some of us to say, "See, we were right not to participate after all"? But, lovers of God and advocates of brotherhood, what will you do? The marchers said, *"We, people from all walks of life, declare an end to our silence. We declare it particularly to the government of the United States.* Men cried for justice; you mocked them with the law of guns. Men hungered: you laid waste their fields. Men sought brotherhood; you answered with war against a colored people. Men searched for freedom; you imposed puppets and tyrants upon them. Men tried to build; you burned with napalm. Men voted for peace; you escalated the war. In Vietnam, you create a wasteland and kill indiscriminately, and call it 'pacification.' At home, you betray the dispossessed, conscript the youth of the nation for war, and call it 'democracy.' " And what are *you* saying?

C·E·E·P CORNER

Then whose shall these things be. . . ?

Usual bases for contesting A will

There are several bases on which wills are sometimes contested by persons not satisfied with the provisions as set out in the will. One of these might be a matter of technicality as regards the way the document is drawn. This is the reason why it is inadvisable for one to presume to draw his will himself. Criminal cases in courts are sometimes dismissed because of some rather minor rhetorical error. It is best to play it safe.

A second basis has to do with the competence of the testator at the time of making the will. It is, accordingly, well to see that one's holdings are carefully and accurately listed, indicating mental resourcefulness on that count. One's medical history and condition at the time might also be made a matter of record. Also, the witnesses used are important. If these witnesses can testify that you are just as they knew you some decade or so ago, this is good supporting data. Doctors have sometimes been used in this capacity, but at times this has tended to raise suspicion more than to be convincing.

A third basis is that of undue influence, in which it is contended that someone has unduly influenced the provisions set forth. This may be most likely when provisions vary among persons in the same bracket of relationship — direct heirs, brothers, and sisters. In case such variation is recorded, a full explanation thereof should be set forth as evidence that so doing is really your will and not virtually someone else's will effected through you.

Contesting a will is not easy, and not many such cases are won, even though much expense may have been incurred in the attempt. *R. L. Hartzler, executive secretary of the Committee for Encouragement of Estate Planning.*

Material for the Central District Reporter Department should be sent to: Gordon R. Dyck, Central District Minister, 1729 Frances Ave., Elkhart, Ind. 46514.

VITAL STATISTICS

NEW MEMBERS

"Ye are . . . fellow citizens with the saints."

Silver Street, Goshen, Ind.: Jackie Podemski, Brenda Yoder, Vicki Roth, Susan Rensberger, Patricia Mierau, Edwin Yoder, Bryan Mierau, Martin Yoder, Darrel Regier, Mr. and Mrs. Gerhard Reimer, Dwight Roth, Edward Bradford.

Tiskilwa, Ill.: Barbara Bauer, Cathy Burress, Bonnie Crews, Lorna Crews, Cynthia Springer.

Topeka, Ind.: John and Kathy Yoder, Becky Colby, Peggy Zehr, Gary Lambright, Ken Bontrager, David Sprunger, Mark Woodworth.

First, Summerfield, Ill.: Linda Kloos, Karen Kloos, Paul Baer, Don Mueller, Mike Thiessen.

First, Wadsworth, Ohio: Kenneth Barlett, Connie Beery, Ronald Brubaker, Benjamin Handshue, Scott Halterman, Robin Hostetter, Eric Kreider, Richard Lowe, Clifford Lowe, Tom Miller, Alice Mumaw, Becky Rohrer, Kenny Rohrer, Wayne Rohrer.

First, Nappanee, Ind.: Leanne Cripe, Dennis Kauffman, Diana Metzler, Sandra Miller, Nancy Price.

MARRIAGES

"That theirs may be a love that has no ending."

First, Berne, Ind.: Gregg Liechty and Kathy McKean, June 10.

Calvary, Washington, Ill.: Mary Linda Carlson, Daniel Craig Bright, June 3.

Grace, Pandora, Ohio: Anita Lehman and Rolland Stratton, June 10; Dale Lehman and Honorine Field, May 27.

BIRTHS

"For of such is the kingdom of heaven."

Neil Ave., Columbus, Ohio: to the Jeptha Hostetlers, Jill, May 14.

Apostolic, Trenton, Ohio: to the Harry Hubbards, Lucinda Kay, May 19; to the Herbert Ehresmans, Herbert Otto III, May 18.

Eighth St., Goshen, Ind.: to the Lowell Kohers, Deborah Jean, Apr. 27.

First, Bluffton, Ohio: to the Clarence Weihrauchs, Jeffery Brian, May 28; to the Bruce Shellys, Julie Kay, May 16.

Carlock, Ill:. to the Jerry Hoffmans, Brenda Sue, May 30.

Zion, Donnellson, Iowa: to the Vernon Krebills, Tracy Lynn, Apr. 18.

Maplewood, Ft. Wayne, Ind.: to the Ron VanArsdales, Ann Therese, May 28.

First, Iowa City, Iowa: to the Keith Hochstedlers, Anne Michelle, May 30.

DEATHS

"May the faithful departed by the mercy of God, rest in peace."

Calvary, Washington, Ill.: Carl Bachman, 51, May 17.

First, Berne, Ind.: Clovis Oberli, May 25; Menno Habegger, May 20.

Bethel, Fortuna, Mo.: Mrs. Wade Baumgartner, 69, April 11.

Carlock, Ill.: Robert Otto, May 14.

Wayland, Iowa: Frank Magdefrau, June 3.

CHURCH RECORD

Gering, Gering, Rupp, (Workers).

Marriages

John B. Bream, Gettysburg, Pa., and *Doris Virginia Mossburg,* Fairfield (Pa.) Church, on June 10.

Melvin Flaming, Alexanderwohl Church, Goessel, Kan., and *Lois Smith,* First Church, Newton, Kan., on June 2.

Elgie Friesen and *Karen Neufeld,* both of Bethesda Church, Henderson, Neb., on May 27.

Phillip Friesen and *Sherryl Friesen,* both of Bethesda Church, Henderson, Neb., on June 3.

Abe Harder, First Church, Mountain Lake, Minn., and *Fay Thaemlitz,* Immanuel Lutheran Church, Lakefield, Minn., on June 24.

David Hersch and *Sandra Howe,* both of Grace Church, Landsdale, Pa., on June 17.

Leon Kliewer and *Mary Mierau,* both of Bethesda Church, Henderson, Neb., on June 10.

Richard D. Knaak, First Church, Hillsboro, Kan., and *Marilyn Heinrichs,* Mennonite Brethren Church, Enid, Okla., on June 2.

Richard Krause, Bethel Church, Mountain Lake, Minn., and *Fay Ann Janzen,* First Church, Mountain Lake, Minn., on June 11.

James Miesenheimer, First Church, Pretty Prairie, Kan., and *Sharon Yeager,* Methodist Church, Turon, Kan., on June 16.

William Morgan, Baptist Church, Rainsville, Ala., and *Lavernae Thiessen,* Bethesda Church, Henderson, Neb., on June 9.

Lawrence Pennie, Elm Hurst, Ill., and *Arlene McClure,* Carlock (Ill.) Church, on June 24.

Virgil F. Peters, Mennonite Brethren Church, Hillsboro, Kan., and *Ruth Ann Funk,* First Church, Hillsboro, Kan., on June 11.

Don Ratzlaff, Silver Lake Mennonite Brethren Church, Freeman, S.D., and *Shirley Adrien,* First Church, Mountain Lake, Minn., on June 25.

Glen Schmidt and *Donna Gehman,* both of Grace Church, Landsdale, Pa., on June 10.

William Schmidtgall, Apostolic Church, Gridley, Ill., and *Carol Strotheide,* Flanagan (Ill.) Church, on May 28.

Merrill Schneiderman, Lennox, S. D., and *Gloria Hofer,* Hutterthal Church, Freeman, S.D., on June 3.

Robert Schwartz, Carlock (Ill.) Church, and *Virginia Williams,* Westerville, Ohio, on June 17.

Larry Shippy, Community Church, Cologne, S.D., and *Frieda Mae Busenitz,* Zion Church, Elbing, Kan., on June 4.

Dale Smith, Grace Church, Landsdale, Pa., and *Delores Hooper,* Church of the Brethren, Elizabethtown, Pa., on June 17.

Eugene Spohn and *Linda Yost,* at Hereford Church, Bally, Pa., June 3.

Norman Stucky, First Church, Newton, Kan., and *Beth Lorraine Kremer,* Pleasant View Church, Aurora, Neb., on June 16.

Paul Stucky, First Church, Pretty Prairie, Kan., and *Joycelyn Ewy,* Bergthal Church, Pawnee Rock, Kan., on May 28.

William Wolfgang and *Grace Hess,* in Plain Church, Landsdale, Pa., on June 24. Reported by Hereford Church, Bally, Pa.

Arlen Epp, Bethel Church, Marion, S.D., and *Carol Jean Siebert,* Bethesda Church, Henderson, Neb., on June 24.

Chester Ray Horn, Herold Church, Cordell, Okla., and *Barbara Gaye Martin,* Dill City, Okla., on June 10.

Steve Johnson, Methodist Church, Udall, Kan., and *Marilyn Unruh,* Rainbow Boulevard Church, Kansas City, Kan., on Apr. 29.

Duane Pankratz, Salem Church, Freeman, S.D., and *Elke Kannecht,* Germany, on July 1.

Loren Preheim, Salem Church, Freeman, S. D., and *Rosie Schmidt,* Wein, Austria, on July 1.

Rolland Kipton Stratton, Methodist Church, Bluffton, Ohio, and *Anita Lehman,* Grace Church, Pandora, Ohio, on June 10.

Workers

Warren and Diane Gering have been assigned to Congo under the Mennonite Central Committee. Their term of service began with orientation at Akron, Pa., on June 12. Warren, son of Mr. and Mrs. Ralph Gering of Ritzville, Wash., is a member of the Menno Mennonite Church of Ritzville. Diane, daughter of Mr. and Mrs. Carl T. Stucky of McPherson, Kan., is a member of the Eden Mennonite Church, Moundridge, Kan.

Fred King, Grace Church, Pandora, Ohio, is in voluntary service at Camp Friedenswald. He is doing maintenance work.

Carla Marie Rupp, West Zion Church, Moundridge, Kan., is teaching Bible school at Camp Landon, Gulfport, Miss. Her parents are Mr. and Mrs. Carl Rupp.

John Suter, Grace Church, Pandora, Ohio, is in voluntary service at Camp Friedenswald. He's helping with maintenance work.

Donna Unruh, of Alexanderwohl Church, Goessel, Kan., is teaching Bible school at Camp Landon, Gulfport, Miss.

New Addresses

Allen George Smith, Box 941, Fritch, Tex. 79036 [89]
Mrs. Wallace Seibel, 343 S. Greenwood, Wichita 67211 [15]
Luke Showalter, 435 W. 6 St., Royal Oak, Mich. 48067 [6]
Don Reimer, Box 155, Langham, Sask.
Mrs. Viola Long, Rock Lake, N. D. 58365 [161]
John H. Ewert, 720 Custer, Laramie, Wyo. 82074 [22]

Baptisms

Bergthaler Church, Steinbach, Man., on June 25: Margaret Dyck, Judy Funk, Marilyn Giesbrecht.

Burrton (Kan.) Church, June 18: Melody Base, Ellen Dick, John Gray, Terry Gray, Lonnie Martens, Daryl Regier, Rebecca Regier, Cindy Schowalter.

First Church, Lima, Ohio, on June 18: Billy Kirkpatrick, Debbie Roethlisberger, Harold Foltz.

First Church, Summerfield, Ill., on May 7: Linda Kloos, Karen Kloos Paul Baer, Don Mueller, Mike Thiessen.

Grace Church, Brandon, Man., on June 4: Albert Dickerson.

LETTERS

Wedel
(Deaths).

Grace Church, Pandora, Ohio, on May 14: John Bishop, Dean Burkholder, Christine Gerig, Jonathan Hilty, Lynn Hilty, Rodney Kantner, Dana Lugibihl, Timothy Luginbill, Kim Parker, Jonathan Sommer, Mark Sommer, Joanna Suter.

Herold Church, Cordell, Okla., on May :28 Jimmy Wayne Kliewer, Richard Charles Gaeddert.

Deaths

Peter J. Neufeld, Grace Church, Dallas, Ore., was born Jan. 7, 1885, in Windom, Minn., and died June 17.

Mrs. Joe D. M. Gross, Bethany Church, Freeman, S.D., was born Jan. 31, 1905, at Chasley, N.D., and died June 20.

P. A. Wedel, pastor of Bethel Church, Inman, Kan., was born Dec. 25, 1897, in Moundridge, Kan., and died June 28. He had held pastorates at Eden Church, Moundridge, Kan.; First Church, Aberdeen, Idaho; and Alexanderwohl Church, Goessel, Kan. From 1942-59 he was a member of the General Conference Mission Board, serving part of the time as chairman.

Visual aids

Building with Living Stones is a set of slides prepared by mission to Taiwan, Hugh Sprunger. The set consists of 140 color slides, tape, and script. It is available to churches on a contribution basis from Audiovisual Library, Box 347, Newton, Kan. 67114.

Calendar

July 23-30 — Amsterdam, Mennonite World Conference.

Aug. 12-13—Milford, Neb., Fort Collins CPS Reunion. (Write to Fred P. Penner, Rt. 1, Beatrice, Neb. 68310.)

July 13-20, 1968 — Estes Park, Colo., General Conference.

Canadian

July 6-28—Toronto Work Camp, Alexandra Park.

Not every black man

DEAR EDITOR: The article by Curtis E. Burrell, Jr. (June 13) regarding Muhammad Ali (Cassius Clay) contains a number of statements that are pretty far from being true, and some that show a rather complete misunderstanding of how our nation functions.

He speaks of the U.S. Government being afraid of the "masses" and their reactions. Thoughtful citizens know that we are not divided into government and masses. There are nations where this is so, but not here.

Burrell says the U.S. Government has declared war on Ali. The simple fact is that Ali has refused to conform to the laws enacted by our legislative process. His conscientious objector stand was examined by boards established for this purpose and was found deficient in qualifications for this classification. Currently the case is in the courts for final decision. Surely, we can't say that Ali has been attacked by the U.S. Government anymore than we can say that a person that breaks any of our laws is being "attacked."

The statement that honest black folks feel it is insane to fight for our democracy is a half-truth. I recognize that such sentiment exists but it certainly is not every black man's feeling. Consider the following:

A. Elite crack volunteer units in Vietnam have more than double the ratio of black to white than in the U.S. population. These are all-volunteer units.

B. Reenlistment rates in the U.S. Army are double Negro over white.

C. Published statements of Negroes in Vietnam include the following:

Medal of Honor winner Sgt. Lawrence Joel: "Most of the colored men in Vietnam feel the war is right."

Negro Combat Officer Major Beauregard Brown III: "With all the inadequacies and imperfections, the U.S. still offers more individual rights than any other country and I personally consider it worth dying for."

First Lieutenant Nurse Dorothy Harris: "I will extend my tour of duty six months next year."

Negro Captain Clifford Alexander, Jr.: "We are fighting over here against Vietcong and at home against discrimination; together we can win."

D. General William Westmoreland recently said: "I have the feeling that the Negro serviceman has a better understanding than the whites of what the war is about."

E. Time magazine in its feature article May 26, 1967, states that the Negro G.I. resents Clay's draft evasion. The article quotes Negro Sgt. Clide Brown, Jr., as follows: "He gave up being a man when he decided against getting inducted, and I don't want him as a Negro, either."

Finally, a personal note: In my twenty-two-year association with the U.S. Army I was privileged to serve with many Negro soldiers and officers. I found them to be generally just a bit more dedicated than their white counterparts, or maybe like Avis they try harder. *Ronald V. Woelk, 30 Wheatland Drive, Hutchinson, Kan.*

Pilgrim church language

Dear Editor: Walter Klaassen's "The Pilgrim Church" [June 13] was not only quite inspiring, but it also highlighted one of the most vital aspects of a living Christian church. The concept of Christian pilgrims is symbolic of the type of world in which we live. It is impossible for any concern—political, business—to get ahead by settling down and relaxing. Instead the concern must always be alert, sharp, and taut so that it can progress with the rest of the world. So, it is important that the church does not become relaxed, satisfied, and settled.

Mr. Klaassen's example of language and communication is a classic one. It is especially appropriate because it is often this very factor that keeps many young people from wanting to associate with the church. How could an American teen-ager express himself in Greek? Yet, through the example set by the church, he has probably come to believe that God will better understand him if he uses a seventeenth-century language. The church must change, must progress, must not settle—satisfied.

Thank you Walter Klaassen for a moving article. *Mitch Kingsley, 4243 Whiteford Rd., Toledo.*

Slander of country

To the Editor: Concerning the article by Curtis E. Burrell, Jr., in the June 13 Mennonite, "The Conscience of a Heavyweight."

What is wrong when an article of this type is allowed to appear in *The Mennonite*?

Mr. Burrell doesn't know what democracy is? I'll tell him. It is the freedom to write such an article as he wrote without fear of reprisal from the country he slanders. Would anyone who loves his country speak of her in terms of "Sam"? Let us remember the United States is a wonderful place in which to live, and surely we owe our country some respect and loyalty.

Mr. Burrell evidently doesn't know the meaning of "black power" or he wouldn't say Cassius Clay is black power, just because he has "knocked out" a few men in the ring. You call that act courageous? Also I thought a conscientious objector was against all forms of physical violence.

Certainly there are many honorable ways for young men to serve their country other than going to war and killing, but I don't hear Muhammad Ali say he is ready to serve in any of these honorable and legal ways.

God help us if Cassius Clay is the symbol by which our young men will decide what is right in regard to the draft, or any other decisions they will be called upon to make. Let us remember our example and guide in all things is Jesus Christ—the Prince of Peace.

Cassius Clay and others like him are doing much harm to the peace witness of the Mennonite church. *Mrs. V. Flaming, 6154 S. Frankwood, Reedley, Calif. 93654.*

About our letters: *We try to use all letters submitted for publication. We do not publish unsigned letters, though we will withhold names for a valid reason in special situations. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.

Disgusted with Clay

Dear Editor: I have just read the article by Curtis E. Burrell, Jr., "The Conscience of a Heavyweight," [June 13] and I am disgusted. Clay's past actions and behavior do not, in my mind, classify him with the great men before him who were persecuted for their beliefs. His techniques to gain public attention have definitely worked well. The fact that he is black makes no difference. The fact that counts is that he proclaimed loud and long that he was the greatest and afraid of no one. The strength and courage in a boxing ring do not compare with the bravery, strength, and courage of the men in Vietnam. As for the sincerity of his "conscience"—this has yet to be shown.

Burrell has said that there are alternatives to going to war and killing. With this I wholeheartedly agree! The problem is that very few young men in my area take a challenging alternative. They choose to go to a hospital, take a civilian job, live in an apartment, have their own car, weekends off, and stay out of the danger of war. It takes courage to enter a two-year Pax assignment, or to enter the armed forces as a noncombatant. This takes strength and a deep belief in God. The witness of a Christian medic is very real. He shows concern by giving assistance, taking risks, and demonstrating an attitude of "Christ-like sacrifice." Unarmed, he is not there to kill, but to spread his belief in helping others as I think Christ would desire. Entering the armed forces does not mean that you are putting country ahead of God. The myth that Burrell speaks of could be contrasted with the myth that "if you are in a branch of military service, you have put country before God."

As a young adult I have reevaluated many previous beliefs and I urge others to do the same. You may be speaking against the way of your parents, or even the church, but this is a decision that our generation must face. God must remain the head of our country but our country must remain. *Mrs. Kathy Mast, Route 1, Dalton, Ohio.*

Disappointed in ad

To the Editor: Here I am again. Our congregation is very much disappointed by the results of our ad in *The Mennonite.*

How is it possible that a Christian magazine can spend an entire page and more on the conscience of a heavyweight [June 13], a man who isn't a Christian and who doesn't think a thing of knocking the other fellow right into the hospital, and can't give more than a tiny bit of space for one of its own churches that is badly in need of a man who is willing to give his God-given talents to the cause of Christ?

In the May 2 issue an entire column was given to someone who told us how well the movie "Who's Afraid of Virginia Woolf" was portrayed.

May I try again?

In the May 30 issue the Second Mennonite Church of Philadelphia made known that it was in need of a pastor [Ministers, Church Record]. The results of this ad were nil. As a congregation we would like to ask: Is there still a man to be found in the Mennonite Conference who is willing to live where there is gang warfare, drunkenness, dope addicts, etc. . . . ?

Where is the man of God "filled with the Spirit" (Eph. 5:18), "Strong in the Lord and in the power of His might" (Eph. 6:10), "dedicated to the preaching of the Word" (2 Tim. 4:2), a "winner of souls" (Prov. 11:30; 1 Cor. 9:19); "willing to sacrifice himself" (and even his family) (Rom. 11:1, 11)?

Is there a preacher with the same conviction as Paul (1 Cor. 9:16) to preach the gospel even if it has to be on street corners — anywhere — anytime the Lord gives an opportunity (1 Cor. 16:9)?

Think of the fruit to be harvested for the Kingdom of God. Let us not forget that the gospel of Christ (1 Cor. 15:3, 4) still has the same power to lift souls out of the miry clay of sin and transform their lives (2 Cor. 15:17; Rom. 1:16). *Fred Dordregter, 5758 Penn St., Philadelphia, Pa. 19149.*

Canada at 100

Ward L. Kaiser

DESCRIBE CANADA IN three words and what do you say? My choice would be: *an impossible country*. From the moment it was born—July 1, 1867—it has had nearly everything going against it.

Its own history, for example. A solid block of people were firmly French. Under pressure of defeat in battle, they had to salute the Union Jack, the enemy's flag. Could they come to love and honor it?

Geography also worked against the nation. Who in his right mind would suppose that you could build a single political unit out of so vast a territory, stretching nearly 4000 miles from coast to coast and 2500 miles from the U.S. border to the polar ice? What statesmen managed generations ago—unify this sprawling land—even engi-

An impossible country

Indian Head, Saskatchewan

neers could not work concretely until very recent times. Only in the past few years has there even been a road right across the country.

Climate stood as a third count against Canada. Most Canadians would rather forget the famous Frenchman who called their land nothing but acres of snow. Still, he had a point. Today two of every three Canadians find it more comfortable—though more crowded—to live less than 300 miles from the U.S. border. Nearly two million square miles of the nation's land are still uninhabited.

Nevertheless, in spite of all such problems, the nation was born. It grew. Today it is one of the world's important countries. All this came about because, a century ago and since, there were people with vision. They believed in the ability of man to set himself against the obstacles of geography, culture, climate, history, and military vulnerability, and win. They dared the future—and surprised the world.

What was it Jesus said about faith moving mountains? Canada's story is one of mountains being crossed and mountainous obstacles being shoved aside—though, in all history, it was not alone faith that did it. Some of the push came from the lust of businessmen for profits, the zeal of lawyers for the political spotlight, and the fear that thousands, in every walk of life, had of the radical ideas held by the revolutionaries to the south.

If Canada is an impossible country, Canadians are an impo — well, unique. What are they like?

"It has been said that Canadians really are just like people, which seems a reasonable assumption. There are also those who say that Canadians really are just Englishmen who don't care how cold it gets, and others who say Canadians really are just Frenchmen who know which side of the Atlantic their bread is buttered on" (Samuel S. Ericsson in *Are Canadians Really?*, a 1954 publication of the U.S. Chamber of Commerce).

What do people think of when asked to describe a typical Canadian? Often, a trooper of the Royal Canadian Mounted Police, wearing a scarlet tunic and a broad-brimmed hat, silent and solitary on a horse, with the Rocky Mountains providing the background.

If that's what you think of, you've been seeing too many travel posters. The whole country has about 5000 Mounties—but 300 times that many factory workers. Besides, the R.C.M.P. owns less than 200 horses now—just enough to maintain the image and keep Parliament from having to spend time dreaming up a new name for the outfit.

Some people think of a miner or an Eskimo with a dogsled or a kilted soldier skirling on the bagpipes. These, too, are part of Canada. But they largely represent a bygone age.

Of Canada's people, now numbering nearly 19 million or about 10 percent of the United States population, almost half are of English-speaking origin. Another 30 percent are descended from French pioneer stock. The rest include the original Canadians—Eskimos and Indians, the descendants of American slaves who escaped to freedom via the Underground Railway, persons of European extraction other than French or British, and some Orientals.

In a very real sense, Canada is a nation of immigrants, a collection of minorities. If you want a symbol of that fact, consider this: newspapers are regularly published in about forty languages. And talking about languages brings us to the next point.

If "the Greeks had a word for it," Canadians have two. One French, one English. For evidence, look at a Canadian stamp or two-dollar bill (common in Canada) or a box of breakfast cereal. Each carries two languages.

If the matter ended there, the problem would be simple. It doesn't, and it isn't. You see, most English-speaking Canadians are Protestant; most French-speaking Canadians are Catholic. In the province of Quebec, "the homeland of the French Canadians," laws are based on the Napoleonic Code of Old France. In the rest of the country customs derive from English common law.

In other words, the language question gets all mixed up with religion and politics and justice and educational systems and federal subsidies and provincial rights and salary scales and questions of discrimination. It has become the most tearing issue in Canadian life. Though it has existed for years, it has in our day become explosive. Literally explosive—bombs in mailboxes and threats against the life of the Queen are not unknown. But explosive in a deeper sense also; a brave and skillful man may defuse a bomb, but no one yet has come up with a working plan to ensure that Canada's cultures can make a go of their life together.

"We have come to a period in the history of this young country when premature dissolution seems at hand." These are the words of a Canadian political leader. "What will be the outcome? How long can the present fabric last? Can it last at all?"

The statement and the questions came, not out of the present crisis, but out of 1891. They were written by Sir Wilfrid Laurier, who was shortly to become Prime Minister of Canada.

The nation survived that crisis. It may yet live through its present problems. But for those who love it most, the hope and prayer is for more than surviving or muddling through. In this fractured world of ours somebody's got to show us—please, let's see it again—that men can take what they are given, and under God, turn it into something good.

If Canada can demonstrate that to the world, the whole impossible experiment will have been worthwhile.

YOUTH

OVER THE RED LINE

Rudy H. Wiebe

When Mr. Adolf confirmed Liesel's apprehension that the party would need to be postponed at least one day, perhaps more, depending on the passengers' reaction, she decided then and there that she would not allow a silly old funeral to spoil everything. She absolutely refused to wait. Since he had lived eighty-three years already, Ohm Heinrichs could just as well have lived one day more. It was precisely in keeping with the spoilsport ways of old people that as soon as the announcement was made that there would be a party, the first really grand party they had ever had, with fancy hats and paper sashes and parades and multicolored balloons and candy—perhaps as much as one could eat—someone would promptly die and make them celebrate another funeral.

Not that Liesel minded funerals or church services. She rather enjoyed them. Everyone sat quietly, long-faced, and sober, and children were shushed or gone out with. Often Brother Hoppity Hiebert preached. He was the only preacher who danced behind the table or whatever makeshift pulpit they had managed; at the very least he made the announcements, and his announcements about funerals were superior by far. She always watched him then, entranced: will he manage this one just choking a little; will he be forced to a lengthy pause; or will he suddenly burst right out into tears? Brother Hoppity was always making funeral announcements in German and he had actually cried only once, at the very beginning of the epidemic when six children died in one night. Unfortunately that was before she was really prepared to watch him closely; that had however put her on her guard and she had been keeping strict account ever since, but he had never quite reached that level again. Yet. She decided she would not even have smiled at him again if he had done it for Ohm Heinrichs.

The door had clicked softly behind her and Liesel listened, on tiptoe. But no tired voice called; she would have been embarrassed with herself if it had. She peeked around the corner. At the moment no one was visible in the long passageway, and she stepped out. The floor was like steel and she walked as nearly as she could like the ladies on First Class promenade. It was really impossible with her delapidated clogs; if she could only get—but she jerked away from that—they were so marvelous on their incredible heels, the deck tilting gently. She had tried tying on blocks to get the height effect, but they looked so silly and forever twisted aside. And the ladies had tall gentlemen to support them too. She once made the mistake of saying to Hans that perhaps he—but he was such a mudhead. She would never in all her life give him another chance to laugh like that, not if he lived as long as Ohm Heinrichs. It was not that funerals were not fine, too, with their doleful songs and long solemn walks, heads bowed; they were, and this one especially where there could be no "dust to dust"—how would they manage that? But no one was keeping her from a party. She could almost see the mirror of herself on the polished walls as she walked, carefully, and then she was opposite the counter. The purser behind it was studying papers on his desk; he arose immediately when he saw her standing there. He wore his white uniform.

"Good evening, Miss Klassen." He had a beautiful voice.

"Good evening, Mr. Adolf."

He was smiling at her and so she serenely lifted her glance to the map behind him. He stood exactly between the two lower continents.

"You are more beautiful than ever this evening," he said.

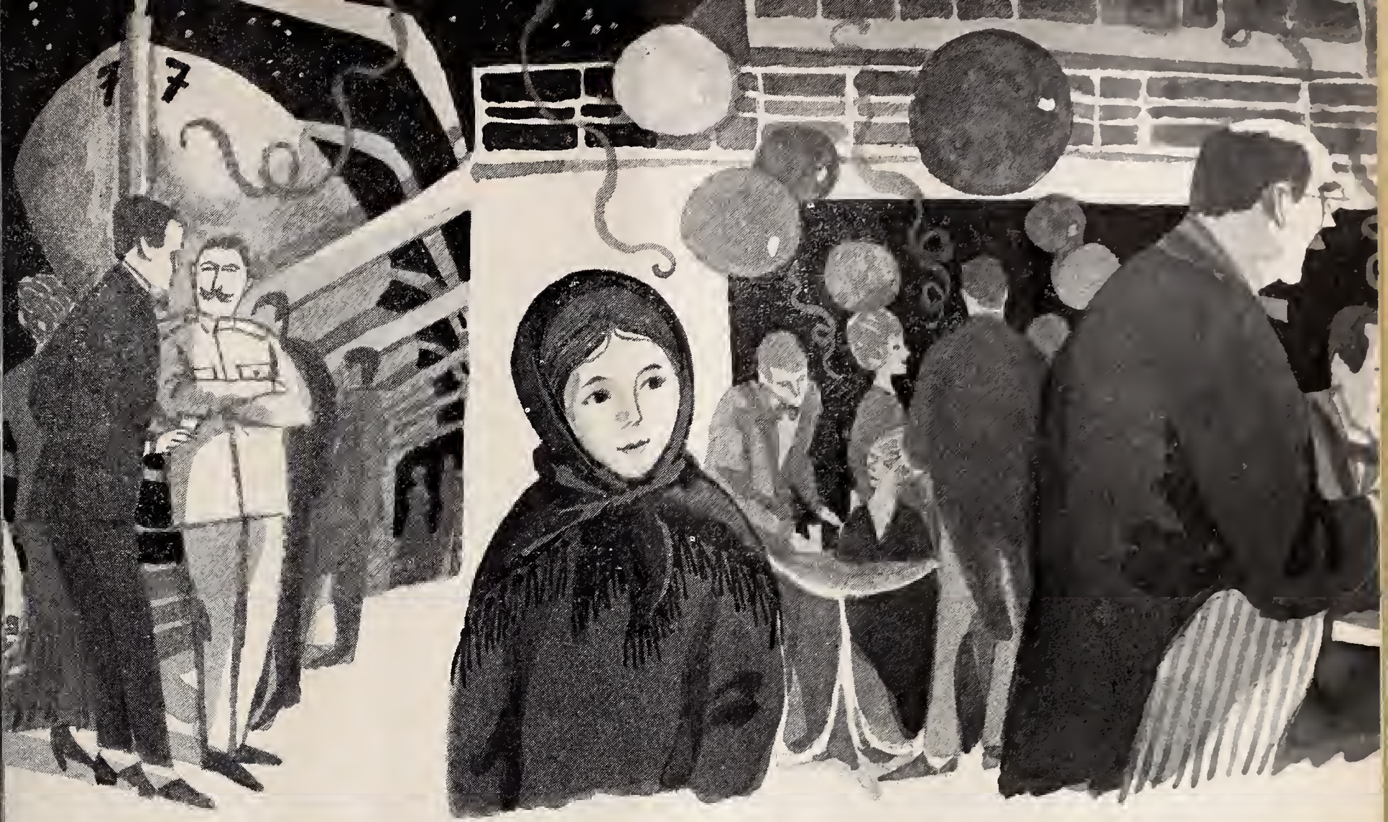
"Thank you." She had practiced before the mirror and she knew she could answer that now without the slightest tinge of blush. She shifted the black shawl slightly on her shoulders. "When will we be over the red line?"

© Rudy H. Wiebe 1967

He moved and she could see the tall flag-pin *S.S. Hindenburg*, which he repositioned every morning nearer the red line that stretched across the map from one wall to the other. "Captain Otto said we should cross at nine forty-five. That would be exactly one hour and seven min—" his glance dropped from the clock to her and she looked away, lip-corners and eyebrow lifting. A clean point; he acknowledged with a bow. "Nine forty-five," with a low laugh.

She walked down the corridor; when he was there she would not go up this companionway, not in her shoes. She tapped the handrail, smiling. She could tell time before she went to school, to know when her father would return each night from Leningrad University. Down a side aisle a child cried. She looked at the numbers; undoubtedly one of the five little Friesens whose father was in Siberia. Nearer, all about were scolding voices, murmurs, complaints, shushes. Except for Hans, the mudhead, acting stupid to her, there was rarely scolding in their cabin. They had no little kids. Long ago, waiting for her father every day, she had wished they had one at least, and her mother said she wished so too but God had not given them any more. It was as well he had not; she would have been totally cabin-bound, minding babies continually like droopy Anna Friesen. Or they probably would have died, or something, in Moscow or Germany.

She swung round the corner on the corner-grip, the points of her mother's black shawl flying behind her, looked swiftly back—no, only a figure too far down the corridor to see—and walked demurely up past *C* Deck and *B*. At each level she left the beastly motors a little further behind. On *A* Deck she avoided the President Lounge; she did not deign to look through its glass again, not after the night before last. Im-



Art by Allan Eitzen

mediately following evening service too. She had come by and seen several men leaning forward, waving their arms, their words leaping out when a door swung aside somewhere, “. . .want in that godforsaken. . . starve than live there. . .green hell where no animal. . .what cheesehead ever said Paraguay. . .,” her father still sitting in their center, motionless as stone till others quieted them. It was simply stupid that he had to be yelled at by farmers; she refused to go or even look in that lounge again.

The tang of the sea met her on Promenade Deck. Two stewards passed in the warm darkness near the rail. Her height was so frustrating: she must either bend or crane to see the length of the ship. Fortunately, no one was about this deck so she could stoop below the rail and hang over the second bar. Far below and leading into the darkness ahead the lights gleamed and broke into pieces and gleamed again on the curling waves, curving away. It was beautiful; more beautiful than the hoarfrost on the firs outside Moscow. She gazed, enchanted. Abruptly she felt a tap on her behind and she banged her head, hard.

“Tut tut, time for bed!” The squat figure was already past and she heard the chuckle. That dumb Mr. Herman, what was he doing here anyway with his flat hat. Mr. Adolf looked smart with it, but that fatso looked like a sheared-off lump. She spit after him, rubbing her head. Then she heard distant singing and tucked up her skirt and ran, silently, her long legs leaping ahead in shadow as she rounded the empty ballroom.

The funeral was nearly a disappointment. More dark and gloomy than ever, they were clustered at the rail and she had to shin up a lifeboat support. Once on the taut canvas cover she could see marvelously, though they should have had at least one more light. It was a repetition of what she had heard so often, only rather more because of the eighty-three years, eight months and eighteen days, and if it had not been for the fading excitement of what would occur finally—there was no coffin, of that she was certain—she would have fallen asleep. Once she jerked awake as she tilted forward and the dreadful embarrassment of falling among them all set her stiff and alert the entire length of Heinrich Heinrichs' typical judgment-throne sermon. Since a nephew happened to be a preacher, Brother Hoppity was not asked. He stood there before the shadow of them all, slight, arms down, oddly motionless. When he preached he danced—well, hopped at least.

The captain emerged, gestured, and suddenly it moved. Slowly, slowly, then more quickly and—whee—it was twitched over into the darkness. Liesel stared, and after an endless silence heard a faint splash; then the woman screamed. They had been moaning quietly throughout, as they always did, but now they screamed. The sharp clear cry pierced Liesel, everything within her surged as though she were spilling, pouring over, out of herself and then she floated away into nowhere. After a time she knew herself stretched on the canvas with the mass of the smokestack gigantic above her against the overcast. She sat up. Her head still ached and the motors thrust relentlessly on; two sailors were lifting the rail back into place. It was a minute before she remembered the party.

She had slipped by the barrier into First Class so often that there was no excitement left in that. In the ladies room mirror large unblinking eyes stared back at her out of a small veed face. At least she was not short and thick like Greta and Anna and Susch and all the others. They could chant all they wanted:

"Liesel, Liesel,
Klassen's *spriesel,*
Uppity and thin as a measle,"

it made no sense anyway. Though it did not actually have to; tone was enough. And praises be for black hair—no muddy-white—her hair! If only she could twirl it up high like Mrs. Factory Enns used to do, she would look even taller and those stupid braids—but her father had said "No" in that voice he rarely used so it was impossible in their washroom and there was too little time now. A lady came in and looked at her so strangely that Liesel retreated out of sight. Her stocking had snagged somewhere, she discovered. She tucked the edges in; when she walked erect it did not show. She stepped past the woman as if she were not there and out into the hall toward the laughter.

After crossing the barrier, Liesel refused to think of what she had heard so often: the badness that a Mennonite child must never see or hear or think about to keep its eternal soul clean. Once she had been deeply concerned about her eternal soul, especially as the older she grew and the more she heard about it, the mistier it became. It seemed to her that when she was half as old as she was now her soul had been as clear as some village pup barking or wagging its tail. Anyway, she rather disliked dogs. In the flurry of the past months she had decided that her soul, since it was so important despite its elusiveness, must be prepared to take care of itself. Besides, how simply looking could be so much worse than lying about snoring forever and ever like that mudhead Hans—he would not even get up when the incredible lights of Madeira swam by, though she hit him long enough to wake him—she could not conceive.

She did know she wanted to look. They sat about the salon at tables, laughing, smoke drifting up, their white fingers flickering between cards, rings clinking against little columns of coin. Here a couple leaned face to smiling face, in the center they whirled and swayed, skirts belling over the mirror floor, long black arms with cuffs white as snow lifting, circling to the lolling music, ebony shoes glinting like knives. Looking in this entrance, slipping around this clump of laughter, staring through the glass, feeling the swing and tug of the music that drifted her from there to here, for Liesel there seemed something faintly terrifying, yet they were all so tall and fine, so elegant, their movements so free, dignified. And the men's dark faces with a brief black slash of mustache bending to the white-skinned women with long fragile necks, laughing, touching, and laughing completely. She could not understand what she imagined to be Spanish or English or perhaps even French, but the Russian and German was as refined as somewhere she remembered her father and his friends in Leningrad before they had gone back to that stupid old village and just talked Low German and German here that would sound like—like—she could not think of anything but the heavy felt boots some men wore, so stinking when they *schluffed* by. And all they ever did was talk and talk and talk about the terrible communists and the GPU and having no money and what they would ever do in the green hell and sing long heavy songs and celebrate funerals.

Suddenly, through two walls of glass, she saw Mr. Adolf! He looked directly at her, then his finger rose to his lips and he smiled. Her heart slowed; slim and blond, he stood in his white suit beside that stupid Mr. Herman. He gestured too! She wheeled from the glass ballroom, turning to the still louder laughter that welled up the companionway.

On the landings, huge murals faced her; fecund green trees spiralling over yellow beaches with white men holding flags at men with feathers and brown like wood; great blotches of color that straggled everywhere as if clawing out from the very wall. Down she fled, the laughter and shouting always louder, and abruptly through thickening smoke a huge room yawned where she had never been. She squirmed between gowns and suits and a double railing confronted her. She stared, transfixed.

As if the bottom of the ship opened without end, here lay a great pool of the sea under fierce smoky lights, its greenishness licking in little waves against green tile. But even stranger were the figures wavering at her in the water. She raised her glance and saw them clearly. On a throne in the center, holding erect a tri-pronged fork, his long robe shimmering from green to blue to purple when he gestured, sat a king with a jagged golden crown above his face black as Cossack leather and menials bending and kneeling and running before him. At a gesture one leaped up, seized someone from the crowd that surged around one side of the pool, those farthest trying to advance and the nearest pushing to retreat, and dragged him, straining and laughing, before the throne.

"Aha-aha!" the roar rang above the noise. "Confess, confess, you are guilty, guilty, guilty!"

"O most awful lord, I confess," came the tiny reply. "I am—guilty."

"Attendants! The penalty and the initiation!" roared the voice, and the culprit was thrust, running, through a curtain of water heaved aloft and spilled by other menials, and welcomed by the cries and shouts of a multitude whose dripping heads and clothes testified their cleansing.

On and on went the judgment. All on one side of the pool were guilty and they came, some laughing, others protesting, still others confessing and dashing by before the water was ready to fall. Liesel was being pulled nearer by the shifting crowd but not even the rail sliding through her hands gave her any sense of personal motion; she simply looked. Then attendants pulled forward two large women who for a moment faced each other, and she realized that all they needed was a red line, the shorter one high and the tall one across her middle, to look precisely like the two continents on Mr. Adolf's map sticking out their fronts at each other. She burst into laughter.

At that instant, like a new world opening, the double rails swung into space and she fell.

Not headfirst, but completely from the people behind her. In the long instant before she touched the sea deep below the rim of the pool her mouth fell open, soundless, then her toes touched and she screamed, and the water rushed up her with one stroke. Bitterness exploded in her mouth, her throat; her feet struck and her knees collapsed, but she buoyed, her face felt air and the gaping faces above her and then the green brime stomped her "Uhhhhhhh" into her lungs as she tilted, kicking, twisting, spinning.

White ebbed into the darkness above her, rocking, rocking, like wool dropped in black water. Agonies flamed through her and voices gurgled. ". . . immigrants in third class . . . skin and bones . . . gate without lock or . . . poor child . . . dreadful condition . . . dreadfully careless . . . dreadful. . . ." Mr. Adolf's face was there in the angel whiteness and she started her arms, lying above her, up to him and his face came down to hers but she collapsed away into nothing.

Then she was struggling to sit. Her father knelt beside her. She did not care who was looking; her chest burned and she fell against him, his arms coming round her like a cradle.

"She'll be fine, after a good rest," Mr. Adolf's voice said.

A woman said, "She wouldn't have been without this young man—"

"Thank you," her father's voice rumbled against her ear. "Now I must take her back."

"I'll come by immediately in the morning," a man said. "And if you need anything at all during the night."

"Yes." She was being lifted; she kept her face against the coat rough. "No, thank you, I can carry her."

"Excuse me, sir," a woman said, "but the shawl—it's so soft, beautiful—handmade no doubt—if you would care to sell it, I'd be most—"

"No, thank you," her father said. "It's always been in the family. We—we have so little left."

They were going up endlessly and then the sea air was clean in her nostrils. She shifted her head. The beams of the Promenade Deck moved between them and the lifting sea. Mr. Adolf was walking beside them, a blanket draping him too. He swung aside the gate for them and she said in Low German, which he had told her once he could not understand if spoken rapidly,

"Pappa, are we over the red line yet?"

"We crossed it, yes."

She was staring at the faintness which was the sea. "It doesn't look different."

"It's just a man-made line. Were you at the funeral too?"

"Not right from the start. . . ."

"I would think this should do, for one night at least?"

"Yes."

Mr. Adolf said good night and vanished. They were almost to their cabin, the motors throbbing, when Brother Hoppity Hiebert appeared from nowhere as he invariably did and the blanket had to be explained. He limped about in his agitation, touching her lightly here and there and laughing with glee when she finally laughed too. But when they were alone by their door and her father put her down she moaned a little, "O Pappa, now everyone will know!"

"Of course." He bent to the keyhole. "Quiet; Mamma and Hans can just as well hear in the morning."

She stared at him, uncomprehending.

"You were watching King Neptune too much to see me. And next time you sneak away, at least leave the shawl. We don't want to lose everything beautiful at once."

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Supplemental reading for the Sunday school lesson of *July 23, "The Gospel Goes to Europe." and **July 30, "Responses to the Gospel." This article is also related to the theme of the Mennonite World Conference meeting in Amsterdam, July 23-30, "The Witness of the Holy Spirit."

COVER

A not-so-typical village in Holland: "Our stereotype of the Dutch people will be changed." (See Americans in Europe.)

CONTRIBUTORS

Franklin H. Littell is the president of Iowa Wesleyan College, Mount Pleasant, Iowa. His article is excerpted from his address given to the General Conference session at Bluffton, Ohio, on Aug. 12, 1959. The full text was published in the Mennonite Quarterly Review, April 1960 under the title, "The Work of the Holy Spirit."

Howard Raid is president-elect of Freeman Junior College and on leave from his post of professor of economics at Bluffton College to assist Menno Travel Service with their activities related to the Mennonite World Conference.

Rudy H. Wiebe, formerly a professor of English at Goshen College, will become an instructor in creative writing at the University of Alberta this fall. This month's story is a sequel to the one published last month (June 20). The characters are fictional but the background events are part of the history of the Mennonites who left Russia for Paraguay after World War II. A third story will appear in our Aug. 15 issue.

James E. Metzler is a missionary to Vietnam for the Eastern Mennonite Board of Missions and Charities, currently on furlough. His article appeared originally in the Missionary Messenger.

CREDITS

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722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

James E. Metzler

VIETNAM IS THE world's monument to an American tragedy. The destruction poured out on the Vietnamese people and their ancient culture is tragic enough. But what Vietnam is saying to the onlooking world has even greater consequence.

Vietnam is not an accident for which one can give account by admitting a few wrong decisions. It is rather a product of our times.

In the first place, Vietnam represents our irrational fear of communism. Arnold Toynbee, the British historian, calls it the American phobia. Most Europeans, who have lived for years on the edge of the "threat," simply cannot understand our complex. For many Americans, the very word depicts a foreboding, mythical giant which forbids any realistic appraisal of world issues today, of which Vietnam is an example.

The church in America has been used by our military forces to arouse this obsession. We have supplied the verbal support for our military's power-drunk determination to wipe out their threatening rivals. Vietnam symbolizes this eagerness for an excuse to smash all opposition.

Most of us operate on the myth that everyone else —who is not deceived or forced—feels as we do about communism. We forget that we are the affluent society of the world and that the majority of the world has very little to lose. We can't understand that these masses, oppressed by foreign capitalists and their own aristocratic class, see communism as their symbol of justice and equality. The world's economic power structure still oppresses the newly-independent peoples.

Second, Vietnam tells the world that America is not really concerned about their needs. In the past, our history from revolution and frontiers to world leadership and wealth has been their model of expectations. But now that we are on top, they sense that we are most concerned about securing our position; they no longer feel our supporting sympathy.

What else can they conclude when we spend 30 billion dollars a year to prevent a small nation from becoming communistic, but quibble about tiny fractions of that amount for meaningful foreign aid? Or when they read that American forces have killed 2,000,000 Vietnamese and maimed, scarred, and uprooted several times more—while decrying the atrocities of the Vietcong. They, who have not forgotten Hiroshima, see in Vietnam the hardening indifference of America's heart.

Again, Vietnam represents a world stench of Americanism. You become aware of this repulsion only as you live among other people long enough to feel their sensitiveness. The typical American fairly oozes with paternalistic superiority. Vietnam today symbolizes this arrogance of power.

This Americanism declares that, since we are the greatest, we know what is best for everyone else. The answer for the world's ills is to transplant a good dose of "the American way," whether it is in politics, economics, or the church. And those who don't follow us 100 percent are considered to be against us! Thus we make the world safe for freedom by not allowing freedom.

Lastly, as Christians who are concerned for the evangelization of the world, we must be aware of what Vietnam means for Christianity. To realize what much of the world is concluding, read this article again, substituting "Christian/Christianity" for every "We/America." You may not agree with their interpretation, but you should at least realize that this is what we missionaries face.

In America, we are too involved to be aware of how sensitive the world is to this alignment of Christianity with the East-West struggle. The resurgence of Oriental religions is a rejection of the religion of the West, of colonialism, of war, and of the white race. All four of these aspects are involved in America's action in Vietnam, to which church leaders and missionaries have given open support.

We cannot expect to simply present Christ in our world today and overlook such barriers. Vietnam means that for years to come the church will be shouting to millions of deaf ears. Let us begin by accepting Vietnam as our symbol of failure—in anguish and repentance.

Because of our summer beweekly schedule, our next issue will be dated August 1.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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From the Opening Message to the Mennonite World Conference on July 23 by Erland Waltner

THE FELLOWSHIP OF THE HOLY SPIRIT

Nearly four decades ago, the esteemed British Bible scholar, H. Wheeler Robinson wrote, "If we ask what is the most characteristic and comprehensive work of the Holy Spirit according to the New Testament, there can be little doubt that we should answer in one word 'fellowship.' "

Neither the English word "fellowship" nor the much better German word *Gemeinschaft,* however, is capable of communicating clearly all that is meant by the word *koinonia* which is used in our Greek New Testament. Here it meant a depth of relationship involving a high degree of mutual commitment, participation, sharing, and solidarity which is seldom found in the church of today.

The phrase "the *koinonia* of the Holy Spirit" appears in exactly this form only once in the New Testament, namely, in the familiar Pauline benediction in 2 Corinthians 13:14: "The grace of the Lord Jesus Christ and the love of God, and the fellowship of the Holy Spirit be with you all."

To the Christians of Philippi, Paul wrote using a similar phrase: "If there is any encouragement in Christ, any incentive of love, any participation [*koinonia*] in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord, and of one mind" (Phil. 2:1).

In either of these passages, it would be possible to understand that they may refer to fellowship with the Holy Spirit, or to fellowship with one another because of the presence and creative power of the Holy Spirit in the human community. We need not choose in these passages between the vertical and the horizontal dimensions of *koinonia.* The New Testament understanding of this fellowship of the Holy Spirit is precisely that it involves both the Holy Spirit himself and the community of men.

It sees this fellowship, which we call the church, as created by the Holy Spirit through the historical work of Jesus Christ in His life, death, and resurrection. This reality is expressed in a community of historically visible persons among whom God is really present and active through His Spirit.

Who is this Holy Spirit? We may reply quickly in the language of traditional theology that He is "the third person of the trinity," yet volumes cannot express adequately what this means. More recent interpretations of the identity of the Holy Spirit, while maintaining the trinitarian understanding and distinctions, nevertheless tend to emphasize the unity of God. To speak of the Holy Spirit it is said is to speak of *God as Spirit.* The term "Spirit" which originally means "breath" or "wind," biblically comes to signify vitality, power, and activity. F. W. Dillistone thus defines the Holy Spirit very simply as "God in action in human life." Alan Richardson says with equal simplicity "God's Spirit is God acting."

From the New Testament perspective, the Holy Spirit is always seen in relationship to Jesus Christ and thus after His death remains inseparable from the resurrected and exalted Christ. The Spirit as sent forth from Christ is, therefore, also to be understood as the vitality, power, and activity of the living Christ as He dwells and works in and through men.

By looking at the church in the New Testament, however, we may see certain characteristics of the fellowship of the Holy Spirit which we, too, by the grace of God, may experience and manifest.

Vitality and power

The *koinonia* of the Spirit in the New Testament was a fellowship marked by vitality and power. The work of the Holy Spirit throughout the Scriptures is life-giving, light-giving, and energizing. Creation and regeneration are fundamental expressions of the work of the Spirit in the world. The Holy Spirit creates. He gives light and life (2 Cor. 3:6). As Jesus said to Nicodemus, the new life without which no man will see the kingdom comes as a work of the Spirit. Likewise the creation of the church as "the new Israel" which marks the dawn of a new day, finds its focal beginning in the Pentecost experience.

Beyond giving light and life, however, the Spirit also empowers men for mission and ministry. "But you shall receive power when the Holy Spirit has come upon you" (Acts 1:8). Emil Brunner notes that "the fellowship of Jesus lives under the inspiration of the Holy Spirit; that is the secret of its life, of its communion, and of its power." Where this power exists, as we see in Acts, things happen — conversions, healings, opposition, growth, and persecution.

Today there is much talk of the need for renewal in the church throughout the world. Formulas for renewal are many and varied. We, too, at this conference are concerned about this renewal. Let us be clear, however, that renewal comes to men and communities ultimately only as the work of the Renewer, the Holy Spirit, who is God acting in the creation of new men and new communities.

Unity and diversity

Moreover, the *koinonia* of the Spirit is a fellowship of unity embracing and employing diversity.

Paul in 1 Corinthians affirms: "Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in everyone. To each is given the manifestation of the Spirit for the common good" (1 Cor. 12:4-7).

Likewise, Ephesians 4, speaks of the "unity of the Spirit in the bond of peace" and then goes on to speak of the diversity of gifts which have been entrusted to the church so that it may be equipped to fulfill its one ministry in the world (Eph. 4:11, 12). This unity is therefore no uniformity but the Spirit gives individuality to members in the plurality of gifts and functions.

Precisely this unity which embraces and employs diversity is of great significance for the church and for the world today. Where both church and world suffer deeply from brokenness and division, it is important to see that where the Holy Spirit dwells and controls, both unity and diversity are found side by side.

This reality is superbly described in Ephesians 2:11-22, where we are told of how two bitterly opposing groups, the Jews and the Gentiles, were brought together in reconciliation into one new body, the middle wall of hostility having been broken down through the blood of Christ. He became their "peace" (v. 14) so that together they might be "the dwelling place of God in the Spirit" (v. 22).

An equally explicit description of this reconciling work of the Spirit is given in Acts 15, where at the Jerusalem conference opposing and contentious elements within the congregation came to a resolution of conflict which, according to the record, "seemed good" to them and to the Holy Spirit (Acts 15:28).

These are but illustrations of how the reconciling power of Christ worked through the Holy Spirit in overcoming, as Henrikus Berkhof says, "all barriers of a national, social, sexual, or racial kind" transcending "all natural affinities and all natural diversities." Moreover, far beyond being able to tolerate each other as persons coming from vastly different backgrounds, they became aware of a deep sense of sharing together the new life which was theirs in Jesus Christ.

The fact that the diversity and not only the unity is a gift of the Spirit means that such diversity among individuals who make up the body of Christ is not only to be accepted. It is rather to be welcomed with joy and developed and used in the fellowship for the edification and enrichment of the whole community.

For us as a world brotherhood, representing such diverse racial, cultural, and national background, this has tremendous significance. We represent congregations with long historic Mennonite traditions and congregations which are new and young and vigorous. In fact, as we experience this oneness of the Spirit in this gathering across all the human lines that separate us, we have a foretaste of that which John saw on the Island of Patmos as he describes it in Revelation 7:9, "After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the lamb."

If this experience is to be ours in its fulness, we will need to accept joyfully and gratefully both the *unity* which is ours in the Spirit and the *diversity* which is ours because of the natural communities out of which we come and because of the gifts which God has given to us. In Christ, let us thank God for both as part of His manifold grace. Also we here must learn to recognize and listen to each other as each brings his own perception of the witness of the Spirit. It is in our listening to each other that we may indeed hear what the Spirit is saying to us.

Witness and service

Moreover, the *koinonia* of the Spirit is a fellowship of witness and service, of mission and ministry. Bishop Leslie Newbigin has provocatively and properly said, "There is really no participation (*koinonia*) in Christ without participation in the mission of Christ." The work of the Holy Spirit in us and among us is not only to reconcile but it is also to motivate, to equip, and to mobilize for witness and service. As Hendrik Kramer puts it, "The Holy Spirit is the baptizer of the church into witness-bearing."

Whatever else we may observe about the fellowship of the Spirit in the New Testament, it is clear that the early church was "a witnessing community." As portrayed in Acts, this included a spontaneous and contagious evangelistic thrust, both in the local community (Jerusalem), in the neighboring community (Samaria), and to the uttermost parts of the earth (Corinth, Rome). The good news of salvation through Jesus Christ was spread boldly by word of mouth by persons who said "we cannot but speak of what we have seen and heard" (Acts 4:20).

But the effectiveness of this witness can be understood only as we recognize that this was but the expression of a fully-dedicated life. To witness by one's word came to mean to be willing to die for one's faith.

The eager telling of "the good news" was but one facet of the church's ministry. Another was *diakonia*, the common term for humble, loving service to meet the need of a fellow human being. The fellowship of the Holy Spirit came to be a ministering community doing good to men in need, such as the lame man at the gate of the temple. Far from being motivated for service by an imposed code of duty, or to gain some commonly desired reward, men filled with the Holy Spirit were persons driven by *agape* which is nothing other than God's love "poured into our hearts through the Holy Spirit which has been given to us" (Rom. 5:5). The Spirit-filled community in the presence of human need for God's action, be this physical or spiritual, personal or social, individual or corporate, declares "the love of Christ leaves us no choice" (2 Cor. 5:14, NEB). Love born of the Holy Spirit, becomes concern in action, ministering "in the name of Christ," feeding the hungry, clothing the naked, healing the sick, releasing the captives.

When Jesus began His Nazareth ministry, according to Luke, this was shaped by the word of the prophet: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18-19).

The fellowship of the Holy Spirit has no clearer model for witnessing and ministering than this. To remain in spiritual continuity with the fellowship of the early church and with the ministry of Jesus, the Mennonite brotherhood in the world today must take with utmost seriousness its commission both to evangelize and to serve the whole need of man "in the name of Christ." At a time when Christian groups are inclined to separate over the relative emphasis given to evangelism and social ministries, it is of utmost importance that we recognize that the fellowship of the Holy Spirit embraces both dimensions and that to neglect either is to become unfaithful to the ministry of Jesus Christ through His Spirit.

Freedom and order

Again the *koinonia* of the Holy Spirit is a fellowship of both freedom and order. It embraces both liberty and obedience, loosing and binding, emancipation and discipline.

The Gospel writer, John, observes that the Holy Spirit in His work is totally unpredictable and that He thus cannot be manipulated or controlled. Like the wind, He blows where He wills (John 3:8). Likewise Paul writes, "Where the Spirit of the Lord is, there is freedom" (2 Cor. 4:17). In a world in which men are often bound by traditions, by legalism, and by their own sinful habits, it is of great importance that we recognize that the Holy Spirit makes men free. This is one dimension.

The other dimension, however, is that the Holy Spirit is also the author of order. In fact, as Eduard Schweizer puts it, church order is also a manifestation of the Spirit. This is already implicit in the doctrine of charismatic gifts, in the appointment of the seven in Acts 6, and in the development of ordered ministries as described in the Lukan and Pauline writings. Paul needs to remind the Corinthians that God is not a God of confusion but a God of peace (1 Cor. 14:33), and that this peace calls for having things "done decently and in order" (14:40). The community of the Holy Spirit is by no means a community of chaos.

We begin to see then that it is precisely in the *koinonia* of the Holy Spirit that freedom and order come to be seen in proper relationship to each other. The freedom of the Spirit which the New Testament talks about is the freedom to serve one another in love (1 Pet. 2:16). While the Holy Spirit makes men free from sin and the law as well as from tradition or from the world, it nevertheless binds them to a community life which is controlled by divine love and which is expressed in the service of God and men.

In this sense, the freedom of the Spirit is completely congruous with the concept of discipleship and discipline. The discipline, however, is the discipline of the Holy Spirit, a discipline of redemptive love, motivating, mobilizing, and energizing the Christian and his community.

As Harold S. Bender, the former president of the Mennonite World Conference pointed out, however, two great dangers threaten the full development of the potential of fellowship and brotherhood and its proper expression in the life of the church. The one is individualism, the other institutionalism. Individualism arises out of an undue emphasis upon the freedom of the Spirit. Institutionalism arises out of an undue attempt to order, organize, and control the life of the community. Only as the community remains humbly open to the presence and obedient to the leading of the Holy Spirit can it avoid these perils and pitfalls. As a Mennonite brotherhood we have not escaped completely either one of these distortions of *koinonia*. We must ever be on our guard not only against the one or the other of these dangers, but against both.

To be in reality the *koinonia* of the Holy Spirit, then, means to have vitality and power, unity and diversity, witness and service, freedom and obedience.

Of the church in Acts, it is said again and again that "they were all filled with the Holy Spirit" (Acts 2:4, 4:32). The emphasis is on the "all." This was new at Pentecost that the gift of the Spirit was not the possession of an individual or of a few, but that He was, in a profound sense, the possession of the whole community. It was the whole body of believers which constituted the habitation of God in the Spirit.

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

World Conference idea began in 1912

The following report on the development of the Mennonite World Conference was prepared by C. J. Dyck.

THE FIRST CALL for an international Mennonite gathering in the twentieth century seems to have come from Heinrich Pauls, minister of the Mennonite congregation at Lemberg in Poland. In two letters to the editor of *Mennonitische Blätter* in 1912, he proposes such a conference be held at Lemberg during the week preceding Pentecost, 1913. The idea was first suggested to him, he wrote, by "Brother Regier" from Mountain Lake, Minn., on a recent visit.

The program suggested by Pauls included discussion of historical facts in Mennonite history, the missionary calling of Mennonites, what unites and what separates Mennonites from each other, why and in which respects Mennonites are liberal or conservative, and other issues. A communion service was to be part of the week of fellowship. It is likely that the coming of World War I and internal factors among the Mennonites prevented the realization of his vision at that time.

Meanwhile, vigorous discussion about unity and disunity among the Mennonites had also been carried on in North America, the progress of which was undoubtedly reflected by Regier during his visit with Pauls in Lemberg. The discussion seems to have first surfaced publicly in an editorial written by I. A. Sommer in the May 5, 1910, issue of *The Mennonite*. In it he deplores the prevalent disunity and lack of love among Mennonites and goes on to suggest the forming of a General Conference of all Mennonites in North America. Considerable discussion followed in the *Gospel Herald* and *The Mennonite*. The responses were not entirely favorable.

Nevertheless by 1910, N. E. Byers, then president of Goshen College successfully proposed first steps toward such a conference, justifying it with the words "I am quite sure that if we could get into personal contact with each other and know each other's convictions, we would have much more in common than we are now aware of."

The first inter-Mennonite North American conference eventually took place at Berne, Ind., in 1913. Christian Neff, pastor of the Mennonite congregation at the Weierhof in the Palatinate and who was visiting America at that time, preached the convention sermon. Particular interest was shown in the paper by Daniel Kauffman on "In What Fundamentals Do Mennonites Agree?" Eight additional conferences called All Mennonite Conventions were held, the last one in 1936.

In 1924, Christian Neff, who was also president of the conference of South German Mennonites, proposed to his conference the idea of calling a world Mennonite conference for 1925 to commemorate the four-hundredth anniversary of the founding of Anabaptism. The response was enthusiastic and invitations were sent to all brotherhoods around the world.

Many were unable to attend the sessions which were held June 13-16 at Basel and at Zurich in Switzerland, 1925, but they sent greetings and best wishes. Approximately one hundred persons participated in the conference.

Jacob Rempel of Russia was not allowed to enter Switzerland and a conference delegation went to the border to visit with him. With his letters of greeting, Rempel brought from the Mennonites in Russia a proposal that they would raise funds equivalent to the help they had received from Mennonites around the world just as soon as they would be able and that these funds should be deposited in a world conference treasury which could then be used to aid Mennonite work and missionary activity around the world. They also proposed the establishing of a world conference office, the publishing of a world Mennonite registry of congregations and institutions, and other activities for the world body.

At the second World Conference, called the World Relief Conference, held in Danzig, Aug. 31 to Sept. 3, 1930, five or six North Americans were present, including Harold S. Bender, C. F. Klassen, and David Toews. The program was devoted exclusively to a study of the relief work of the Mennonite churches, particular attention being given to the great need of the Mennonites in Russia at that time. A special message of courage and comfort was sent to the Russian Mennonite congregations. Bender, then in Europe as a Mennonite Central Committee commissioner, served with Christian Neff and B. H. Unruh and S. H. N. Gorter on the planning committee.

The program of the third World Conference, held at Amsterdam, June 29 to July 3, 1936, on the four-hundredth anniversary of Menno's conversion, was strongly historical. Attention was focused upon the significance of Menno Simons for the Mennonite brotherhood. Further efforts were made to aid the Russian Mennonite refugees then living in Canada through collections for their travel debts. A relief center was established at Karlsruhe for this purpose, under the direction of Benjamin H. Unruh. Some fifteen North Americans attended this conference, six of these coming from Canada. P. R. Schroeder, president of the General Conference, was among them. H. S. Bender again served on the planning committee with Christian Neff.

The fourth World Conference was to be held in the United States in 1940 but the coming of the Second World War prevented this. In 1946, the conference pioneer leader, Christian Neff, died. Thereupon the Mennonite Central Committee took the initiative, inviting the conference to Goshen, Ind., and Newton, Kan., from Aug. 3-10, 1948, and setting up a North American advisory committee to plan the program. The program was very full; no less than forty-five major addresses were delivered. Though the attendance was large, only twenty-seven representatives were able to come from overseas, largely financed by MCC and offerings in the churches in which European ministers spoke on deputation tours.

The 1952 conference, being the fifth, was held on the grounds of the

St. Chrischona Bible School near Basel, Switzerland, from Aug. 10-15. It was the first to have official delegates. The preparatory commission had set a quota of about 200 delegates, one hundred from America and one hundred from Europe and elsewhere. Holland was to have thirty-five; Germany, thirty; the French, Alsatian, and Swiss conferences, ten each; other lands, five. Some 200 delegates actually came, of which 112 were from America. The officers of the preparatory commission were asked to serve as the executive officers of the conference. Harold S. Bender was elected chairman. The general theme was "The Church of Christ and Her Commission." Discussion groups and special interest group meetings were held for the first time at this conference. Daily attendance averaged 600.

The sixth conference was held in Karlsruhe, Germany, from Aug. 10-16, 1957. Attendance exceeded all the previous conferences, averaging 1000 daily, 2500 on Sunday. There were 248 delegates: United States, eighty-eight; Canada, twenty-two; South America, five; Holland, forty-two; Germany, sixty; France, eighteen; Switzerland, eight; Belgium and Austria, each one; Asia, three. The main theme was "The Gospel of Jesus Christ in the World." All present reported a rich experience of blessing and fellowship. The warm, evangelical spirit of those conference days still speaks to the reader who sits down today with the published book of conference proceedings.

The seventh conference was held in Kitchener, Ont., from Aug. 1-7, 1962. Attendance far exceeded all expectations with over 12,000 persons registered for the conference and many others driving in for sessions and the weekend. A spirit of unity and understanding of each other's problems pervaded. Harold S. Bender, long-time president of the conference, was able to attend only some of the sessions because of ill health, but both his presence and his absence stirred and strengthened the vision of all present for the work to which he

Only twenty-seven representatives from overseas were able to attend the 1948 Mennonite World Conference held in Goshen, Indiana, and Newton, Kansas.

Pastor Schnebele presided at the first communion service in conjunction with a world conference. It was held in the Thomashof Church at Karlsruhe, Germany, in 1957. The meeting at Kitchener, Ont., in 1962 (below) drew a record attendance of 12,000.

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had given so much of his time and energy. He died on Sept. 21 of that year. Of the offerings received at the conference, over $12,000 was sent to the Paraguayan Indian Program, Algeria relief, the Indonesian churches' educational program, and the European Mennonite Bible School at Bienenberg. The proceedings of the conference were printed in a volume of 702 pages under the title *The Lordship of Christ*.

Organizationally, the constitution which was adopted at the 1957 conference calls for the conference to consist of a presidium or general council, an executive committee, and the delegate body. The general council is to consist of one representative from each participating autonomous conference, a second representative to be added for those groups having more than 20,000 members. This council is charged with the continuing work of the conference, acting through the executive committee which it elects from among its members. The council is responsible to the conference which elects the members of it, not to the delegate body. Their term of office is determined by the respective conferences according to their good pleasure. The executive committee automatically becomes the executive committee of the World Conference, and its officers automatically become the officers of the World Conference.

In its statement of purpose the constitution says: "The purpose of the Mennonite World Conference is to bring the Mennonites of the world together in regularly recurring meetings of brotherly fellowship. It seeks thereby to strengthen for them the awareness of the worldwide brotherhood in which they stand. By its recurring sessions the conference seeks, under the leadership of the Holy Spirit, to deepen faith and hope, and to stimulate and aid the church in its ministry to the world; that is, in greater obedience to the Lord Jesus Christ, and in the promotion of His kingdom in the world."

This statement is based on an Anabaptist-Mennonite understanding of the church as a fellowship of believers visibly united in love by the power of the Holy Spirit. The emphasis is not on unity—either for the sake of unity itself, or for the sake of administrative or service efficiency—but on the kind of fellowship which strengthens the faith and obedience of each participant at the place of his particular life and witness. Movement is not in the direction of submerging or losing individual identity in the larger whole, but rather in the direction of finding and strengthening that identity through fellowship with others of the same family of faith and history.

The nonprogram physical arrangements for the 1967 conference have been completely in the hands of the Dutch Mennonite brotherhood working together with the presidium. Their executive representative has been Ds. Jan Matthijssen, working from the church office at 452 Singel, Amsterdam. Under his direction committees have been established to prepare every detail for the conference. The Dutch presidium representatives, Professor J. A. Oosterbaan and Ds. J. J. J. van Sluijs, have guided these preparations. Dutch Mennonite congregations have held offerings for four years prior to the conference to collect the necessary funds for it.

Church study at Louisville

In 1955, the General Conference Mennonite Church sponsored a study conference on the believers' church. The meeting was held in Chicago.

When Southern Baptist Theological Seminary called the Conference on the Concept of the Believers' Church to be held on its campus in Louisville this summer, Mennonites may have felt that they had been through this all before. And they had been.

For the believers' church idea goes back to the Anabaptist concept of the church as a voluntary association of believers. Adult baptism became the chief mark for this kind of a church back in the sixteenth century.

In a time in European history when both Roman Catholics and Protestants assigned the religion of all the people of a country after the religion of the prince ruling the country, the idea that a citizen should choose his own religion was, to say the least, radical. Heresy would be closer to the words that their opponents used.

After four hundred years, ideas of voluntary church membership are rather freely accepted in the United States and even in Europe by all denominations. Even Roman Catholics have developed and are developing some free church forms.

So, if the ideas of a believers' church are rather freely accepted, why bother with a conference? Well, Mennonite scholars and those of other peace church and free church traditions feel that we have just begun to sample the meaning of being a believers' church. We have much more to learn about the meaning of living together in Christian communities and twice as much to do to witness.

And what is good for the small peace churches—Mennonites, Friends, and Brethren—might also be of interest to larger groups—Baptists, Disciples, Christians, Church of God, Pentecostalists.

So it was that a small group (150) of teachers, thinkers, and workers got together in Kentucky, June 26 to 30. They heard thirteen papers wrestle with the history and meaning of the believers' church. Among the readers were Franklin H. Littell, George H. Williams, J. Lawrence Burkholder, Kenneth Scott Latourette, and John Howard Yoder. The intellectual assault was overwhelming to many. But they agreed to come back in about two years to look at the question again.

But what is the believers' church? That's a question which is rather difficult to answer in our limited space. We'll try to answer that question and give more details on the conference in a series of future articles.

Among those attending the Conference from Mennonite groups were: Cornelius Krahn, Leland Harder, Robert Friedmann, Archie Penner, C. J. Dyck, Martin Schrag, C. O. Wittlinger, Merlin Jeschke, Harold Baumann, Ross Bender, Myron Augsburger, John Drescher, and Maynard Shelly.

Bullets hit MCC in Jordan Cars grabbed by both sides

Where do we go from here? This is the question the MCC's team in the Middle East is asking. Their projects have all been knocked out from under them, at least temporarily, by the furious war of early June.

War damage to MCC property was slight. David Kanagy, director of the Jordan program, reports that the Jerusalem office sustained several broken windows and a bullet hole through an upstairs wall. Some of the office furniture was damaged by a lone bullet.

The Beit Jala School was not damaged, but it is now used as quarters by Israeli soldiers.

Two of the team's vehicles were commandeered by Israeli troops, one was taken to Amman by Jordanians, and another was tampered with during one of the first nights of fighting and left useless with a dead battery. MCC hopes to regain the use of at least two of the vehicles.

A relatively small supply of flour was on hand in MCC warehouses in June. We were in the final stages of phasing out its mass distribution program when hostilities started. Four thousand bags were in storage on the East Bank and a smaller quantity on the West Bank. No reports have been received on the flour, but it is conjectured that it is being used now by the Israeli and Jordanian governments to help feed war-sufferers.

The Mennonite relief and service workers, with the help of Roy Kreider, are now evaluating the projects which MCC had in Jordan before the war. The program consisted of a home economics class and needlework center at Jericho, an elementary school at Hebron, a preparatory school at Beit Jala, thirteen flour distribution points, and a needlework shop and headquarters in Jerusalem.

Should MCC attempt to get into that part of Jordan which is east of the Jordan River, the East Bank? An estimated 200,000 new and old refugees are now living in temporary tent villages in the desert. Should the two schools be reopened now that many of their students are on the East Bank and maybe unable to cross over to Beit Jala and Hebron?

The mass feeding program for Arab refugees over the past two decades did not provide a longer term solution. How can MCC avoid getting involved in a similar problem with the new refugees who will obviously need immediate and extensive help? Where will the boundaries between Israel and its Arab neighbors finally be fixed? Israel has stated firmly that it intends to keep the territories it has conquered. Most international opinion, however, is insisting equally strongly that territorial aggrandizement through military conquest cannot be permitted.

Another uncertainty, of course, is the number of refugees who will flee to the East Bank. The Arab leaders are trying to persuade the Jordanians to stay put, and the Israelies have indicated that the Arabs can stay in the military-controlled territory. How many refugees will the war finally create?

The foregoing are some of the questions MCC workers and administrators are now asking as they, along with other voluntary and governmental agencies, attempt to formulate constructive and effective ways of helping the unfortunate victims of war.

One of the MCC's further concerns, of course, will be to attempt to serve in some reconciliatory way in the hypersensitive, hate-filled Middle East.

William T. Snyder, executive secretary, has alerted MCC members about the need for strong prayer and financial support for the relief and service efforts that will need to be undertaken in the Middle East.

"It is our deep-felt prayer that hostilities will cease," said Snyder, "but the Christian understands that as long as hearts are unregenerate, there will be strife. And where there has been warfare, the Christian must humbly come to pick up the wounded, the brokenhearted, and homeless, and offer them succor. Not since the postwar years in Europe have the Mennonite people of North America faced a challenge such as they do now. May God not find us wanting in these crisis days."

Overseas education efforts Eleven colleges cooperate

The Council of Mennonite Colleges was reorganized at its June 7 meeting held at Hesston College, Hesston, Kansas. Robert Kreider, Bluffton College, was named president; Myron Augsbuger, Eastern Mennonite College, was elected vice-president; and Orville Voth, Bethel College, was elected secretary treasurer.

Members of the council, formed in 1942, are the presidents of the eleven Mennonite and Brethren in Christ Colleges: Canadian Mennonite Bible College, Conrad Grebel College, Freeman Junior College, Goshen College, Hesston College, Messiah College, Pacific College, and Tabor College, in addition to the schools of the officers.

The council's largest activity is the administration of several programs for international studies. These programs include summer seminars in El Salvador and Europe; opportunities for a year abroad studying in Argentina, Colombia, Kenya, and Nigeria; and a study-service program operating in the Congo and Latin America.

For foreign students in U.S. colleges, the council holds an annual foreign student conference. The technical service program, using faculty resources, and a registry of international openings for faculty are two additional services.

In addition to reorganizing, the council approved a $12,000 budget for international education activities, $5,000 of which was granted by the Schowalter Foundation. It further discussed the development of a theological workshop in 1968.

Oldest project of the council is the Conference on Mennonite, Educational, and Cultural Problems which is held on alternate years.

Mission feature

The following four pages are a commentary on the theme of the Mennonite World Conference meeting in Amsterdam, July 23 to 30. The material has been prepared by the Council of Mission Board Secretaries of which the General Conference Board of Missions is a member.

gij zult kracht ontvangen, wanneer de Heilige Geest over u komt...

---

wenn aber der Heilige Geist auf euch niederkommt, werdet ihr Kraft empfangen...

---

vous recevrez la puissance du Saint-Esprit, qui descendra sur vous...

---

pero al venir el Espíritu Santo sobre ustedes, recibirán poder...

You will be filled with power when the Holy Spirit comes on you...

Eighth Mennonite World Conference

Amsterdam

1967 July 23-30

Theme:
The Witness of the Holy Spirit

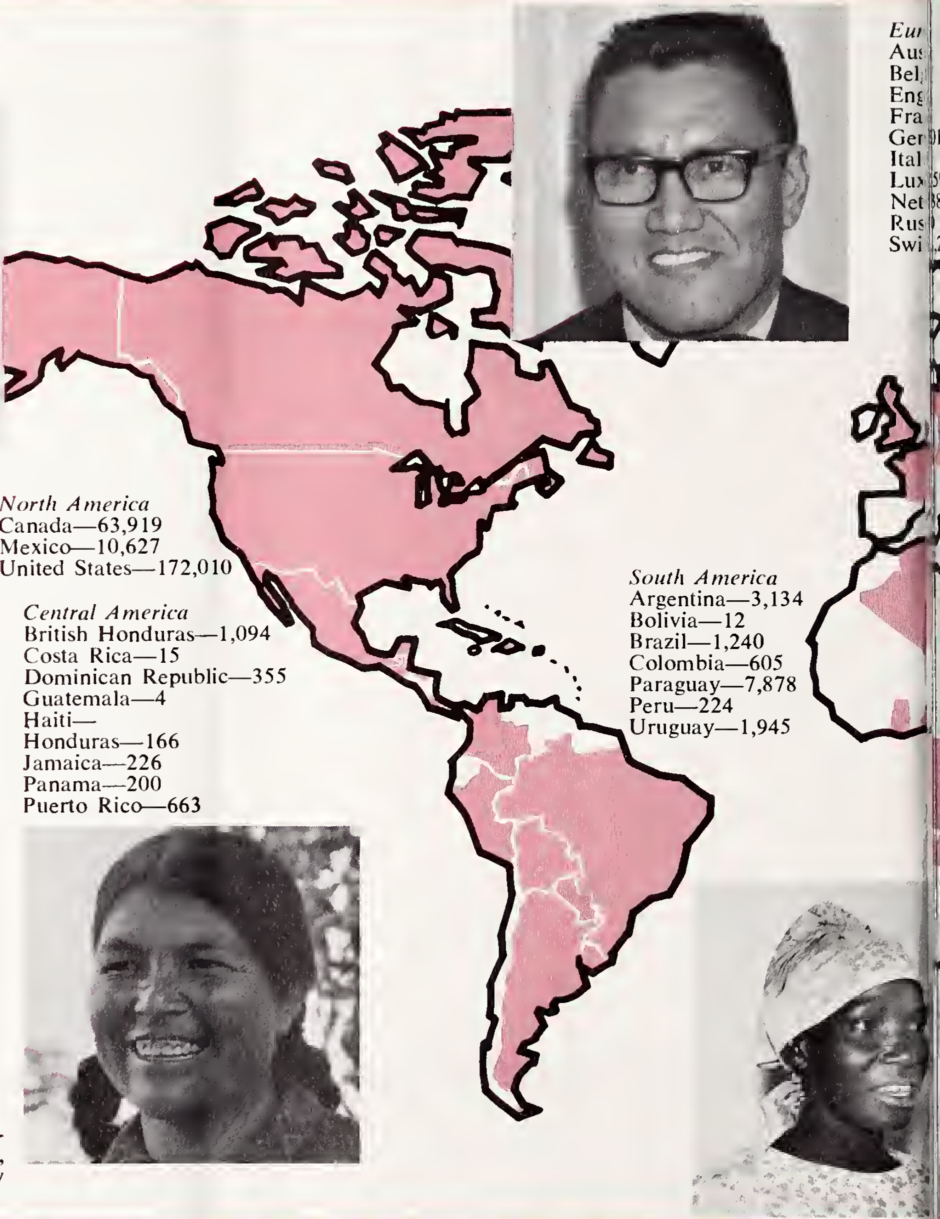
...en gij zult mijne getuigen zijn...

...und meine Zeugen sein...

...et vous serez mes témoins,...

...y saldrán para hablar de mí,...

...and you will be witnesses for me...



North America
Canada—63,919
Mexico—10,627
United States—172,010

Central America
British Honduras—1,094
Costa Rica—15
Dominican Republic—355
Guatemala—4
Haiti—
Honduras—166
Jamaica—226
Panama—200
Puerto Rico—663

South America
Argentina—3,134
Bolivia—12
Brazil—1,240
Colombia—605
Paraguay—7,878
Peru—224
Uruguay—1,945

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Mennonite, Brethren in Christ, and United Mission

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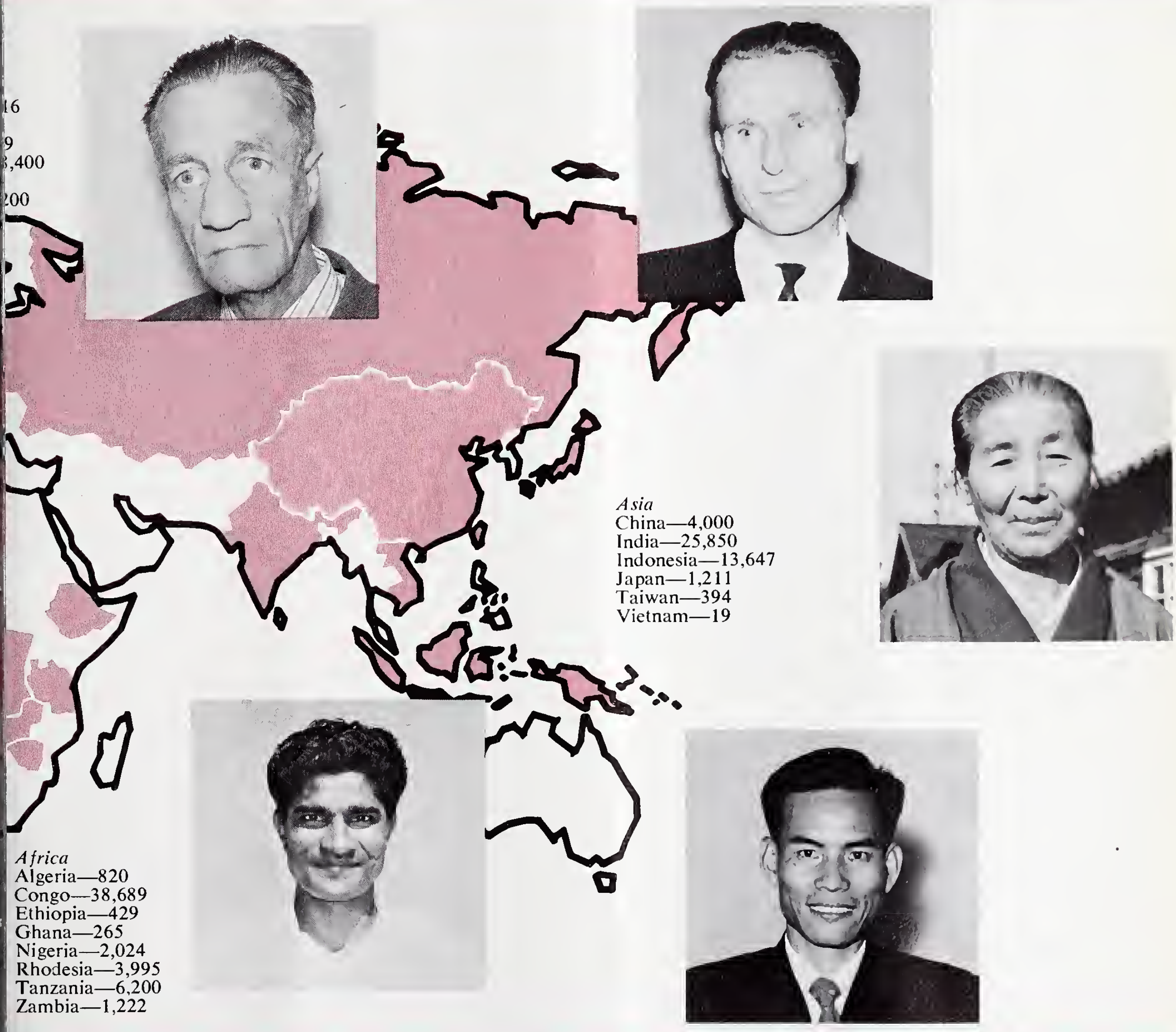

Asia
China—4,000
India—25,850
Indonesia—13,647
Japan—1,211
Taiwan—394
Vietnam—19

Africa
Algeria—820
Congo—38,689
Ethiopia—429
Ghana—265
Nigeria—2,024
Rhodesia—3,995
Tanzania—6,200
Zambia—1,222

Churches Span the World

...en tot het uiterste der aarde.

...bis an die Grenzen der Erde.

...et jusqu'aux extrémités de la terre.

...y hasta en las partes más lejanas del mundo.

...to the ends of the earth.*

Amharic
ነገር ግን መንፈስ ቅዱስ በእናንተ ላይ በወረደ ጊዜ ኃይልን ትቀበላላችሁ ፤ በኢየሩሳሌምም በይሁዳም ሁሉ በሰማርያም እስከ ምድር ዳርም ድረስ ምስክሮቼ ትሆናላችሁ አለ ።

Arabic
بَيْدَ أَنَّكُمْ سَتَنَالُونَ قُوَّةً بِحُلُولِ الرُّوحِ القُدُسِ عَلَيْكُمْ، فَتَكُونُونَ لِي شُهُودًا فِي أُورُشَلِيمَ، وَفِي جَمِيعِ اليَهُودِيَّةِ وَالسَّامِرَةِ، وَإِلَى أَقَاصِي الأَرْضِ.

Bengali
কিন্তু পবিত্র আত্মা তোমাদের উপরে আসিলে তোমরা শক্তি প্রাপ্ত হইবে; আর তোমরা যিরূশালেমে, সমুদয় যিহূদিয়া ও শমরিয়া দেশে, এবং পৃথিবীর প্রান্ত পর্যন্ত আমার সাক্ষী হইবে।

Bribri (Talamanca)
Mic sädzi wecbru datsi à quica, àdedze ierimi derere. À midzechac we eta Jerusalen ate, a midzechac seca Jurca, à midzechäe seca Samaria, cacamie cawañe.

Campa
Apa apaniro cantacanterone. Coajica paashiretaquero itasorenca. aitaque impocashitempi Ish: re. Pinquenquetsatacojeitene ante Jerosarequi, pintsoteaquero Jorea. Pinquenquetsate anta Samariaqui, aisati ocaratapainta quipatsi.

Cheyenne
Oha nszetò-anihanov onisyomhekon-exhastoz mataešhochotaèss Maheoneniatasooma : na nszepahoštomotxeme Hekotomaeveno, na Eotahoeva, na Neevavōsanevhoshoeva na zetonoc-haeš-vohēseve, exhetohōn.

Chibemba
Lelo mukapokelela maka, lintu Mupashi wa Mushilo nāisa pali imwe : nga mukaba nte shyandi mu Yelusalemi, na mu Yudeya na Samaliya onse, na konse konse ku mpela shya chyalo.

Chibemba (Rhadesia)
Lelo mukapokelela amaka pakwiso Mupa/i Wamu/ilo pali imwe; kabili mukaba baka/imika bandi mu Yerusalemu, na monse mu Yudea na Samaria, no kufika ku mpela ya panonse.

Chinese (Mandarin)
去以知道的
一朵雲彩把他接去，便看不見他了。當他往上
說了這話，他們正看的時候，他就被取上升，有

Chakwe
Alioze kumunukatambula tachi, muze Spiritu Musandu heza hali yenu : kumunukapwa yela jami, ni mu Yerusaleme, ni mweswe mu Yundeya, ni Samaria, ni ndo ku kasula-songo lia hashi.

Chulupi
Vooy ca natajelh'ayôshicham pa Espiritu Santo pa chijutelh'ay pa vat'unaj, pa veeshelh'e na Jerusalem ca atônóelhanitshelh'avne y ıvaatsha chi lhaeôm'a na Judea chi na Samaria, lheeheesh pa amjelhey lhae'o lhaeôm'a pava yitsates.

Cree
ᒫᑲ ᑭ ᑲ ᒥᕽᑲᐧᐊᐧᓈᐤ ᑲᐢᑭᐁᐧᐃᓯᐧᐃᐣ, ᐃᐢᐃ ᑲ ᑳᓇᑎᓯᑦ ᐊᒑᐦᒃ ᐅᑎᑎᑯᓯᑦ: ᐁᑯᓯ ᑭ ᑲ ᐊᔨᒥᐦᐋᐧᐤ ᒋᕈᓴᓚᒼ, ᒥᓇ ᒥᓯᐁᐧ ᒍᑎᔭᕽ ᒥᓇ ᓴᒣᕆᔭᕽ, ᒥᓇ ᐁ ᑲᑭᓯᐸᐢᑲᒥᑲᐠ ᐊᐢᑭ.

Dakata (Siauxian)
Tuka Woniya Wakan kin en nihipi kinhan, wowaśake duhapi kta, hehan Jerusalem en, qa Juda makoce kin owancaya, qa Samaria qa maka ihanke kin hehanyan mayadaotanınpi kta ce.

Dutch (Flemish)
maar gij zult kracht ontvangen, wanneer de Heilige Geest over u komt, en gij zult mijne getuigen zijn te Jeruzalem en in geheel Judea en Samaria en tot het uiterste der aarde.

Efik
Edi mbufo eyebo odudu, ke Edisana Spirit ama edi edidoro mbufo ke idem : mbufo eyenyuŋ edi mme ntiense Mi ke Jerusalem, ye ke ofuri Judæa ye Samaria, tutu osim utit ererimbot.

Empera
--mãgcʌde jai piapa pārā ʌnʌ̃ zepʌrʌde, pārāra pedea ʌbʌa etadaya. --mãgcʌde mʌ̃lli wãrã jarapata traaza p'anãnaya: jerusalem p'urude, jũmã judea iraade, samaria traade, asta ĩjũã iquida are pemasida.

French
Mais vous recevrez la puissance du Saint-Esprit, qui descendra sur vous ; et vous serez mes témoins, tant à Jérusalem que dans toute la Judée et la Samarie, et jusqu'aux extrémités de la terre.

Ga
ši moṅ nyeana Mumo kroṅkroṅ ní aba nyeno le hewale, ni nyeatšõmo odasefoi nyhãmi ye Jerusalem ke Judea ke Samaria fẽ, ni ke-yaši šikpoṅ le nagbẽ le.

Galla
ገፌ ፡ ሁምዮንአርጉቱ ፡ ሐፈፌ ፡ ቁልቁሉን ፡ የሙ ፡ እስነረት ፡ ገጂቡሁ ። አኖቤስ ፡ ጂጋንጉቱ ፡ የሩሳሌምት ፡ ጂሁጂ ፡ ሁጉጂሁምትስ ፡ ሰማርያትስ ፡ ሐሙ ፡ ጂረ ፡ ለፈትስ ።

German
wenn aber der Heilige Geist auf euch niederkommt, werdet ihr Kraft empfangen und meine Zeugen sein in Jerusalem und in ganz Judäa und Samaria, ja, bis an die Grenzen der Erde.«

Gipende
Uvi enue mbamuzangula jingolo, mbahamibulumukila Nyuma Wabonga ha mila yenu; mbamukala ajiyi ami mu Yelusalema nu mu Yudaya yakasue nu Samalea nu kusukilo ya mavu.

Hebrew
אֲבָל תִּתְאַזְּרוּ עֹז כְּבוֹא עֲלֵיכֶם רוּחַ הַקֹּדֶשׁ
וִהְיִיתֶם עֵדַי בִּירוּשָׁלַיִם וּבְכָל־יְהוּדָה
וּבְשֹׁמְרוֹן וְעַד־קְצֵה הָאָרֶץ׃

Hindi
परंतु जब पवित्र आत्मा तुम पर आएगा तो तुम सामर्थ्य प्राप्त करोगे और यरूशलेम में, समस्त यहूदिया में, सामरिया में और पृथ्वी के सीमांत तक मेरे साक्षी होंगे !'

Hapi
Pay ason uma oqalat makiwyani Hikwsi Pas Himunihqa umumi pituq'ö, nen uma nuy hin navoti'yunqey tuawi'yuńwni Jerusalemt ep'e, pu' sohsovik Judeat añ'a, pu' Samariat añ'a, pu' ahpiy tūwa qalavoqhaqamii.

Iba
Ma unu ganata ike, mgbe Mo Nso dakwasili unu: unu gabu ndi-osialim na Jerusalem, na Judia nine na Sameria, na genyena akuku uwa teeasiluli aka.

Iba (Nigeria)
Ma unu gānata ike, mbe Mo Nso gabiakwasiwori unu : unu gābu kwa ndi-amam nime Jerusalem, na nime Judia na Sameria nile, ru kwa ebe uwa soturu.

Indanesian
Tetapi kamu akan beroleh kuasa kelak apabila Rohu 'lkudus turun keatas kamu, dan kamu akan mendjadi saksi Bagiku, baik di-Jeruzalem, baik diseluruh tanah Judea atau di Samaria, sehingga sampai ke-udjung bumi.

Italian
Ma voi riceverete la virtù dello Spirito Santo, il qual verrà sopra voi : e mi sarete testimoni, e in Gerusalemme, e in tutta la Giudea, e in Samaria, infino all' estremità della terra.

Japanese
然れど聖靈、なんぢらの上に臨むとき、汝ら能力（ちから）をうけん、而してエルサレム、ユダヤ全國、サマリヤ、及び地の極[ハテ]にまで、我が證人とならん』

Javanese
Nanging samasa woes pada katedakan ing Roh Soetji, kowé bakal pada kaparingan kasekten, temahan pada dadi seksikoe ana ing Jeroesalém, lan ing sawratane tanah Joedéa toewin ing Samaria, sarta toemeka ing poengkasanė boemi.

Jita
Nawe muṅyabwa amanaga, Omwoyo Mweru ariba:ja kwimwe, nemwe murabaga abo kunyimako mu Yerusalemi, na mu Buyaudi yo:ne, na mu Samaria, no kukinga ku bute:ro bwa i:si.

Kikuyu (Kenya)
No ne mokanyita hinya wa Mwoyo Motheru orea okamoikorokera; na ne mogatweka anyumbori o Yerusaleme, na Yudea gwothe, kinya o mothia wa the.

Kituba
Kansi beno tabaka ngolo bu Mpeve Yanlongo imene kwiza va beno, ye beno tavanda bantemo ya mono mu Yelusalemi ye mu Yuda yonso ye Samalia ti nsuka ya ntoto.

Lengua
Apwaywentae sat ancoc Espiritu Santo tacjaplhit quel-lhip, el-lhowancoc sat apquilmopwan, Eltimjie sat quel-lhip apquil-ling-ascama sicwisay tingma Jerusalen najan yoclhilhma Judea najan yoclhilhma Samaria aewocmo nelha lhalhma anco.

Lingala
bokojua nguya; bokojala batatoli na ngai kati na Yelusaleme, na Yuda mobimba, na Samalia, mpe kino nsuka na mokili.

Lua
To unuyud teko ka Roho Maler obiro kuomu: kendo unudogi jonenona Yerusalem, gi Yahudi duto, gi Samaria, kendo nyaka giko piny bende.

Navaha
Ndi nihí Nitch'i Diyinii nihik'i hoole'go bee'adziilii nihee dahodooleeł; 'áko Jerúsalemgi, 'índa Judiyagi t'áa'át'eé nt'éé' 'áádóó Samériyagi, 'índa nahas-

Ndebele or Sindebele
Kodwa nizakwamukeliswa amandla, uMoya oNgcwele esefikile phezu kwenu, nibe-ngofakazi bami .... kuze kubesekugeineni komhlaba.

Nepali
तर पवित्र आत्मा तिमीहरूमा आउनुभएपछि तिमीहरूले शक्ति पाउनेछौ ; औ तिमीहरू यरूशलेममा, सारा यहूदियामा, सामरियामा र पृथ्वीको अन्तसम्म मेरा गवाही हुनेछौ।

Ngambaye
Nè loo ge Ndilmeenda a deb do si'g ndaà sein a kingaje singamong mba tooje ne njekorrgootaje lem ya, mee bbee ge Jérusalem lem, qe bbeeje lai ge wojji do Jude'lem, qe Samari lem, qe korr ne rudu nang nee njál lem to.

Nyika (Nyasaland)
Nkandi muliposhel'amaha lw'avishiy'uMupep'uMufinjile, pe muliva mwe vahome vane muYelusalemu namu-Yudayi mwonti namu-Samaliya, mulifiha nakwipeleley'insi.

Partuguese
mas recebereis poder, ao descer sobre vós o Espirito Santo, e sereis minhas testemunhas tanto em Jerusalém, como em toda a Judeia e Samaria, e até aos confins da terra.

Russian
Но вы примете силу, когда сойдет
Дух Святый; и будете Мне свидетел
Иерусалиме и во всей Иудее и Сама
даже до края земли.

Santali
Menkhan Sonot Atmae hecapere daṛe pe ńa Jirusalemre ar goṭa Jihudiạ ar Samariare dharti mucạt hạbic inren goha pe hoyoka.

Spanish
pero al venir el Espiritu Santo sobre u
recibirán poder y saldrán para hablar
tanto en Jerusalen como en toda la reg
Judea y de Samaria, y hasta en las part
lejanas del mundo.

Swahili
Lakini mutapokea nguvu wakati Roho Mut
anapokuya yulu yenu, nanyi mutakuwa wasl
wangu katika Yerusalema, na katika Yude
na Samaria, hata mupaka wa dunia.

Tabele
Kodwa li ya gwamugela amandla, e se figil
gwenu uMoya o colegileyo; li be nonyani
leYerusalem, la gulo lonke iYuda leSamaria
gu fige lemikaulweni yomhlaba.

Taiwanese
Tȯk-tȯk Sèng Sîn lîm-kàu lín ê si, lín beh
chhâi-lêng ; koh ti Iâ-lō-sat-léng, piàn Iû-th
Sat-má-lī-a, tit-kàu tōe kėk, beh chòe
kan-chèng.

Tarascan
peru chajtsʌ intsʌŋaka uiŋapikua espiritu sa
eŋga juuaka paraksʌni jukaratini jaɹani, ka
tükajtsʌ juchiti ambe jerusaleni, ka judea l
aria ka iapurisʌ, asta jimaŋga sanderu i
paɹakpiniɹu."

Telugu
అయినను పరిశుద్ధాత్మ మీ మీదికి వచ్చునప్పుడు మీరు శక్తిని
కనుక మీరు యెరూషలేము లోను, యూదయ సమరయ
యందంతటను భూదిగంతముల వరకును, నాకు సాక్షులైయు
వారితో చెప్పెను.

Taba
Calàgasa com le auaeoñíyaguet dámî adáiñ
com Espíritu Santo ami ualoti, nátac'
yiehócotaganaganicá õníyaiña jodimî Jerusal
códimî ina uac Judea chocódimî Samaria n
chayovída'a lóiquiacati jénamî aléua.

Tanga: Zambezi
Kwalo muyootambula nguzu, wasika alin
Muuya Uusalala, muyooba bakamboni bang
mu-Jerusalemu, amu-Judaya moonse, amu-
ya, mane kusikila kumamanino aanyika.

Tschad-Arabisch
ستنالون قوّة متى حلّ الروح القدس
م و تكونون لي شهودا في أورشليم وفي كلّ
دية ، السامرة و إلى أقصى الأرض

Tshiluba
Kadi nuenu nenuangate bukole, hanuhuke
ma Muimpe ham'bidi henu; nenuikale b
banyi mu Yelushalema ne mu Yudaya yo
Samalea ne kunfudilu kua buloba.

Vietnamese
Nhưng khi Đức Thánh-Linh giáng trên các
thì các ngươi sẽ nhận lấy quyền-phép,
chứng về ta tại thành Giê-ru-sa-lem, cả xứ
xứ Sa-ma-ri, cho đến cùng trái đất.

NOTE: Mission work is also being carr
in the following languages but Acts h
been translated at this time. Comanche,
ani, Krobo, Somali, and Waunana.

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Basel Bible school expands

Helmut Doerksen, Abbotsford, B.C., reports on a cooperative program by European Mennonites.

The European Mennonite Bible School is now in its seventeenth year. Ten years ago it moved to Bienenberg, near Basel.

This tenth year of operation at Bienenberg is the first year in which the Bible school is offering a six and one-half month school term, consisting of two semesters. Twenty-six students were enrolled in the full course for both terms. Thirty other students enrolled for a three-week course which was offered during January. Twenty-eight people came to a special youth leader course and fifteen French students enrolled for the five-week Bible course offered in the French language.

The students come from at least ten different denominational backgrounds, and from four European countries. This provides for an international and ecumenical atmosphere in the classroom. It is encouraging that the Bible school has won the confidence of so many non-Mennonite denominations.

The teaching staff at Bienenberg is also international. Samuel Gerber, the director, and Paul Hofer are Swiss; Harvey Miller and B. J. Braun are Americans; Pierre Widmer, Andre Goll, and Willy Peterschmitt are French; Dr. J. S. Postma is Dutch, and Helmut Doerksen is Canadian.

The teachers can communicate with each other quite well, because all speak English.

When German and French Bible courses are given in the chapel, the presentations are simultaneously translated into German or French. Those who do not understand the speaker's language can put on a set of earphones and listen to the translation.

A number of the students are preparing themselves for full-time service and have indicated their desire to return to Bienenberg for a second (and final) year. Among these are three married couples; two plan to do missionary work in Peru, the other couple plans to help in the preaching ministry in the home church. Several other students are definitely preparing for service assignments in missions.

The responsibilities of peacemakers

The peace and social concerns committee in consultation with the executive committee of the General Conference Mennonite Church has prepared the following statement for its congregations, a portion of which was proposed as a message to the Mennonite World Conference, Amsterdam, July 23-30.

The Mennonites in the United States are involved in a cruel war in Vietnam. Before and during the war, efforts have been made through Mennonite Central Committee to relieve some of the suffering. As the war has escalated, we feel prompted not to just devote our energies to repairing the destruction and giving aid to the victims of war, but to search out ways to speak to the causes of this war. We cannot be at peace with ourselves unless we have tried to witness as clearly as we can. The gospel as God's coming to the world and its people He loves, reconciling man to himself and man to his brother, prompts us to proclaim this good news and accept the responsibilities of peacemakers.

AN APPEAL TO PROCLAIM THE GOSPEL

We appeal to the various groups in our brotherhood, who are also concerned about the growing conflict, to help us in this particular time of conflict in Vietnam to speak more clearly in proclaiming the gospel entrusted to us.

TO GENERAL CONFERENCE CONGREGATIONS

1. We appeal to our congregations to reconsider this summer and fall the United States involvement in Vietnam. This would include reviewing the background of involvement and whether the United States had the right to intervene, what has developed since U.S. involvement, the goals that military power can expect to achieve, and whether we can expect peace with our present goals of the defeat of opponents of U.S. policy. We urge further that congregations, men's groups, youth groups, women's groups, Sunday school classes, and other groups take advantage of the kit of materials the peace and social concerns office of our Conference has developed to make this study. We ask that our congregations not make this study alone but invite groups from other denominations to seek God's will with them and in this way be responsible to see that a forum for this searching is provided in their community.

2. We urge our congregations to re-study the biblical passages exhorting us to extend care and healing to all, friend and foe, South Vietnamese or North Vietnamese, Vietcong or neutral Vietnamese Christian. Otherwise, our proclamation of the Christian gospel is in grave danger of being understood to mean that we are to hate our enemies. We therefore ask our congregations who are supporting the Mennonite Central Committee relief work in South Vietnam, and indirectly the United States and South Vietnamese government military and political pacification program, to also seek ways to send medical aid to war victims in North Vietnam. We are aware of the political implications of this kind of action and the accusations of propaganda maneuvering that might be leveled at us. Nevertheless, the demands and ethics of love are clear and we are called to be true witnesss to Jesus Christ.

3. We urge congregations to witness to managers of retail outlets. employees and manufacturers of those companies manufacturing exceptionally cruel weapons such as napalm, antipersonnel bombs, and the varieties of chemical and biological warfare weapons. Not only war-goods manufacturers and distributors but all of us are involved in the war and are benefiting economically from it whether we wish to or not. Nevertheless, in light of the objection our government has made to inhumane treatment of civilians at the Nuremburg trials, reminding us that each of us is responsible for his participation in war and that the responsibility cannot be laid upon the state, Christians must share their convictions with others involved in the companies manufacturing such instruments of destruction. Not only industrial plants but nearby grocery stores, handling products of these companies that make everyday household items as well as napalm and other weapons, can be visited. Such visits can help us

arrive at a decision as to whether or not Christians should participate in the business activities, including employment in and purchasing from these organizations.

4. We urge congregations to counsel together about the proposed surcharge of 6 percent on income tax and the already imposed 70 percent of the 10 percent federal excise tax on telephone use. Since these are clearly levied to support the war in Vietnam, should not the Christian object to payment of these taxes on the same grounds as he conscientiously objects to military service?

In view of the gravity of the U.S. actions in Vietnam and the kind of witness called for at this time, we urge congregations and groups within congregations to retest the validity of a law requiring conscientious objectors to pay a war tax. We urge that this form of witness be made to communicate as clearly as possible, and that those refusing to pay a war tax contribute an equivalent amount to peacemaking agencies such as MCC and in this way communicate that they seek no personal gain by their objection.

We also ask congregations to adopt a resolution of willingness to support, emotionally and financially if jobs and funds are threatened, those whose conscience leads them to refuse to pay the tax increases for war purposes because of obedience to Christ.

5. We urge congregations in the United States to seek ways to counsel the many young non-Mennonite men uninformed about alternatives to military service by acquainting them with ways peacemakers can work for peace and help America be a better world leader in voluntary service.

6. We urge district peace and service committees to assist local congregations with this study and if necessary to allocate emergency funds for resource persons and visits with Congressional representatives?

TO THE GENERAL CONFERENCE MENNONITE CHURCH

1. We ask that the General Conference Mennonite Churches in the United States and Canada address themselves to Christians in Southeast Asia saying that we will make renewed efforts to halt the war. We also urge that our General Conference encourage MCC to participate in the National Council of Churches' efforts to contact Southeast Asian leaders in September 1967.

2. We ask our Conference to give information about possible channels for funds for those ready to give medical aid to North Vietnam war victims.

3. We ask that our Conference call on other representatives of the historic peace churches to meet for a joint emergency session as soon as possible after the Eighth Mennonite World Conference, to consider what we can do to help halt the war. We ask our Conference to share this document with other Mennonite brotherhoods.

We, therefore, appeal to the presidium of the Eighth World Conference of Mennonites to set aside time on the agenda to consider the four points below:

1. Realizing the responsibility of the United States Mennonite brotherhoods to speak to their government and for their own part in the war, we ask forgiveness from this assembly for our offense against God and against our brothers in Vietnam.

2. We invite the World Conference to call on member churches to explore ways to work with their respective governments, to communicate directly to the United States government and undertake other efforts to help encourage the United States to halt the destruction and murder in Vietnam and negotiate differences.

3. We invite the World Conference to call on member churches to find ways to aid war sufferers in North Vietnam as well as in South Vietnam.

4. Noting the appeal for peace of the World Council of Churches and Pope Paul's concern for peace, we invite the Mennonite World Conference to communicate with the World Council of Churches and world Catholic leaders to continue to exert their influence for peace and express Mennonite support.

CHURCH RECORD

Published

India Report is a twelve-page pamphlet published recently by the Mennonite Central Committee, Akron, Pa., containing six articles on the famine in India.

Workers wanted

A psychiatrist is needed by Eden Mental Health Centre, Winkler, Man., to serve as clinical director. Salary being offered is $17,000 to $20,000 depending on training and experience. Applicants interested should apply for more information to the chairman of the personnel committee: Dr. H. Guenther, 486 Henderson Highway, Winnipeg 15.

Deaths

J. P. Barkman, Fresno, Calif., a retired Congo missionary, died on May 14 at the age of 87.

Doyle Eugene Buller, Calvary Church, Liberal, Kan., was born May 10, 1946, and died June 28.

Gertrude Friesen (Mrs. Henry F.), Hoffnungsau Church, Buhler, Kan., was born June 21, 1879, and died June 9.

Thomas W. Gravenor, 68, Calvary Church, Washington, Ill., was born June 2, 1899, and died July 2.

Wilson D. Hallman, 54, East Swamp Church, Quakertown, Pa., died on June 23.

Myrtle Hansen Kauffman, Salem Church, Freeman, S.D., was born Sept. 13, 1913, and died June 29.

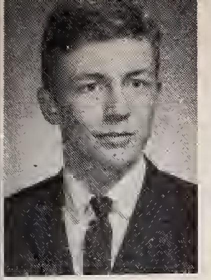
Ella Leatherman Keiser (Mrs. Elmer R.), West Swamp Church, Quakertown, Pa., was born Oct. 20, 1893, and died June 13.

Melvin A. Kratz, Zion Church, Souderton, Pa., was born Feb. 7, 1886, and died Apr. 10.

Michelle Kay Miller, infant daughter of Mr. and Mrs. Jerry Lehman, First Church, Aberdeen, Ida., died on July 1.

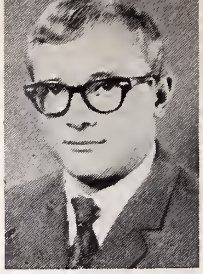
Jacob H. Penner, Bethel Church, Mountain Lake, Minn., was born Nov. 3, 1895, and died June 25.

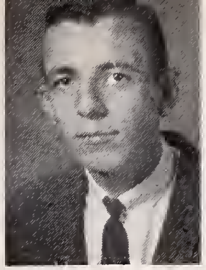
Woodrow Palmer Roth, West Swamp Church, Quakertown, Pa., was


Badertscher

Epp

Epp


Janzen


Kagele

Kagele

born Dec. 1, 1918, and died in an auto accident on June 24.

Olga Petter Schroeder (Mrs. P. F.), Seattle, was born Jan. 12, 1893, and died May 30. She was the last survivor of Rudolf Petter, pioneer missionary to the Cheyenne Indians in Oklahoma and Montana.

John H. Thiessen, First Church, Mountain Lake, Minn., was born Apr. 24, 1894, and died June 27.

Esther Moore Walker, 61, Germantown Church, Philadelphia, Pa., died on May 17.

Jacob A. Wedel, Eden Church, Moundridge, Kan., was born Aug. 31, 1899, and died June 7.

Viola Ann Zerger (Mrs. Peter), Eden Church, Moundridge, Kan., was born Nov. 2, 1905, and died June 26.

Workers

Roelif Badertscher, Salem Church, Kidron, Ohio, began his 1-W work at Timken Mercy Hospital, Canton, Ohio, on June 12.

Mr. and Mrs. Hans Dyck, Wymark, Sask., left for Paraguay on July 5. They are serving under the Board of Missions and have been assigned to work with the Bible school in the Menno Colony for the next two years. Hans was ordained to the ministry in 1942. He served the Emmaus Church in Wymark until his departure for Paraguay. Formerly, he taught grade and high school as well as Bible at the Swift Current Bible Institute.

Ralph Ediger, Hoffnungsau Church, Buhler, Kan., is doing construction work in Grundstadt, Germany.

Delmar and Elsie Epp left June 21 for their relief work assignment in Chihuahua, Mex. They will work at the medical clinic at Nueva Namaquipa where he will do maintenance and she will do nursing work. He is the son of Peter H. Epp and a member of the Zoar Church, Waldheim, Sask. She is the daughter of Mr. and Mrs. Peter Bergen and a member of the Ebenfeld Church, Superb, Sask.

Emery Flickner, Eden Church, Moundridge, Kan., is in 1-W service at Beatty Memorial Hospital, Westville, Ind.

Janet Friesen, Hoffnungsau Church, Buhler, Kan., is doing secretarial work at WCC headquarters in New York.

Gerald Lee Godshell, Deep Run Church, Bedminster, Pa., is in 1-W service in Laurel, Md. He is doing research and experimental work on animals for the government.

Kenneth and Ruth Graber, Salem Church, Freeman, S.D., have accepted a three-year Pax assignment to Taiwan.

Rachel Heidebrecht, Hoffnungsau Church, Buhler, Kan., is working at Bethesda (Md.) Hospital.

Mr. and Mrs. David Hersh, Grace Church, Lansdale, Pa., are doing voluntary service in Lancaster, Pa.

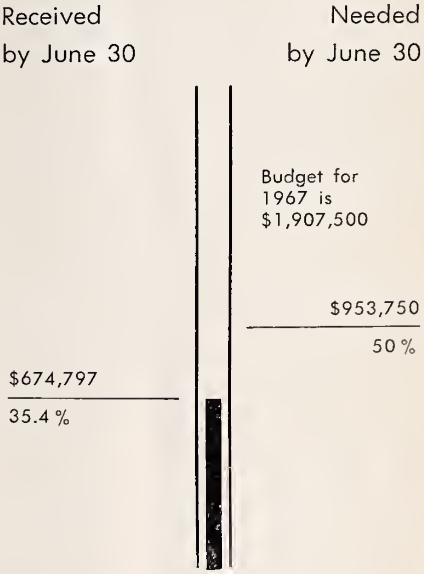
Kenneth Janzen, Bethesda Church, Henderson, Neb., son of Mr. and Mrs. Frank Janzen, will go to Brussels for several months of language study before serving a two-year term in the Congo for the Mennonite Central Committee. He graduated from the Henderson Community High School and attended Bethel College, North Newton, Kan., for one year.

Jerry and Judy Kagele left June 23 for San Jose, Costa Rica, where they will be enrolled in a Spanish language study, after which they will go to Colombia. He is the son of Mr. and Mrs. Fred Kagele and a member of Menno Church, Ritzville, Wash. She is the daughter of Mr. and Mrs. Abe K. Friesen and a member of the First Church, Hutchinson, Kan.

Clyde C. Ranck, Bethel Church, Lancaster, Pa., is in 1-W service in Lankenau Hospital, Philadelphia, Pa.

Herbert Stucky, Jr., Eden Church, Moundridge, Kan., is in 1-W service at Beatty Memorial Hospital, Westville, Ind.

Conference budget



		Receipts to June	
	Budget	**1966**	**1967**
Missions	$1,250,000	$400,526	$405,921 (32%)
Christian Service	351,500	120,500	156,969 (48%)
Education and Publication	120,000	21,501	27,833 (23%)
Mennonite Biblical Seminary	186,000	48,402	62,746 (34%)
Where most needed		18,258	21,328
	$1,907,500	$608,845	$674,797 (35%)

The first six months of 1967 are now history. No doubt, those of you who follow closely our financial reports will have been wondering how we fared. The accompanying chart provides comparisons both with last year and one area of work with another.

It will be noted that percentagewise we are now less than one percent behind last year as far as the total is concerned. We are ahead of last year in every area except missions. However, June was a good month for missions, and if this trend continues, the problems we have been facing and which you have been made aware of will soon be lessened.

It is especially encouraging that the Board of Education and Publication and the Mennonite Biblical Seminary are receiving greater support than last year. We trust that this will continue.
Wm. L. Friesen, Conference Treasurer

LETTERS

Mission budget

The following statement was prepared by the Board of Missions and sent to The Mennonite *and* Der Bote.

The Board of Missions office has been sharing an acute need for funds with the constituency. Letters have gone out to congregations urging special offerings during the summer.

Andrew R. Shelly, executive secretary, stated: "The indebtedness early in the summer here is greater than our peak indebtedness in former years, usually came in September."

Various reasons have been given for this situation. Some of these have been the convening of the Mennonite World Conference with the expenses entailed, the unusual developments in local communities, and dramatic world emergencies which have captured the attention of our people.

The Board of Missions office expressed concern that some people feel that mission work is somewhat routine compared to the urgencies faced in our world. It was pointed out that the Board of Missions operates in areas of deepest possible need—physically and spiritually.

Missionaries serving in areas of real need have become deeply concerned that field budgets had to be withheld. One missionary doctor asked that $100 of his own allowance be withheld and be applied to the budget. Next month he wants another $50 withheld for the budget.

Congregations throughout the General Conference have been urged to hold a special offering for the Board of Missions as soon as possible. One pastor wrote: "I am convinced that if our constituency were being informed as they should be from the pulpit and through church bulletins, our people would respond." In that church members were urged to pray about the need and bring a special offering the following Sunday. The pastor wrote: "It is absolutely beyond what I had expected."

Although field budgets have had to be withheld for the second month, the Board of Missions office hopes that response from the constituency will be sufficient that payments can continue.

Blood has power

To the Editor: The article "The Pilgrim Church" by Walter Klaassen is interesting and brings to our attention a very timely emphasis on the fact that we are pilgrims here; that this is not a permanent home. I have also read the other article by him with interest.

In the above mentioned article in the June 13 issue the author mentions that language concepts change and this is true and I believe for this reason some of our modern translations of the Bible are helpful. However, the illustration of the changing concept, I believe, is not a good one. If the doctrine that the blood of Christ is our only means of atonement is not recognized and consequently not believed, how do we receive atonement for our sins? It seems to me that the elimination of the fact that Christ permitted His crucifixion, the shedding of His blood, for our sins, robs the gospel of its power. And to say "To talk about the blood of Jesus that removes sin is to use language that is not anchored in any experience of modern man" hardly takes our present-day life and death into consideration. My work makes me especially aware of the importance of having many healthy volunteers in our community willing to give some of their blood for others who through surgery or other circumstances might need to receive it in order that their physical life might be sustained. On the battle fields through the centuries much blood has been shed by many, hoping that others might benefit. So this concept must have meaning to most individuals of our day.

The Scriptures refer to the atonement many times. Is. 53 implies this and in the New Testament, Matt. 26:28; Rom. 5:9; Heb. 9:15; 1 Pet. 1:19, 19; 1 Jn. 1:7; Rev. 7:14; specifically mention it.

With such emphasis placed on it in God's Word, can we neglect or forget the blood of Christ and claim to be "good stewards" of the gospel? May we all search the Scriptures as we are reminded to do in John 5:39. *Arnold Claassen, Rt. 3, Newton, Kan.*

Surrounded by fellowship

To the Editor: To begin with, nothing really dramatic or for that matter drastic happened to me, so I'm not quite sure how to say what did happen.

I suppose I could say that there came a time approximately three years ago that made me stop and evaluate my life that until then I thought had held happiness and about all I desired.

Then God stepped in and I began wondering and questioning a lot of things which hadn't mattered or bothered me before.

All of a sudden I felt sort of hollow, restless, and more than that, filled with a deep despair since I did not fully understand why I felt this way.

I searched, asked, and read everything in sight and I must confess, nearly drove my family and friends up a wall in my sudden thirst and hunger for answers and the truth.

All of a sudden this tear-apart mind of mine was completely satisfied and I accepted Christ as my personal Savior.

As the Holy Spirit came to dwell within me, that which I felt could only be described as a deep inner happiness, a peace that's beyond any earthly peace.

Now as I try to follow Christ, I would like to do so surrounded by the love and fellowship of the Christians here at Waters Mennonite.

For it's here, in the midst of this church of believers, that I've started to truly know myself. Here, where I've learned how to love and give of myself, and more than that, how to receive in return. I'm not trying to say I'm perfect, but, rather, that now even with all my shortcomings I know I'm on the right track.

And last, but definitely not least, it has been here that God has given to me the priceless treasures of love and fellowship through several Christian friendships.

This is why, it is here, I long to worship in love and fellowship with God and man. *Mrs. Viola Salo, R.R. 1, Copper Cliff, Ont.*

Roses Bloom in the Garden of Volunteers

Larry Kehler

EVERY YEAR THE Mennonite Central Committee assigns upwards of 250 volunteers to projects in the United States, Canada, and thirty-three other countries. The assignments usually confront the volunteers, most of whom are young people, with many kinds of adjustments.

Yet, in spite of the demands placed on the volunteers, the majority perform well. It is estimated by the administrators of the overseas services and voluntary service departments that only for about 5 percent of the volunteers do the bad experiences of the two or three years of service outweigh the good, and only about 2 percent find themselves unable to cope with their assignments for reasons of poor health, temperament, or lack of commitment or skill.

What are the main problems faced by MCC volunteers? How do they bear up under them? How does the existence of these problems affect the program?

The answers to these questions emerge from the volunteers' summaries of their service experiences and the program directors' observations. The following seem to be the problems most frequently encountered:

First is culture shock, a frightening and spirit-sapping experience for many new volunteers, especially in overseas assignments. Urbane Peachey, secretary of personnel services, estimates that approximately one-third of the volunteers sent abroad experience intense blocks to adjustment sometime during the first year. This difficulty is caused by the anxiety that comes from losing all or most of the familiar signs and cues on how to get along with people in the new culture. The workers become uncertain, for example, about how and when to greet people, when to accept or refuse invitations, or when to take statements seriously in the new environment. Their inability to communicate in the language of the land adds to the problem.

One overseas volunteer confessed, "I have personal struggles of various types. . . . I fear failure. . . . I find myself identifying with the familiar, especially in making acquaintances. I simply do not make too many acquaintances aside from the missionary personnel. . . . It is disgusting that one doesn't identify himself more fully with the nation and its people than I have done. . . . There is danger of postponing real life and involvement, and just doing things superficially."

Second are the difficulties of living together in a unit. Volunteers often have little privacy. At its worst, such circumstances can lead to a serious breakdown in interpersonal relations. One volunteer from an unhappy unit reported, "We use about 70 percent of our spiritual and nervous energy trying to get along with each other. That doesn't leave much for the service outside for which we came here."

Third, some volunteers become frustrated when they discover that their assignment does not have firm handles. The job description is not as explicit as they would prefer. It takes time and effort for them to see the potential of their task and to get hold of it creatively, or, on the other hand, they may simply be overwhelmed by the assignment.

A psychiatric consultant with the Peace Corps has called this the "crisis of engagement." It usually occurs several months after service begins and stems from the fact that the assignment may be very different from the type of work the volunteer envisioned or applied for.

Nurses, for example, may find that they have more responsibilities than they had in Canadian or U.S. hospitals. Teachers may be asked to instruct courses in which they have no special training or skill. Paxmen may discover that they cannot depend on others to tell them what to do. They have to develop their own work plans.

A related problem is one which has been called "running out of gas." A volunteer comes to an assignment with a great deal of enthusiasm, ready to do everything in his power to meet the demands of the task. At first he works long hours to confront the steady stream of emergencies. It does not take long for the emergencies to become routine, and the volunteer, in view of the seeming hopelessness of the task, gets less and less satisfaction out of "sweating it."

"Some give too much, too soon," thinks Edgar Stoesz, director of the voluntary service department.

The predominant condition of this "crisis of engagement" is usually that of depression, although the volunteers generally call it frustration.

Fourth are the disappointments connected with the work itself. For example, people distributing relief supplies may become discouraged because they feel this type of project does not solve the recipients' long-term needs. Other volunteers may feel that despite their most conscientious efforts, little is being accomplished. The nationals don't seem to warm up to them, to their ideas, or to their charitable deeds.

Another phase of this problem is that the glow of adventure which has surrounded an assignment abroad or in another part of the country may dim soon after a volunteer's arrival on the scene, and then he is left with just an ordinary job.

And something which invariably

Volunteers in Togo

gets the best of the volunteers in an overseas setting is the slow pace of life. One worker recently fumed, "This month was a waste of time. How many hours I waited for buses and cars are uncountable. I came here to do a job, and it's not getting done."

A fifth problem is that of learning to appreciate and understand the persons with whom the volunteer is to work. A director in Asia put it this way: "Sometimes it is difficult to accept the fact that people who need our services most are among those who are most difficult to love."

"Today I felt like throwing in the towel," one volunteer confided recently. "You wonder what it's all about—detail wrangling, trying to piece and fit something impossible together, coordinating an unwanted program that is not really appreciated by the nationals whom I don't understand and with whom I cannot communicate."

The director of a volunteer unit in an American city says that his unit is confronted with three major problems against which many North American Mennonites are prejudiced: nonwhites, poverty, and urban life. It takes a great deal of effort on the volunteer's part to gain any degree of understanding in all three areas.

A sixth problem is what one volunteer has called "spiritual isolation."

He wrote, "At church we are excluded by not knowing the local language. As members of the teaching community we are excluded because of our nationality. . . . Sometimes I get frightened when I stop to think what this spiritual isolation might be doing to me. I see here the possibility to grow spiritually but also the danger of decaying spiritually. If people at home knew what it is like to be isolated in this fashion, they would know what to do when they go about praying for those who work as missionaries in foreign countries."

Seventh is the problem some volunteers have working with members of other conferences, denominations, or religions. A young man from the south, for example, came to orientation school and discovered to his surprise and chagrin that there are Mennonite girls who don't wear prayer coverings. And a young volunteer from western Canada was taken aback by the Old Mennonites' plain dress.

Dress is not the most important problem; however, the stereotypes of conservative, liberal, evangelical, and fundamentalistic which some workers bring to their assignments do set the stage for interpersonal relationship problems. Mennonite volunteers have been judged to be too reluctant in their tolerance of people of other beliefs. A psychologist from one of the Mennonite psychiatric centers in the United States has pointed to this specific difficulty as the Mennonite volunteers' greatest weakness. It reveals itself not only in some difficulty in accepting each other, but in their inability to feel at home in churches abroad or in other areas of North America which do not follow the pattern to which they are accustomed.

Another difficulty faced by the volunteers is the lack of recreational facilities and social contacts with people of their own age group. This, of course, is especially true in overseas projects. The volunteers, many of whom have been dating freely at home, find MCC's prohibition against dating difficult to understand. A few of them, nevertheless, have married young men and women from the countries in which they served.

Dating problems, naturally, are not restricted to overseas projects. Occasionally, workers in U.S. and Canadian units go overboard once they get away from their family and their home churches and communities.

Each volunteer expects to face at least some of the foregoing difficulties during his term of service, and to this extent they are considered to be normal. However, if a problem is left unchecked or if an individual experiences several of them in sizable doses simultaneously, an intense emotional and spiritual upset can result. This can greatly diminish his effectiveness both as a person and as a member of a team effort.

Because of the team, or unit, approach that the MCC takes in many areas, the program, naturally, is hampered if certain members are unable to function comfortably in their assigned roles. A disgruntled and disillusioned voice can quickly raise doubts in the minds of other volunteers and also negatively influence the people being served. Some units have shown a remarkable ability to assist a troubled team member; others, unfortunately, have had difficulty working together even under normal conditions.

The MCC administrators recognize their responsibilities for some of the problems. Occasionally a volunteer has too little supervision. At other times he may be assigned to a project for which he is not suited.

It has been suggested that MCC may be too reluctant to transfer a person to another task if he isn't working out in a certain assignment. "We have felt—erroneously, I think—that changing a person's assignment symbolizes failure," says Stoesz.

That only a relatively small percentage of the volunteers have intense problems is a fact for which MCC is deeply grateful. Some program directors have encouraged the personnel department to screen prospective volunteers more closely so that the percentage might be reduced even below the present figure.

The personnel office does not put applicants through an unduly fine screen. They estimate that approximately 90 percent of bona fide applicants are found acceptable for service. It is recognized, of course, that there is a great deal of self-screening. Most constituents know about MCC's personnel standards, and they simply don't apply if they feel they don't measure up to them.

The main tools for making a decision about a person are his application form, the five or six recommendations from people, including the pastor and former employers, who have been able to observe the applicant in various settings over a period of time; his academic record, and personal interviews.

It is likely that the percentage of volunteers who have bad experiences could be reduced somewhat if applicants would be subjected to a finer screening process. But the harsher screening might also eliminate some applicants who exhibit some danger signals but who later blossom into excellent workers. There have been a sufficient number of these cases to encourage MCC to continue giving applicants the benefit of the doubt.

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Supplemental reading for the Sunday school lessons of *Aug. 6, "The True and the Living" and **Aug. 13, "Partners in the Gospel."

COVER

"Holy Spirit" by Robert Regier: "We have prayed and God's Spirit is here." (See "The Fellowship of the Holy Spirit.")

CONTRIBUTORS

Erland Waltner, Elkhart, Ind., is the president of the Mennonite World Conference which met in Amsterdam, July 23 to 30. Our lead article is a condensation of the message given on the opening night. Waltner is also president of Mennonite Biblical Seminary.

Larry Kehler is information officer for the Mennonite Central Committee and will shortly become editor of the Canadian Mennonite, Winnipeg.

William Klassen is professor of New Testament at Mennonite Biblical Seminary, Elkhart, Ind. His editorial is excerpted from a sermon given in Amsterdam to a Dutch Mennonite congregation on July 23 as the Mennonite World Conference began in that city.

CREDITS

Cover, 570, Robert Regier; 586, Almasy.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

William Klassen

Men throughout the centuries have asked themselves the important question "What is Freedom?" The New Testament, too, makes its contribution to that subject and affirms vigorously and consistently that in the coming of Jesus Christ freedom has come into being for the man who seeks to relate to Jesus. . . .

Paul says that to be a partner in the freedom which the Spirit of the Lord gives, means to be free to grow in the transfiguration into His likeness.

So often we look at the word freedom and we see in it the permission to do something that was hitherto proscribed for us. Paul and Jesus seem to see the word differently in that they see the primary dimension of freedom as the freedom to grow. . . .

So it is in the Christian life. What does it mean to be transfigured into His likeness from one degree to another, from one step to another? Surely, it does not mean that we climb one step at a time until finally we reach ultimate bliss or ultimate perfection. . . .

Rather, it means that we incorporate into our lives the likeness of God, that is His very essence and nature. We do this as we are able to discern what He likes. As we discern the will of God, we are transfigured more and more into His being and into His very nature. Paul says "such is the influence of the Lord who is Spirit." This means that we are continually moving forward from established positions, from institutional structures, from creedal statements to a fuller application of these statements to our own situation. If there is anything clear in the New Testament it is that God wants to relate to the world.

This means several things for us today. In the political realm, it means that we must see the gospel cut squarely and deeply into the most vital issues of our day. That means that wherever the Holy Spirit does not cause us to speak about Vietnam and about the Mideast crisis and about refusal to obey government, or about the necessity for the Christian to refuse military service he is being quenched. It is obvious that the Bible was written in the midst of a political situation, addressed to major international crises of its day, and from that standpoint a profoundly worldly document. It is we who have sinned by trying to tame it and remove it from the context in which it was written. . . .

The church which proudly calls itself the "free church" meets this week here in Amsterdam with little evidence that it is really going to stand fast in the freedom with which Christ has made us free and say with courage: We belong to a kingdom which cannot be shaken, a kingdom not of this world, but a kingdom which endures beyond all other kingdoms. . . .

We have gathered together in Amsterdam for fellowship. Repeatedly, we have been told that this fellowship has clearly defined limits. We are not out to tell each other that our differences do not exist, nor apparently that they do, that they are insignificant, that possibly the Mennonite world brotherhood should really be one, rather than split up as it is in many different factions. No, we have decided that we will tell the Holy Spirit what we are ready to do, He cannot tell us. The agenda is laid out for Him and we ask timidly that He may fit into our agenda.

I want to speak my personal word of appreciation to the Dutch Mennonites who have been actively involved in the World Council of Churches, especially in the last few years. I congratulate you for having one of your esteemed theologians . . . as a member of the Central Committee of the World Council. I find it strange, indeed, that the children of the Anabaptists who were so vigorous and so active in their discussions with fellow Christians in the sixteenth century, today are represented in the World Council *only* by the Dutch Mennonites. In America, to my profound regret, we have been so deeply infected by non-Christian elements that so far we have been unable to take John 17 seriously. Split as we are into at least twelve factions, we are committed to convincing the world that there are numerous Mennonite churches that they can choose from, some better, some worse, but at any rate we are doing our best to frustrate the will of Christ. . . .

I regret that we still try to promote concepts of fellowship which will this week evade the tough problems of our time: Vietnam, the racial revolution, world hunger, the freedom to dissent, the oneness of the church. If we do so, the Spirit will not come down to empower us for living today, but will instead take flight from us—for we have become an unfaithful people; desiring the sweet Christ but unable to taste the bitter Christ. . . .

Following our summer biweekly schedule, our next issue will be dated August 15.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

82:30 AUGUST 15, 1967

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an urgent call for prophets

From Isaiah 6; from Acts 1, 2; from Vietnam; from America

Peter J. Ediger

In the fourth year of the reign of Lyndon Johnson
as President of the United States,
when the war in Vietnam was being escalated day by day,
the Word of the Lord came
with an urgent call for prophets.
Whom shall I send?
Who will speak for me?

And the people in America gathered weekly,
as their custom was, in their houses of worship.

And they sang their hymn of praise,
Holy, holy, holy is the Lord of hosts;
the whole earth is full of His glory.

And they thought, "Especially America."

And they said,
"Good for us, for we are saved.
For we are a religious people,
and we dwell in the midst of a righteous nation,
for we have been greatly blessed of the Lord."

And in that same country
in the state of Colorado, City of Arvada,
the sons of Menno were also gathered together.
And it came to pass, while they were worshipping
that the Word of the Lord came to them,
and the Spirit of the Lord shook them.

And the Lord said,
Holy, holy, holy is the Lord of hosts;
the whole earth is full of his glory:
Except Vietnam, which is full of hell, hell, hell.
And much of this hell is imported,
and bears the trademark, "Made in America."
And some of this American-brand hell is hot
and falls from the skies in flaming sheets of napalm.
And some of this American-brand hell is cold—
cold and hard and sharp as steel.
And the hot hell and the cold hell work well together.
One will get what the other misses.
And those who escape the Saigon-American-brand hell
may get the hell from Hanoi.

And the sons of Menno,
gathered for worship in the house of the Lord
were disturbed at the sound of these words.
It had been some time since they had heard a hell-fire
napalm sermon.

And some were offended.

But the Word of the Lord continued, "Are you offended at those words? Isaiah, the prophet, spoke of people like you when he said,
Hear and hear, but do not understand;
see and see, but do not perceive.
Make the heart of this people fat,
and their ears heavy,
and shut their eyes;
lest they see with their eyes,
and hear with their ears,
and understand with their hearts,
and turn and be healed. . . .
Until cities lie waste

without inhabitant,
and houses without men,
and the land is utterly desolate.

And the Lord said to the sons of Menno gathered for
worship in the House of the Lord,
Whom shall I send?
Who will speak for me?

And the sons of Menno said,
Don't send me, Lord.
I don't know enough of the facts.
Who am I to pass judgment on our policy in Vietnam?
Don't expect me to protest, Lord.
Don't send me, Lord.
I won't go.
Besides, Lord, how do I know this is really You
speaking?
Now that I think about it, it probably isn't.
After all, there are plenty of ministers
blessing our efforts in Vietnam.
Surely you wouldn't disagree with Billy Graham
on this matter, would you, Lord?
Really, Lord, can't you tone down on Vietnam?
Why do you keep bothering us, the sons of Menno?
Can't you let us live in comfort and peace?

And the Lord said,
Sons of Menno
Do you think you are the only ones
through whom I speak?
Indeed you are not!
For I have prophets in many traditions,
sons of Luther and sons of Rome
sons of Calvin and sons of Wesley and sons of
Abraham
and even sons who name no sacred name,
who say they know me not,
who yet are speaking my Word on Vietnam.

Sons of Menno,
and sons of my son Jesus the Christ!
If you do not speak my Word
there are and always will be others.

Hear these words spoken by Erich Fromm:

> I join with the many for whom our religious and humanistic tradition is still alive by saying: stop killing. Stop it now or we will lose the capacity to ever stem the tide of death and dehumanization. And do not forget that we are dealing not only with what is going on in Southeast Asia. We are dealing with what is going on in our own midst, in the increasing violence at home, the brutal killings in individual cases, and the ruthless destructiveness of juvenile gangs. How do we expect our young generation to respect life, if they daily witness destruction taking place with the consent of their elders? There is only one hope to stop the wave of violence, and that is to become sensitive once more to all that is alive.

Can you hear my Word in these words, sons of Menno?
Or are you also growing deaf?
Are your eyes open, sons of my son Jesus?
Then did you see that headline article
in the March 24 issue of the Denver *Post*?
Sons of Jesus! Did you see that headline
and read that article?

SCORCHED EARTH DRIVE FANS FLAMES OF HATE

The Vietnamese woman ignored the crying baby in her arms. She stared in hatred as the American infantrymen with shotguns blasted away at chickens and ducks.

Others shot a water buffalo and the family dog.

While her husband, father, and young son were led away, the torch was put to the hut that still contained the family belongings. The flames consumed everything.

"Man, she'd cut you to pieces for a dime," one GI said.

"No, she'd pay 100 piasters an inch just to slit your throat," another said.

The Amercans were acting under orders: destroy everything . . . remove all civilians who could give the enemy a helping hand. . . .

The GI's didn't have much stomach for the job, but orders were orders. The job was done in an area involving more than 100 square miles.

"God, my wife would faint if she could see me now," an infantryman said. "Killing ole Charlie [Vietcong] is one thing, but killing puppies and baby ducks and stuff like that —it's something else, man."

Sons of Jesus!
Are you hearing what he's saying?
Are you seeing what you're doing?
Sons of Menno, answer me!
Do you hear me? Answer me!

And the sons of Menno
gathered together for worship in the house of the Lord
shook at the sound of the voice of the Lord.

And they said,
Woe to us, for we are lost.
for we are men of silent unspeaking lips
and we dwell in the midst of a people of silent
unspeaking lips,
for we have heard the voice of the Lord
but have not spoken his Word.

II

In the fourth year of the reign of Lyndon Johnson
as President of the United States,

when the war in Vietnam was being escalated day by day,
the Word of the Lord came
with an urgent call for prophets.
Whom shall I send?
Who will speak for me?

And in that same country
in the state of Colorado, City of Arvada,
the sons of Menno were gathered together for worship.

And the sons of Menno said,
Lord, will you at this time
restore the Christian church?
Will you soon come
to set things right here on earth?

And the Lord said,
It is not for you to know times or seasons
which are in the hands of the Father.
But you shall receive power
when the Holy Spirit has come upon you;
and you shall be my witnesses in Denver
and in all America and to the end of the earth.

And when the day of the outpouring of the Spirit of God
had come, they were meeting together for worship. And
like a gust of wind, the Spirit of God came upon them
and freed their tongues to speak the Word of God.
And the people who heard them were amazed and
perplexed. Some listened and said,
This makes a lot of sense.

But others, mocking, said
They're a bunch of kooks—
a bunch of commie kooks.

Then Peter, standing with the congregation,
lifted up his voice and addressed them,
Citizens of America, give ear to my words!
For these people are not kooks, as you suppose.
For this is what was spoken by the prophets:
And in the last days, it shall be, God declares,
that I will pour out my Spirit upon all flesh,
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams;
yea, and on my menservants and my maidservants
I will pour out my Spirit, and they shall prophesy.

Citizens of America, hear these words!

Two thousand years ago
Jesus the Christ came speaking the Word of God.
He was himself the Word—the Way, the Truth,
the Life.
But our fathers could not face the truth.
They killed Him.
But truth cannot be killed, and Christ is still alive.
Fellow citizens, I tell you the truth!
Today we go on killing truth and crucifying Christ.
Christ dies a hundred times a day in Vietnam.
Christ dies a thousand times a day in America
where weapons of destruction are mass produced
in efficient factories which keep the economy strong.
Christ dies a thousand times a day in America
where the will to kill is fanned into flame
by many winds of demonic doctrines
blowing from poisonous pens and blasphemous pulpits.
But let all men know, including you, Americans,
that Jesus Christ is Lord!
That though we keep on killing Him
in the killing of our brothers,
He always rises
and He comes to haunt us or to judge us—
or, if we will, to save us.

Now when they heard this Word
they said to Peter and the rest of the sons of Menno,
Brothers, what shall we do?

And Peter said to them,
Repent! Repent and start following this Jesus
in whose name you have been baptized!
Repent! Repent and change your way of thinking
about the world and its people.
Repent! Repent or perish!
For they who take the bombs will die by the bombs!
Repent! Repent for the promise is still to you
and to all the children of men.

III

In the fourth year of the reign of Lyndon Johnson
as President of the United States,
when the war in Vietnam was being escalated day by day,
the Word of the Lord came
with an urgent call for prophets.
Whom shall I send?
Who will speak for me?

And the sons of Menno
gathered for weekly worship
heard the Word of the Lord.
And the sons of Menno said . . . .
And the sons of Menno said . . . .
What did they say?

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The Case of the Gold-plated Refrigerator

Jacob T. Dick

Most citizens in America are in debt. The total personal debt in our country is $264 billion. It is alarming that in the past decade personal bankruptcies have more than trebled. The percentage of the total personal income of Americans last year which went for installment payments was 15 percent.

Two families I know form an amazing contrast in their money management. Both have the same number of children, and both earn approximately the same income. The first family is always in financial difficulty; the other family always seems to have control.

Family *A* became a broad consumer, they enjoyed a steady income, and spent their earnings for the goods of life. With the demands for a house, car, insurance, major appliances, and children, it was too much for them to pay as they went. Credit was easily extended to them, and both the husband and wife carried several credit cards in their wallets.

The breaking point came when the new copper-tone refrigerator with the automatic ice-cube maker, and self-defrosting equipment was purchased. Actually, the total amount of their income that went for installment payments had steadily risen from 10 percent to 15 percent; then it soared to 30 percent, and just before the purchase of the refrigerator, their payments in fixed installments was 34 percent of their take-home pay.

They both decided they needed the refrigerator; it would be of service for years in their home; so they made the purchase. Credit was extended by the department store and payments seemed easy. But the family did not read the fine print in the installment contract for the refrigerator. Later they figured out the true annual interest charges and discovered belatedly that they were paying 19.3 percent for use of the money.

Later that same year, Family *A* had a major emergency in sickness involving the mother of the home, and if the family doctor would not have been understanding in his willingness to wait for his fee, it could easily have meant that the refrigerator would have been lost because of failure to keep the payments current and the credit rating of the family weakened, if not ruined.

Family *B* kept a budget and believed in family money management. The minister who married them suggested that they keep a budget for the first five years of their married life, at least. They did this and found it so helpful that they continued it.

Out of this experience they had developed a solid credit rating, and with the ability to borrow money they had acquired goods and services that would have been impossible for their grandparents. They never allowed their installment payments to exceed 25 percent of their income, excluding their house payments. They were willing to go in debt when they both felt that the goods they were purchasing was a needed item now and could not wait until more cash was saved. They took seriously what Emerson said, "Pay every debt, as if God wrote the bill."

Family *B* took as a religious obligation the necessity to put into a fund money for a rainy day. They knew that emergencies were bound to arise, and they needed to be prepared for them if financial disaster was to be avoided.

This family was an intentional family; they were not driven by circumstances but were in charge of their money through sound management. The climax of the good feelings became strongest to the father one Sunday when he sat with his wife in church as the weekly church envelope was placed in the offering plate. He scratched a few deft words across the church bulletin, "It's great to be a partner with God in our money affairs."

Americans are learning that debt is neither good nor bad in itself, for there is responsible debt and there is irresponsible debt. Most of us take our debts seriously, for today's rate of delinquencies is only 1.58 percent. Roger Shinn believes that debt is wrong only if it overburdens a person and thus restricts his freedom, or if debt is incurred for self-indulgence, without the intent to pay it back.

Even to this day, moneylenders in the Middle East have a bad connotation; yet, Jesus has very strong words against the person who hoarded his money and buried it in the ground. He felt that money was to be used so that interest for profit would be gained. This concept implied that there are those who would borrow money, as well as those who would lend.

However, the Christian concept of moneylending was hazy for centuries. Even today in Germany, the word for debt is *schuld* meaning "guilt." In many countries consumer credit and debt have remained pre-Calvin—pre-Calvin because there was a definite change in attitudes of the church leaders in his time. Luther, for example, speaking on usury said. "The greatest misfortune of the German nation is easily the traffic of interest . . . the devil invented it, and the Pope, by giving his sanction to it, has done untold evil throughout the world."

But Calvin felt that money was to be loaned and that good could come of it. He wrote in his *Institutes*, "No member holds his gifts to himself or for his private use, but shares them with his fellow members. . . ."

We are knee-deep in the post-Calvin era. Our government in America encourages us to be spenders and consumers. Most interest rates are tax deductible to encourage purchases. Private businesses also encourage us to be broad consumers, to borrow and buy and let the wealth flow through.

Family *A* came to a family counselor and asked for help before they got more deeply into financial trouble. They told the counselor about their "gold-plated refrigerator" and of their total financial situation.

The counselor impressed the family with the value of credit and the need to keep their credit rating strong. "Debt," said the counselor, "is a means to help acquire the goods of life when most needed. When used properly, it can be the means of enriching life, but principles must be followed." In his outline to the family the counselor made these helpful suggestions as guidelines to follow:

1. Shop for money on a pick-and-choose basis, just the same as you would for the refrigerator. Avoid shopping for money with the attitude that you are a victim of circumstances and that you must take money from the first place that will grant you the loan.

2. Borrow the smallest amount of cash that you must have and offer the best security you can produce.

3. Listen carefully to the financial adviser to know the true facts about your financial situation. He will tell you important facts about your income, your ability to repay, the amount that you can handle.

4. Then it is extremely important for you to know the true interest rate. Interest rates can be confusing, and you can secure help in calculating exactly what you will be paying. Know the exact terms upon which you are borrowing the money; then later on there will be no misunderstanding.

A recent survey in a large Eastern city indicated that when families get into financial trouble only 9 percent seek professional help; 50 percent do nothing at all; 41 percent go to the merchant with whom they have the trouble.

We live in a nation where we are trained to be consumers in order to win respect from others and also self-respect. No longer do people gain the historic respect that educational achievement or occupational position used to bring. Now, people seek respect through what they consume. Consumers are urged to throw away many items that used to be saved. Pie pans, furnace filters, bottles, handkerchiefs are all to be thrown away. But more and more, the consumer is being protected through legislation. Standard marking and packaging of products is being required.

Some Americans can be criticized for going into debt too deeply, for buying now and paying later, but, on the other hand, they can also be praised for developing their credit rating and for building their equity and acquiring assets. Through wise borrowing they have bought homes, acquired an education, and seen the world. And the Christian has been able to give proportionately to the cause of Christ and His church as a responsible citizen of this world.

During one generation alone, vast changes regarding the use of money have swept the nation. In the last generation, the idea was that "money is to save," but now the concept is that "money is to spend and keep in circulation" for the health of the economy as well as for the betterment of each individual. The main goal of an individual should be that his money is spent in a Christian way. In his spending, instead of hoarding, he will want his firstfruits (at least 10 percent) to go "on the first of the week into the Lord's treasury" and with this type of dedication, he will find guidance to use the other 90 percent for an abundant life for others, his family, and himself within the plan of God.

NEWS

Mennonites Discover Each Other and the World

On July 23, the Mennonite World Conference came back to Amsterdam.

The last world conference to be held in Amsterdam had met in 1936. War and peace had come and gone in the intervening forty-one years. Evidences were many that Mennonites both in America and Europe had grown more prosperous. But violence and injustice still troubled the Mennonite conscience.

The program of the eighth world conference was varied. It had something for everyone during the eight-day meeting. The main topic was the witness of the Holy Spirit.

When the last Mennonite World Conference was held in Europe the meetingplace was held in Karlsruhe, Germany. One hundred and ten North Americans attended that 1957 meeting.

Ten years later, two thousand persons from the United States and Canada registered for the Amsterdam conclave.

What had happened in the intervening years?

E. J. Swalm, Duntroon, Ont., and a member of the conference's presidium (general council), said, "We have more money now than we have ever had before." That seemed to be obvious. While special rates for transportation had been obtained, a trip to Europe was still expensive. But they came from all over.

"A spirit of travel is abroad," said Swalm, a leader in the Brethren in Christ Church.

C. J. Dyck, Elkhart, Ind., executive secretary of the conference mentioned a number of other factors. The 1962 world conference held in Kitchener, Ont., was strikingly successful. Twelve thousand attended, most of them North American.

"Things begin to snowball," said Dyck. "If one world conference has been happy, more people will come to the next one."

Aggressive promotion by travel agencies and enterprising individuals who chartered planes capitalized on the spirit of travel about which Swalm spoke. Not everything worked out as promised, but many were attracted and most were satisfied. For many, the trip to the World Conference was the first they had made to Europe, and their first trip anywhere by plane. And not all of them were young people.

World conference leaders prepared a study booklet on the Holy Spirit theme which, according to Dyck, was distributed widely and sparked many church discussion groups.

Friendships and family ties served as a magnet to draw other people to Europe. After the 1962 conference, several groups of European Mennonites visited Mennonite communities in Canada and the United States. They were warmly received, which was gratifying to the hosts of five years later.

As an immigrant people, Mennonites, especially those who have come to America in recent decades still have close connections with relatives in Europe. Ten years ago, and even five years ago, financial conditions were less favorable. Publicity about the world conference tempted them to dip into their savings to go see the old folks (and some new ones) in the old countries.

Voluntary service programs and trainee exchanges have become established institutions in the last twenty years. William Dunn, administrator of the Mennonite Hospital, Bloomington, Ill., and David Schrag, administrator of the Meadows (Ill.) Home for the Aged, planned to visit in the homes of trainees that had served in their institutions during recent years.

And Mennonites are becoming interested in each other in general, as well as in each other as individuals. "Mennonites around the world have been estranged from one another," said George Brunk, Harrisonburg, Va. "Conferences like this help Mennonites discover each other. They help the world to discover the rather unique message that Mennonites can give to the world."

And on the first day, delegates got down to facing the world.

Delegates to the Mennonite World Conference have two decisions to make. They decide how the offerings taken at the evening and Sunday morning services are to be used. And they approve the conference message which is sent from the conference to Mennonite congregations.

The offering schedule aroused little discussion at the Sunday evening meeting on July 22. Conference leaders had chosen a list of projects considered needy — Indians in South America, famine relief for India. aid to the Middle East, education in Indonesia, and a travel fund for delegates from Asia, Africa, and Latin America to future world conferences.

An offering for areas of special crisis was also suggested. Vietnam was given as an example. To this, one comment came from the delegate body. Stanley Bohn, Newton, Kan., suggested that the Vietnam offering be allotted for hospitals and medical aid in North Vietnam as an act of conscience.

But it was the discussion on the conference message that drew the most fire. The drafting committee working on the conference statement made three proposals. Two of them went largely ignored.

J. C. Wenger, Goshen, Ind., chairman of the committee, felt that a conference on the Holy Spirit should deal with renewal and with ecumenical dialogue.

"Are we concerned as a brotherhood for renewal in our congregations?" he asked.

And his second question: "Do we feel it is the will of Christ that we should give our witness to other Christians? Should we enter into dialogue?"

This latter was the ecumenical question. But ecumenicity or renewal drew no fire at the opening session. Delegates felt strange in the environment of Amsterdam's plush RIA convention center. The gathering of voting delegates (all persons attending the conference are delegates. but only a limited proportional group designated by their conferences have the right to vote) looked like a thousand people. Even the brave were reluctant to speak up in the strange surroundings.

But a handful dared to speak up on the third issue.

"Do we as peace-loving Mennonites want to say something about violence and injustice in many parts of the world?" asked Wenger.

"Yes," said a group of Dutch Mennonite pastors, a missionary to Vietnam, and others.

"No," said two delegates from Brazil.

For all of them, "violence and injustice" meant just one thing—Vietnam.

Several Dutch Mennonite pastors had prepared a statement expressing alarm about the escalation of the Vietnam war, suggesting a statement on Vietnam calling for the withdrawal of United States and North Vietnam troops, and replacing them with a United Nations peace-keeping force. The United Nations would also be asked to institute a massive relief effort.

The suggestion met resistance in varied degrees of intensity. The general direction of the proposal gained an equal amount of support.

Luke Martin, a missionary to Vietnam, agreed that Vietnam was crucial but that "it should not overshadow the conference." Rather, the conference should use the Vietnam issue as "a focal point to the needs in the other parts of the world so that other Vietnams will not happen again."

Henry Ens, Brazil, said that the conference was so diverse with people coming from so many different countries that they "stand on different sides."

He began his objection by saying, "In emphasizing this point, we give our conference a political flavor."

David Koop, another Brazilian, agreed. He asked, "What was Jesus concerned about? He was not concerned about politics." And since politicians in communist countries aren't influenced by political statements, it is pointless to speak.

But the drafting committee also heard comments in favor of a statement on Vietnam. The statement came up for consideration on Friday morning of the conference, July 28.

Other discussions at the opening session of the world conference dealt with future operations of the world conference. "Some people think that the world conference has had its time and should pass away," said Erland Waltner, Elkhart, Ind., conference president. "But others feel that its time has just come."

J. A. Oosterbaan, Amsterdam, vice-president of the conference, agreed that no one desired that the world conference become a large world bureaucratic organization.

"But, the world conference may need a stronger basis along with a stronger financial basis," said Oosterbaan.

Areas in which he felt that the world conference might make a contribution would be in world service such as missions and in the dialogue with other Christians.

Noting the growing participation of varied Christian groups including Roman Catholics in cooperative ventures, he asked, "Do we have a role in bringing the Mennonites into this growing dialogue? Should the world conference help in this direction?"

Oosterbaan received no immediate answer to his question. But the conference delegates actively supported a proposal that a travel fund be established to help delegates from Asia, Africa, and Latin America to attend future meetings of the organization.

Less than sixty representatives of the younger churches were among the more than five thousand people attending the conference. A vigorous effort had been made to secure their attendance. "Money is a problem," said C. J. Dyck, executive secretary of the conference.

In order to overcome the problem, the delegates agreed to support a voluntary travel fund.

The weight of the Spirit Equal to that of the Word

Mennonite thinking through the years has put an equal emphasis on the Word and the Spirit. In this it has differed from both Catholic and Lutheran ideas which have emphasized one—the same one—above the other.

J. A. Oosterbaan told the Mennonite World Conference in Amsterdam, "Word and Spirit both are central: they are the two focal centers of . . . faith."

The Word covers two ideas: Christ and the Bible. And the Bible means "the essence of evangelism."

Oosterbaan, professor of theology at the University of Amsterdam, said, "By the Word of God, the Bible means the Son, who in the fullness of time has become a man, and who lived with us and has reconciled us to God."

And the understanding of the Word also included the gospel message of the Bible. "Not the literal form as it has been written down by finite people in finite words, but still the essential meaning and contents of the biblical message is generally called the Word of God in Christian faith," he said at the Monday sessions.

Christian thinking has not been clear about the relation between this Word and the Holy Spirit. Which has the most authority? Does a word from the Bible or an appeal to the teaching of Jesus Christ rule over the moving of the Holy Spirit? Or does the Holy Spirit give new light that goes beyond that which comes from the Scriptures and from Christ?

Both Roman Catholic and Lutheran positions have put the Spirit under the control of their understanding of Christ. Since Catholics see the pope as Christ's deputy on earth, "only he can give a legitimate and infallible explanation of the Bible." This gives the pope the power to regulate the Holy Spirit.

Luther had no use for the pope. He found the Spirit coming out of the Bible. "When the Word revealed itself to the reader and to the listener . . . then that was, according to Luther, the spirit working in the Word," said Oosterbaan.

But since the Bible is needed to find the Spirit, the Bible, even in Lutheran thinking, controls the Holy Spirit.

The same thing happens in modern doctrines which grow out of these Lutheran-Calvinist ideas and emphasize a literal interpretation of the Bible. "This doctrine tried to tie down the liberty of the Spirit as much as the Roman Catholic doctrine had done by means of purely ecclesiastical and papal authority," said Oosterbaan

'This was the reason the Bible has been called a paper pope."

The Anabaptists (the ancestors of the Mennonites) and their spiritual descendants — Baptists and the free church movement — have seen the Word and the Spirit working together. The Spirit brings understanding of the Word, and the Spirit completes the Word.

"The Spirit comes to every believer who prays for it because it is not only promised to priests and bishops. Rather, every believer is himself a priest and has access to understanding the Word when the Holy Spirit enlightens his mind," said Oosterbaan.

Conrad Grebel, the first leader of the Swiss Anabaptists testified that an understanding of the Scriptures came through special enlightenment and not through native human intelligence. Other Anabaptists agreed.

"Menno accorded a more independent place to the Holy Spirit than had been the case in Roman Catholic and Lutheran-Calvinist theology," said Oosterbaan.

But the inspiration of the Spirit does not move unchecked even according to the Anabaptists. "They saw the activity of the Spirit time and again in connection with the Word of the Scriptures."

And Oosterbaan noted the practical effect of this faith. "Because they relied on the Spirit, they did not need . . . creeds. Because they relied on the Word, they were not afraid of disruption in the congregations. . . . The liberty of the Spirit and the authority of the Word in the Bible were the two main characteristics of their faith and were also the deepest basis of the congregational structure."

Oosterbaan's address was the second major address given to the Mennonite World Conference. The first address was given by Erland Waltner, Elkhart, Ind., who spoke on the fellowship of the Holy Spirit. A condensation of this address was published in *The Mennonite,* Aug. 1.

Commenting on the theme of the conference, Waltner said, "The tragedy of these days would be that we should speak thousands of words about the Holy Spirit and as people avoid confrontation with the Holy Spirit."

Expressing a concern for the renewal of the church, he added that "formulas for renewal are many." He suggested that God was the primary source of renewal. "Renewal comes only with the words of the Renewer."

Arthur M. Climenhaga continued a study of the Spirit and the church in the conference's third major address. Bishop-elect of the midwest and Pacific conferences of the Brethren in Christ Church, he emphasized the need of a church to seek the leading of the Holy Spirit in its affairs.

"The church that is man-managed instead of Spirit-governed is doomed to spiritual failure," he said. "A ministry that is theologically trained but not Spirit-filled works no miracles. . . . It is possible to excel in mechanics and fail in dynamics. . . . And thus while man can supply the energy, enterprise, and enthusiasm for human organization, the real work of a church depends on the work of the Spirit."

When it comes to interchurch cooperation, he favored a cautious approach. "We are hearing so much these days about the ecumenical movement," he said. "It is not all good and it is not all bad. Let us not fool ourselves—everyone of us in some measure or form is interested or involved in some way in an ecumenical spirit.

"The lowliest independent denominational church that wants to support some sort of mission program will have to be incipiently ecumenical about it by supporting some faith or interdenominational mission program."

Climenhaga has recently completed a term of service as a chief administrator for the National Association of Evangelicals.

Reuben Short, Elkhart, Ind.; Samuel Gerber, Basel; and Don Jacobs, Tanzania; delivered the other three messages on the Holy Spirit.

Politics haunts conference

While some delegates to the Mennonite World Conference were opposed to introducing political elements into a religious program, the spooks of political problems came in from several different directions and sat down all over the agenda.

First came the call of the roll of delegates. The secretary called the names of thirty countries which have Mennonite congregations.

Forty thousand Mennonites live in Russia. None were present to stand for their country. A Mennonite representative had been expected to come with a delegation of Russian Baptists. Years of careful contacts and several visits to Russia had attempted to pave the way for such future contacts. But payday is still far away. For unexplained reasons, none of the expected delegates from Russia were allowed to come.

Instead they sent a greeting by way of telegram.

The telegram said, "The All Union Council of Evangelical Christian Baptists, including Mennonites, in brotherly love sends its sincere greetings to the Congress of Mennonites in Amsterdam and prays for pouring out abundant God's blessing upon the Congress and wishes that every participant could say, 'The Spirit of God is with us.' Haggai 2:5."

The greeting was signed by Ilia Ivanov and General Secretary Karev, leaders of the Russian Baptists, and by Victor Krueger, Mennonite representative of the Russian Baptist Council.

And then there was the experience of East Germany. A Mennonite leader from East Germany scheduled to speak to the conference did not appear. Reasons for his absence were not clear.

Of others from East Germany, John R. Friesen, a Canadian serving as a pastor in Berlin, said that he knew of people "that would have sold everything they had in order to come," but there are "certain barriers that keep people away."

To bridge the barriers, a number of Mennonites from America and Western Europe traveled to East Berlin to meet with East Germans in meetings on the weekend of August 6. It was a miniature world conference.

And it was reminiscent of an experience from an earlier world confer-

On the woes of traveling

People who stay at home regard traveling as one big ball. Don't believe it. It's work and a generous share of grief. And so are many conferences.

Ask any of the many travelers who crossed many miles to attend and endure the Mennonite World Conference.

Yes, it was a good conference. Meeting new people and greeting old friends, being reassured of an old faith and slowly absorbing a new idea made the conference an experience long to be remembered. Indeed, the trip to the Mennonite World Conference was a rose. But each rose has a thorn, no matter how tiny, the beauty and perfume of the rose fade until the pain is gone.

Scratch most any Mennonite tourist, and you heard a tale of woe. At least, it seemed this way as one moved around the edge of the registration line on the opening night. Cancelled reservations at hotels, high prices, and lost travel connections caused grief.

One chartered plane carrying a group of Canadian Mennonites across the Atlantic treated its anxious passengers to a sixteen-hour flight with one of its four motors inoperative. While some of the passengers fretted and prayed, others gathered at a cabin window with cameras aimed at the idle propeller. "No one will believe us otherwise," they said.

Innkeepers in Europe in a few cases exploited the tourists. A group visiting France found itself suddenly refused admittance to a chosen hotel though reservations had been made early. The hotel had rented their rooms to others for more money.

Just as painful was the *demi-pension* affair in a few Amsterdam hotels. The Dutch Mennonite hosts had contracted for hotel rooms on the basis of a fee that would cover the cost of room rental and the price of a breakfast.

Because space in the city is scarce during the summer season, a few business-is-business hotel managers decided to take advantage of their seller's market. They insisted to their Mennonite guests that rooms were available on a *demi-pension* arrangement. This meant that in order to secure a room, guests had to pay for an extra meal which they probably would not be able to eat at their hotel since they would be attending meetings at the convention hall.

By American standards, the hotel prices were still reasonable even at the inflated price, or at least no more outrageous than American prices. But Mennonite thrift balked at paying for meals that could not be eaten. This did not happen in all of the hotels. But the one hundred and twenty who were exploited were irate and the conference managers were perturbed.

The names of the several offending hotels were taken to the mayor of Amsterdam, who expressed his apologies and sympathy. While he could promise no relief, he promised to intercede in behalf of the travelers and in behalf of the fading city image.

And the very bulk of the conference brought its own peculiar kind of grief. The RAI Congress center in Amsterdam has spacious facilities for big meetings. But gigantic conferences like a Mennonite World Conference are a little harder to accommodate.

Simultaneous translation equipment was available in the usual meeting rooms, but since the conference was so large—with over four thousand at many meetings — delegates had to move to a hall that had no electronic equipment to pipe an individual translation to a delegate in his desired language when a foreign tongue was used. This meant that each statement had to be translated into three other languages one after the other. After a story had been told in English, German, Dutch, and French, attention had drifted and valuable time was lost.

The opening service dragged because of this. And the keynote address was not begun until after the designated hour for adjournment.

But even when delegates could meet in smaller halls with immediate translation available by the turning of a dial and a plastic listening device, all was still not smooth. Translation was not really always immediate. Speakers spoke too fast and volunteer translators though versed in their language were often flustered and not always accurate. They were sometimes absent from posts.

In spite of the thorns, the rose of the Mennonite World Conference had its own perfume. One thing was no problem. Weather for the opening half of the conference was clear and cool which for Holland was really remarkable, though many visitors were not adequately grateful. After all they had suffered, they felt they deserved it.

The RAI was comfortable and provided well for the needs of all guests. Though no architectural gem, it was functional and its halls and corridors were spacious.

Meetings, though long and sometimes tiring, were fewer than at other conferences. Program opportunities were varied.

The conference addresses were rarely inspiring works of art, but each person with an assignment took his work seriously and offered a well-prepared piece. Most hearers were grateful.

The displays were well done and attractive. They were also educational.

A city with centuries of history has to be fascinating. And the Dutch put American southern hospitality in the shade. Few ever felt far from home.

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ence. It was the first world conference and it met in Switzerland in 1925 to commemorate the four-hundreth anniversary of the beginning of the Anabaptist-Mennonite movement.

At that time, the delegate from Russia, Jacob Rempel, received permission to travel across Europe. But when he got to the Swiss border, the usually hospitable Swiss would not allow him to enter. And since Rempel could not come to the conference, the conference got up and went to him. (In those days, the conference was smaller. Only one hundred persons were in attendance.)

In a meeting at the border, Rempel read a letter of greeting from the Mennonites in Russia who thanked their European and American brethren for aid during the revolution and famine period. That was 1925. Many of the same political problems remained in 1967.

Hosts and guests learn

Dutch Mennonites found it hard to understand the Mennonite World Conference.

"Why waste time with Mennonites, when the time has come to work with other denominations?" is the way some of them might have raised the question.

Thus meetings of the World Council of Churches, of which the Dutch church is the only Mennonite member, would make more sense than a gathering of a separate denominational group. Denominations, in this view, represent the past. The councils of churches are the wave of the future.

But when over four thousand Mennonites come to Amsterdam, more than half of them from outside the Netherlands, and meet in the city's largest convention center, even the indifferent church member has to stop and take notice. So do the newspapers, radio, and television.

J. J. J. van Sluijs, a member of the Mennonite World Conference general council from the Netherlands, said the Dutch Mennonites were "alarmed" by the extraordinary attention given to the conference by the secular press. And members of a minority group must indeed be startled when major newspapers begin to headline their activities and talk about their history.

Radio and television gave prime time. The morning worship service on the closing Sunday was televised on the Dutch network.

As an expression of their interest in non-Mennonite religious groups, the Dutch Mennonites invited some of their friends to attend the conference. Through these efforts, many guests attended the conference that the less-urbane brethren of the Dutch Mennonites might not have thought to invite.

At the opening session, the Roman Catholic Bishop of Haarlem, Th.H. J. Zwartkruis, represented the Roman Catholics of the Netherlands. His presence went virtually unnoticed, however, since he was welcomed in the Dutch language, and the translators for the English-speaking delegates failed to give the long list of special guests which also included twenty-eight guests from the two Jewish and twelve Protestant bodies. Thus the Dutch who cared were aware; others were uninformed.

The general council of the Mennonite World Conference had decided against formal and official invitations for Roman Catholic observers and such ecumenical groups as the World Council of Churches. Said E. J. Swalm, a Brethren in Christ council member from Ontario, "With the lessening of prejudice, the presidium should be able in five years to invite Catholic representatives without prejudicing our situation."

Swalm noted the increasing participation by Roman Catholics in the meetings of Protestant ministers. J. A. Oosterbaan, Amsterdam, called the attention of the conference to the fact that, in many areas, Roman Catholics are taking the initiative in interchurch relations.

Various branches of the Dutch government also took notice of the presence of many foreign Mennonites in Amsterdam. On Wednesday evening, at a midpoint of the conference, the city council of Amsterdam and representatives of the Dutch nation held a reception for the presidium members and voting delegates in the famous Rijkamuseum. About three hundred delegates were able to attend. More would have attended had the reception not been scheduled on a day many delegates left town to visit other parts of the Netherlands.

Van Sluijs reported that an audience with Queen Juliana had been explored. He visited the palace to discuss the possibility before the beginning of the conference. An opportunity for the members of the presidium to appear at an official reception at the palace was considered. But the delicate problem of church and state relations came up. Would such a reception by the Queen for Mennonite representatives imply a special endorsement of a religious group?

Conveniently, the problem did not have to be faced. While the Mennonite World Conference was meeting in Amsterdam, the Queen was taking a family vacation in Italy.

CHURCH RECORD

Marriages

Kenneth W. Akten, Bethel Church, Pekin, Ill., and *Margaret Spraklen,* Methodist Church, Pekin, Ill., July 2.

Reinhold Berg, Bethel Church, Lancaster, Pa., and *Patricia Thaxton,* Methodist Church, Orville, Ohio, on June 25.

Walter Bergen, Osler, Sask., and *Louella Zacharias,* Eigenheim Church, Rosthern, Sask., on July 1.

David M. Boesker, Emmanuel Lutheran Church, Canton, Kan., and *Donna Lou Waltner,* Eden Church, Moundridge Kan., on July 1.

Gregory Berle Clark, Boise, Ida., and *Nancy Lois Dalke,* First Church, Aberdeen, Ida.

Steve Cross, Danvers (Ill.) Church, and *Marie Toews,* Bethel Church, Lancaster, Pa., on July 22.

Edwin Epp, Eigenheim Church, Rosthern, Sask., and *Ruth Neufeld,* Niagara-on-the-Lake, Ont., on July 3.

Henry P. Epp, Hanley (Sask.) Church, and *Lillian E. Hirschfeld,* First Church, Saskatoon, on June 10.

Lee Ediger, Tabor Church, Newton, Kan., and *Joyce A. Funk,* First Church, Hillsboro, Kan., on June 16.

Michael L. Epp and *Carol Friesen,* both of Bethesda Church, Henderson, Neb., on July 14.

Orlando H. Friesen, First Church, Saskatoon, and *Jane W. Schneider,* Nazareth Lutheran Church, Cedar Falls, Iowa, on June 11.

Roger K. Funk, First Church, Hillsboro, Kan., and *Joan Suderman,* Ebenfeld Mennonite Brethren Church, Hillsboro, Kan., on June 16.

Larry Eldon Goering, Bethel College Church, North Newton, Kan., and *Margaret Rosine Hooper,* Methodist Church, Hiawatha, Kan., June 24.

David Charles Graybill, North Canton, Ohio, and *Beatrice Delores Moser,* Salem Church, Kidron, Ohio, July 7.

Jonathan Hofer, Minneapolis, Minn., and *Madelon Welk,* Simpson Memorial Church, St. Paul, Minn., June 24.

Jack Hardy, Pryor, Okla., and *Mary Helen Unrau,* Eden Church, Inola, Okla., on June 30.

David J. Holsinger, Hesston, Kan., and *Carol Louise Waltner,* Bethel College Church, on June 4.

Loren Jantzen, First Church, Beat-

Kliewer

Kliewer

Pankratz

Pankratz

rice, Neb., and *Faye Leuder*, Prince of Peace Lutheran Church, Denver, Colo.

Myrle Jost, Koerner Heights Mennonite Brethren Church, Newton, Kan., and *Aleda Amstutz*, Emmaus Church, Whitewater, Kan., on July 1.

Joel D. Klaassen and *Nancy K. Unruh*, both of First Church, Hillsboro, Kan., on June 8.

Jerry A. King, Pentecostal Church, and *Linda Franz*, Lorraine Ave. Church, Wichita, Kan., on July 6.

Daniel Kravitz, Keswick Ave. Baptist Church, Glenside, Pa., and *Ethyl Regina Cupo*, Germantown Church, Philadelphia, Pa., on June 17.

John J. Mumma, Calvary Independent Church, Lancaster, Pa., and *Darlene J. Ranck*, Bethel Church, Lancaster, Pa., on July 15.

Dale McNabb and *Dianne Klassen*, both of Cedar Hills Church, North Surrey, B.C., on July 8.

Monte Nelson, American Lutheran Church, Sioux Falls, S.D., and *Mae Schrag*, Salem Zion Church, Freeman, S.D., on May 20.

Workers

Martin Duerksen, Evangelical Mennonite Brethren Church, recently completed over fifteen years of service with Mennonite Central Committee, and has moved with his family to Steinbach, Man. For twelve years, he served as pastor to Mennonite refugees living in Buenos Aires. In 1963, he transferred to Asuncion, to give leadership in the voluntary service program for South American Mennonites and to represent the Mennonite Central Committee Peace Section in Latin America.

Ray and Loralee Kliewer, Community Church, Fresno, left for Japan in July. They will be houseparents in a boarding school for children of missionaries. He is the son of Mr. and Mrs. Daniel H. Kliewer, Kingsburg, Calif. Her parents are Mr. and Mrs. Leland O. Weinbrenner, Fresno.

John M. Mecartney, a Methodist minister and sociologist, has been named head of the Bluffton College Sociology department. He has been an instructor at Albin College.

Mr. and Mrs. Orville Ortman, Salem Church, Freeman, S.D., have accepted a three-year TAP assignment to Nigeria.

Jerry Regier, Comins Church, Mio, Mich., will become a full-time staff member of Campus Crusade for Christ following a training meeting at Arrowhead Springs, San Bernardino, Calif.

Steven and Elizabeth Pankratz left June 23 for San Jose, Costa Rica, where they will be enrolled in a Spanish language study, after which they will go to Colombia to do community development work. He is the son of Mr. and Mrs. John J. Pankratz and a member of Bethel Church, Mountain Lake, Minn. She is the daughter of Mr. and Mrs. Howard Raid and a member of the First Church, Bluffton, Ohio. Both are graduates of Bluffton College, and Steven has attended Mennonite Biblical Seminary.

Mary Bair Schafer, a former instructor at Findley (Ohio) High School, will teach physical education at Bluffton College beginning this fall.

William T. Snyder, executive secretary of the Mennonite Central Committee, was recently elected chairman of International Voluntary Service, a nonprofit agency which sends young Americans to work overseas in development projects alongside counterparts in other countries. It, for example, has administered agricultural, educational, and community development programs in Vietnam since 1957. The agency works closely with the United States Agency for International Development.

Frank Spoto, a June graduate of the Oberlin College Conservatory of Music, has joined the Bluffton College faculty as an instructor in voice.

Deaths

Adam J. Amstutz, Salem Church, Kidron, Ohio, was born Nov. 25, 1897, and died July 17.

Melita Basinger, Ebenezer Church, Columbus, Ohio, was born in January 1907, and died July 10.

Henry J. Brandt, Tabor Church, Newton, Kan., was born Nov. 9, 1879, and died July 10.

Helena Toews (Mrs. Jacob L.), Bethel Church, Mountain Lake, Minn., was born Sept. 15, 1889, died July 10.

John C. Klassen, Cedar Hills Church, North Surrey, B.C., was born May 21, 1892, in Altona, Man., and died July 10.

Albert H. Penner, First Church, Hillsboro, Kan., was born Dec. 29, 1894, and died July 3.

Dale Schubert, Apostolic Church, Trenton, Ohio, was born Sept. 25, 1920, and died July 9.

David F. Voth, Tabor Church, Newton, Kan., was born Mar. 24, 1895, and died July 6.

Mrs. Reinhold Weicht, Salem Church, Freeman, S.D., was born June 12, 1887, and died July 6.

Baptisms

Bethel Church, Lancaster, Pa., on June 4: Judith Harnly, Paula Hornet, Frieda Toews, Karen Wimer, Rick Schroeder.

Eden Church, Inola, Okla., on June 11: Alma Ruth Froese, Bernice Jantz, Susan Pankratz, Joe Stutzman.

Ebenezer Church, Bluffton, Ohio: Jane Gratz, Kevin Gratz, James Thompson, Barbara Thompson, Beth Thompson, Andrew Burkholder, Robert Sommer, Rodney Lugibihl, Charles Spallinger, Dwight Deeds, Mrs. Dwight Deeds, Ray Wilch, Mrs. Ray Wilch, Mrs. Marvin Augsburger.

First Church, Beatrice, Neb., on May 14: Linda Claassen, James Ensz, Judy Hamm, Lawrence Penner, Larry Thimm, Harold Wiebe.

First Church, Upland, Calif., on May 14: Dennis Remple, Mikell Basinger.

Grace Church, Dallas, Ore., on July 9: Melvin Sumpter, Leroy Lepp.

Cedar Hills Church, North Surrey, B.C., on June 18: Dale McNabb, Kay (Mrs. Stan) Pavlis.

Greenfield Church, Ft. Cobb, Okla., on June 18: Darrel Dean Nightingale, Darlene Ruth Nightingale, Brenda Ann Unruh, Orlin Lynn Nightingale, Stanley Doyle Unruh.

LETTERS

Science can aid faith

Dear Editor and Readers: For years I've heard chapel talks, read articles, and (patiently?) listened to reports which claim to find great dangers for Christianity in logical reasoning and experimental observation. I have high regard for Walter Klaassen, a wonderful friend, but must now answer some points stated again in "Experience Beyond Syllogism" [May 30] and other articles. He writes that "A syllogism is a formal method of reasoning" which is "one form of unbelief," is "artificial," "still causes us untold trouble in our adventure of faith," and "growing like a tropical plant, has been the occasion for idolatry." He says that the truth of a syllogism "depends on the validity of the major premise" and points out that many syllogisms used against the Anabaptists have fatal flaws at that point. He seems to deny "that what is logically true is also true in fact. If you could prove the existence of God by logical argument, God existed in fact even though no human being knew of His existence from experience."

The article mentioned, however, depends on its own syllogistic reasoning, which could be stated this way: "Things that have deceived people in the past will deceive us in the future. Syllogisms have deceived people in the past. Therefore they will deceive us in the future."

I would defend this argument: "Everything that exists either has existed forever or was made by some agency other than itself (in other words, nothing can create itself). From thermodynamics and astronomy we are gathering evidence that the physical universe has not existed forever. Therefore we are gathering evidence that the physical universe was made by some agency other than itself." By faith we add that the Maker of the universe (who has existed forever) is a loving Person.

But, someone will object, scientific theories change. Of course. (And this is one valid reason for Christians not to depend only on this argument.) But does that prevent us from accepting proofs that the earth turns or that electricity exists? Many unbelievers think that present-day science provides some arguments *against* God and ought to be told that present-day science provides some arguments *for* God. Should we ignore people (for example, some students here at International Christian University) for whom reason may be a first step toward faith?

Let's not equate most reasoning with syllogisms any more than we equate most experience (often meaning inner experience) with bad emotions. Church splits, for example, over methods of baptism, have not been prevented or repaired by excesses of inner experience or by failure to "Come, let us reason together."

In another article of the series we read that "Some say that the stars tell us something about God; they certainly do not tell us anything about man." [End of Astrology, May 16] But to know something about God is to know something about man, who was made in His image, with the power of reason. To say that we certainly cannot learn anything about man from (any) physical science is to deny His partly-physical nature, which Christianity affirms. From the stars we can learn or confirm: that man lives in a dependable universe, that similar beings probably exist elsewhere, that man is far more likely to destroy himself than to be destroyed by comets, that the elements of man's body were once distributed over vast spaces ("without form and void"), that man is given the ability to penetrate some of the "secrets" of the cosmos, far beyond our own.
Ronald Rich, I.C.U., Mitaka, Tokyo.

The picture

The following letter was sent to our sister publication and forwarded to us by its editor. The writer refers to our May 30 cover illustration of a young couple embracing in an open automobile, an illustration related to a feature on courtship and engagement in that same issue. The free translation of the letter is our own.

To the Editor of Der Bote: We in Vancouver receive *The Mennonite* from the General Conference in Newton, Kan. As long as it keeps to the Christian way in its content and pictures, it is good. But in my opinion and in that of all those with whom I have spoken, the picture on the cover of the May 30 issue was not at all appropriate.

What are our brethren in Newton trying to show us? Such pictures we can see all around us every day. A picture like this does not belong in a Christian publication regardless of any interpretation that might be given to it. Little wonder that the Apostle Paul in his day had to write time and again to the congregations and admonish them. Today as always we must mutually exhort each other (but without criticism) in order that we all may continue to be disciples of Christ. *Rudolph Hildebrand, 1265 East 60 Ave., Vancouver 15.*

Fiddling while world burns

To the Editor: Enclosed find clipping as regards the 391 students at Cornell who advertised their opposition to the Vietnam war in the Cornell Daily *Sun*. They said that they will refuse to be drafted. Here at the University of Kansas an announcement on a bulletin board in the administration building asks for those opposed to the draft and needing help and information as regards conscientious objection, appealing classification, and emigration to see one of several individuals.

The lack of Mennonite involvement in these efforts is noticeable. I suspect that one of the reasons is the preoccupation of the leaders of our church and our church colleges with trivial social issues such as whether dancing or smoking is permitted on the college campus or not.

Just as the United States has become drawn into the Vietnam fray so have our leaders been drawn into endless discussions on these issues—none of which to me have any relationship, historically or otherwise, with the Mennonite faith.

Let us examine our faith and not keep fiddling while Rome burns. *Arnold M. Wedel, Department of Mathematics, University of Kansas, Lawrence, Kansas.*

THE WELL

Rudy H. Wiebe

One early summer as the November sun stood so directly overhead that it cast no shadow, Tina Fehr discovered when she leaned over the rim of the well she could not tell whether she was looking into the well or out of it.

The well was Schoenbach's most valued possession. It stood at the north end of the village, the last of Simons Colony on the crooked trail to the rail-end. When they drew lots for the village in 1928 the settlers did not know they had it; they had no well whatever and the arid *campo* did not so much as suggest the ancient passing of a stream, leave alone a beautiful one. But wherever these Mennonites had lived, whether in Russia or in Canada, there had always been a 'Schoenbach' and if they were going to live in Paraguay's 'green-hell' Chaco, as they were since their elders said so, then one of the thirteen villages must be so named. The village was named while they were still at sea and only five of them had ever seen the Chaco and none the campos on which they were to settle: Schoenbach.

The well being what it was, their nostalgic lack of imagination simply proved their thoughtless faith. A thoughtful man hauling his family through the brush to the campo and raising his tents on his lot-assigned strip of sand and bittergrass would have cried, or laughed, at such a name. In the privacy of their work the women did cry; the men had no time for either. Wells had to be dug. At some level they found water in every shaft but when they hauled it up the gaunt oxen swung their muzzles over it and bellowed. Not even adobe bricks they tramped out with their bare feet held together; it was brine. After the eleventh hole, four families left to plead for another campo. The others persisted to the very rim of the bush, laboring inside the cribbing that was to prevent another such sand cave-in as had already buried one digger forever at the

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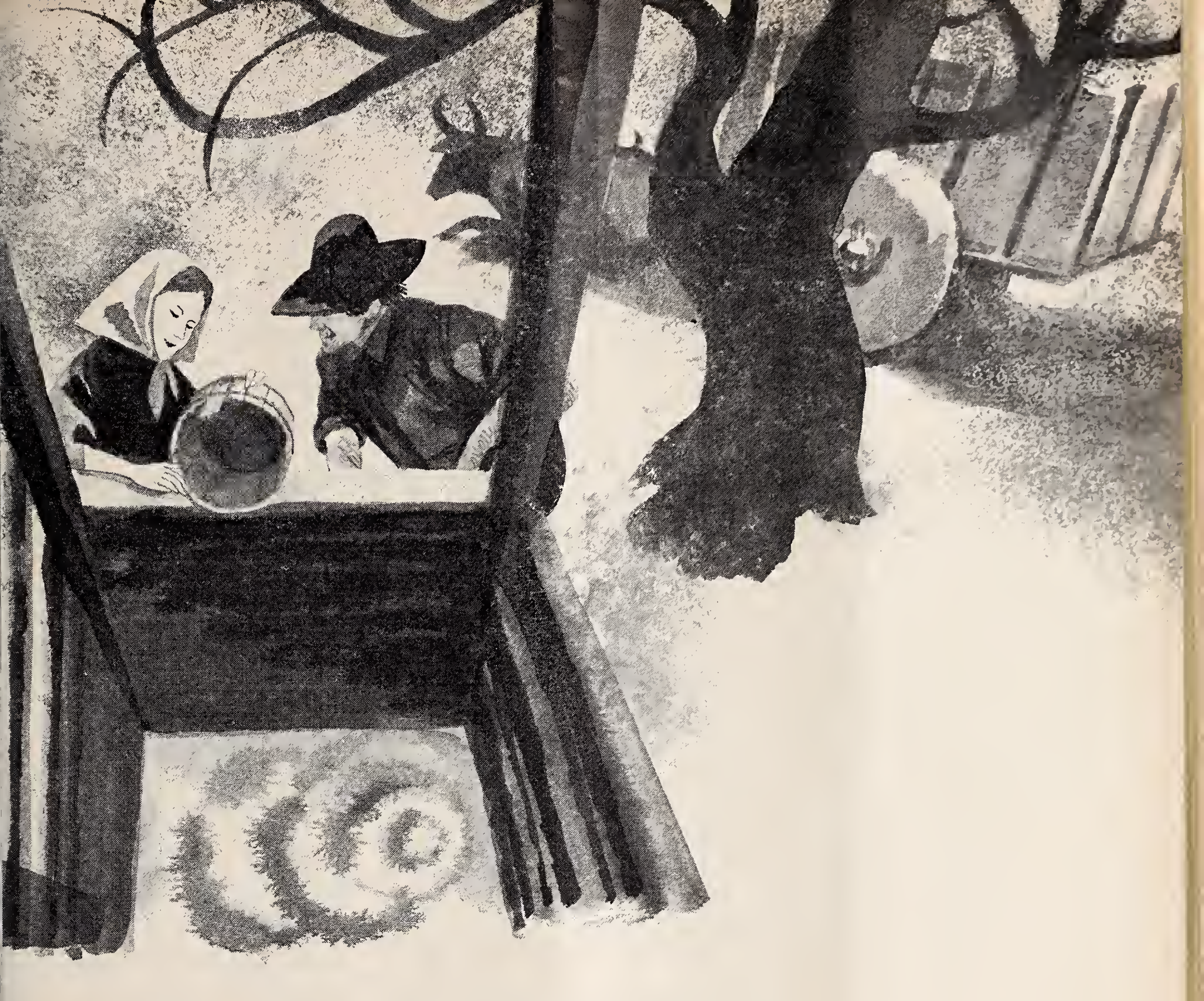


Art by Allan Eitzen

village center. Near a paratodo tree, a moisture one evening became by next morning the sweet well. Everyone gathered bareheaded in the sun and thanked God, drinking.

Neither the entire village nor the Lengua Indians who soon heard and camped nearby in their wanderings nor the high oxcarts squealing on toward Endstation had ever dipped the well dry. After Schoenbach there was nothing on the railroad trail except puddles, if that, and though Endstation was only seventy miles away, by oxcart that meant undoubtedly six, perhaps as many as fifteen days, depending. The irony of Chaco cartage was invariable: in dry weather the road was fast and dust-choked and the oxen might thirst into immobility between water holes; if it rained hard enough to plow in the settlement so that eventually there could be some produce to sell for the staples that had to be hauled in, the level trail vanished in miles of bottomless mud that demanded three floundering yoke of oxen on a four-hundred-kilo load to gain two, perhaps four miles in all the daylight one day provided. The Chaco day too was invariable: twelve hours of light and then at one stride the darkness. After the moon rose there was light again, but the oxen must graze; they did so even more deliberately than they walked.

Before the day's heat but considerably after the cattle watered and wandered away to forage what they could among the spined bush, the women and older girls of Schoenbach went to the well. They did not come like the Lengua women, one pot balanced on their head and the other in their hand, staring wherever their eye strayed; their pails hung from a wooden yoke, the weight of which sat mainly on the back of the shoulders. As a result, though Lengua women always walked about like stallions in spring, the women of Schoenbach stooped forward whether they carried water or not. Which was a becoming posture for a woman, according to Elder Wiebe the Younger. Humility is required, a humility in keeping with a bowed head and eyes fixed upon the earth from which all come and to which all must again return when He comes to judge on His mighty throne. Looking everywhere with unblinking shamelessness can lead to nothing but —things like the Lengua women who in their savage dances were said to lay their hand on any man they pleased, to lead him away out of the firelight. Not that anyone, and certainly not the Elder, had ever seen an Indian dance. But they had heard, and knew. It was what must happen when women stared about and held themselves so erect, so fluidly and powerfully free.

And Tina Fehr knew it very nearly happened to her.

Not that she ever walked like that. She never knew how she walked because no mirror is necessary to rebraid hair and there was no water or even windowpane to reflect her posture. But she knew that once she did not keep her eyes where they belonged and that one seeing was enough. She never thought it through, piece by piece; she never had or would think that way. It was equally impossible for her to think directly of herself as behaving like one of those brown women who with one casual shift slid her sleepy child from breast to hip. There was nothing as precise as that, only something she might have recognized as a passing aroma of possibility, of capability perhaps, if she could have worked out her sensations so articulately. She could not, of course. She knew only that once she did not keep her eyes where they belonged and that suddenly she was terrified at the sound or sight of the Elder and could not sing from the Hymnbook or as much as think her prayers to herself when she knelt with her six oldest sisters, but only mumbled sounds that would have horrified them had they not been too exhausted to listen to each other at the end of each day when they fell upon their blankets. And what had happened, happened because of the well.

Everyone knew without any direct mention of the matter that it was especially proper for the Canadier women in a village such as Schoenbach to keep their eyes and heads down. In 1930 a group of Mennonites from Russia had settled just west of Simons Colony; their carts. too, must pass through Schoenbach on the trail to Endstation. These Russlander were Mennonites, of course, and had the same family names and spoke the same Low-german as the Canadier. But they spoke it with a different accent, with some unheard-of words, and they had emigrated only once for their faith. Not that the Canadier were proud; Elder Wiebe the Younger preached that pride was the most devilish of the Devil's many weapons. Besides there was no need for pride. It was simply a fact that a child in Simons Colony might know: their fathers left Russia in 1874 and emigrated to Canada because the Russian world was becoming impossible for their beliefs, but these Russlander found it compatible with theirs to stay on until 1929. How they had become modern it was unnecessary to discuss; some, they heard, had attended technical schools and universities in Petersburg or Kiev or Moscow. No wonder the communists had to take their land away before they would leave.

Elder Wiebe the Older, who remembered the trek from Russia to Canada fifty-seven years before very clearly and who had led them from Canada to Paraguay in 1928 not because the Canadian Government was taking land away from anyone but because it no longer allowed them to run their own schools as they wished, as it had promised them it would allow forever when they moved to Canada in 1874, held his last sermon three weeks after the Canadier drove to Endstation to cart the first Russlander to their land. He did not mention Russlander. Without raising his thin old voice but with his great jaw thrust forward as Tina had always seen him, he intoned that the Bible, the Catechism and the Hymnbook, the plow and the shovel were the faith of their fathers. It was enough for them, and it is enough for their children and children's children, now and evermore. New ideas, book learning, singing in several voices are unnecessary and dangerous. The desire for knowledge leads to pride and self-deception. To long for change is to fight one's destiny. Fighting one's destiny is rebellion against God. Man's duty is to obey, pray, work, and fear God's wrath.

So when Russlander men began driving through Schoenbach, as they must on their way to Endstation, cracking their whips above the ambling oxen and sometimes yodeling greetings in Low-german, Tina had no problem about where to look. Her older brothers told her that when they met the Russlander on the trail, or perhaps camped nearby, they would hear them sing German songs never found in the Hymnbook; of millers and soldiers and riding to the hunt, and lovers. Sing them in different voices that sounded like wolves under the moon in Canada, and laugh and quarrel far into the night. Hearing this, Tina knew without being told, as did every Canadier girl, that despite their Mennonite names and talk, these men were too different, too wrong and—obvious—to think about, leave alone remember where their carefree greeting brushed something to an unwonted shiver. They would not get into heaven. When their slow procession stopped at the well it was best to wait on the path far down the road, or better yet, return later. And remember, as Tina did, that on Saturday Abraham K. Reimer would come and with her sit another long tongue-heavy evening away.

Abraham K. Reimer was never much in her thoughts. Why he should be there when the Russlander drove by she did not try to understand; whenever it happened she simply felt later that he should have been. Neither did she explain to herself where he had been so lost that her thoughts had never once found him the day she looked into the well, but she felt a discomfort that morning which she sometimes experienced in early summer, a discomfort that came with the North wind rising with the sun and roaring like a furnace down the village street, tearing at grass roofs, blasting sand through cracks in curled doors and into windows hung with canvas. Under its shriek they heard the Russlander carts creak by south; they could not be seen for the blanket of sand winding about them. Once in an eddy Tina made out a hunched shape high above the eight-foot wheels and the piled sacks before it was again hurled away. But for her dress pasted tight over her body and the crunch of her teeth, it might have been a Canadian blizzard.

When the last sounds had been by a long time she shouldered her yoke, folded a cloth inside each pail for cover and told her mother she would try now. Past the gate she went backwards, lunging and pausing, the pails banging together before her when she could not hold them, staggering in the drifts of the hollowed path and lunging on again. Once the North wind betrayed her and she fell backwards, her palm striking down on a cactus spine swept mercilessly bare by the sand. She scraped it off against a pail and pulled her yoke on again. When she reached the well at last she sank behind the shelter of its high box. After a time the pain of her hand burned through her exhaustion and she began to fumble at the thorns. She leaned against the well, picking with a corner of broken fingernail, putting her teeth to her hard hand. It comforted her; she was doing something necessary and need not, for the moment, face the wind.

That was how Isaak Hiebert found her. His left ox had gone lame overnight and before he reached his village he would be a day behind the others. But he did not much care. One trek on this road taught there was no companionship in a storm; each driver must remain with his cart and a minute or a day behind made no difference to the misery. The Schoenbach well emerged briefly and he cupped his hands, bellowing to his span. Before he had his canteen and matte-horn unstrapped the lame ox was already kneeling, sinking to the hot earth, the yoke dragging the other down also. He bent forward against the weight of the wind and coming round the well-corner almost bumped head-on into the girl with the heel of her hand to her mouth.

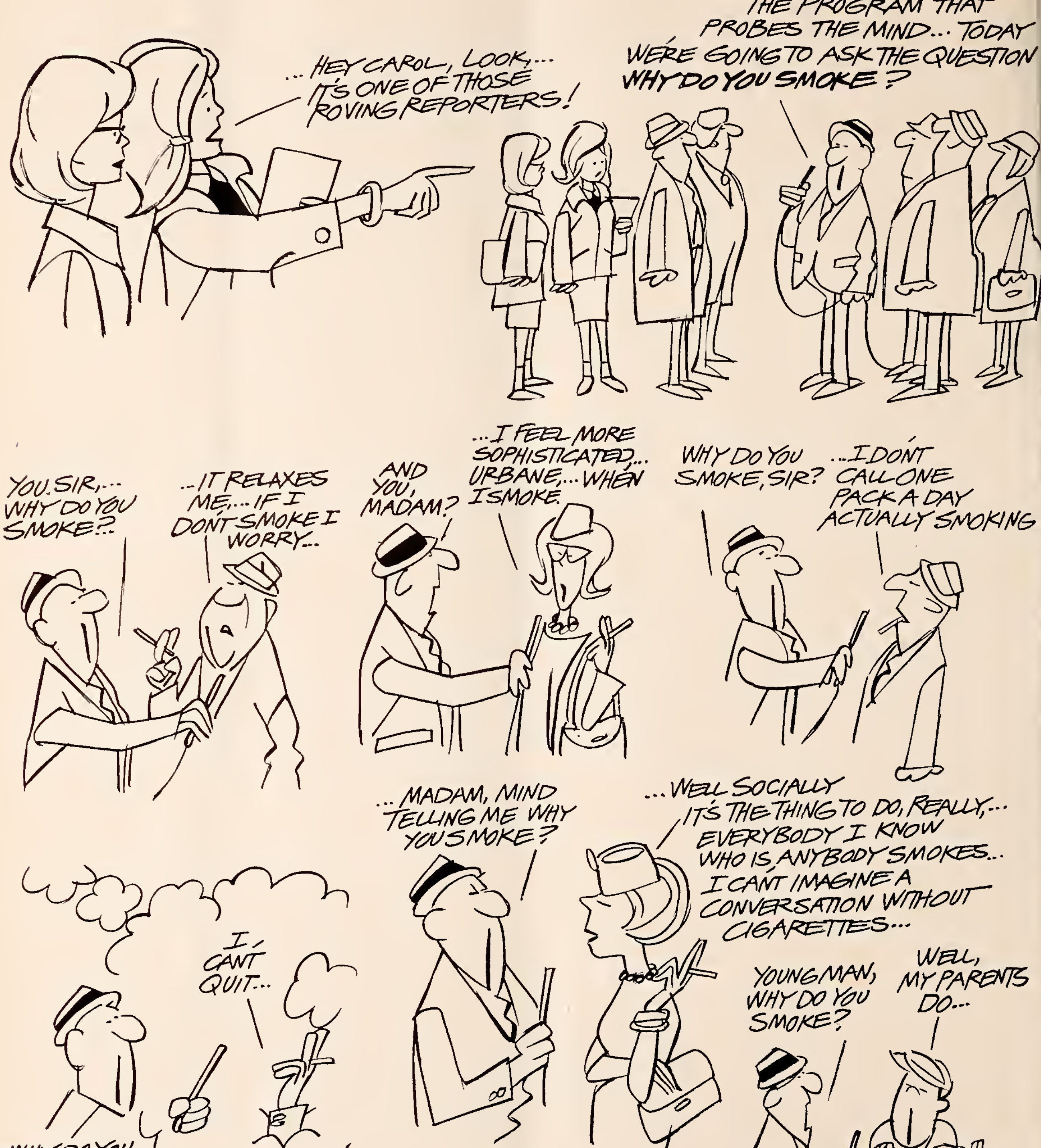
For Tina, what followed was like the whole day, tangled in impossible convolutions of sweat and heat and sand and an unwanting to remember. Bits flashed at her sharp as diamonds unbidden. His name was there, though he had no face, and his voice suddenly laughed and his hand, not any larger than her own but with a steel-like tension, clamped hers so tightly while he pricked at the thorns with a needle he pulled from a pocket case that even when she twitched involuntarily her hand hard on his hard knee moved not the slightest. And the new drink the Paraguayan soldiers, his voice said, had discovered: cold water drained over yerba leaves made terere, and it strained out scum and sand and puddle-water taste. It felt scratchy in her throat as she sucked it up through his metal bambillia; that was really no worse than drinking from his canteen since the pail was impossible in the storm. Yerba with hot water gave matte, a drink only Canadier men drank, but yerba and unheated water gave terere, unknown till then and so outside regulation. Like the day, it was new, strange. And the stories his voice told—perhaps they sat in the well's shelter for hours with the sand blasting by them down the street, removing paratodo tree and cart and oxen and Schoenbach—of the jokes he tried on Canadier boys like telling them that one edge of the world was just beyond a few yards of bush north of the trail and how some of them always drove on the south side after that—did he think she believed the world was round or how could he expect her to laugh at such blasphemy, as she did?—or how far he had ridden down the trails west till he saw where the end of the world was nailed shut with boards or how he was teaching four Canadier boys *"Kommt ein Vogel geflogen"* in four-part harmony so they could sing something new at the next Simons Colony engagement. There, exactly there she should have said about Abraham K. Reimer; she should have thought at least. But she had done neither, neither then nor before that when for some unnecessary reason she looked over the well-rim with Isaak Hiebert at the fading ripples of his sunken pail and after a time the wind lulled an instant and the fierce sunlight showed them strangely side by side looking together at themselves, and on into the endless blue sky.

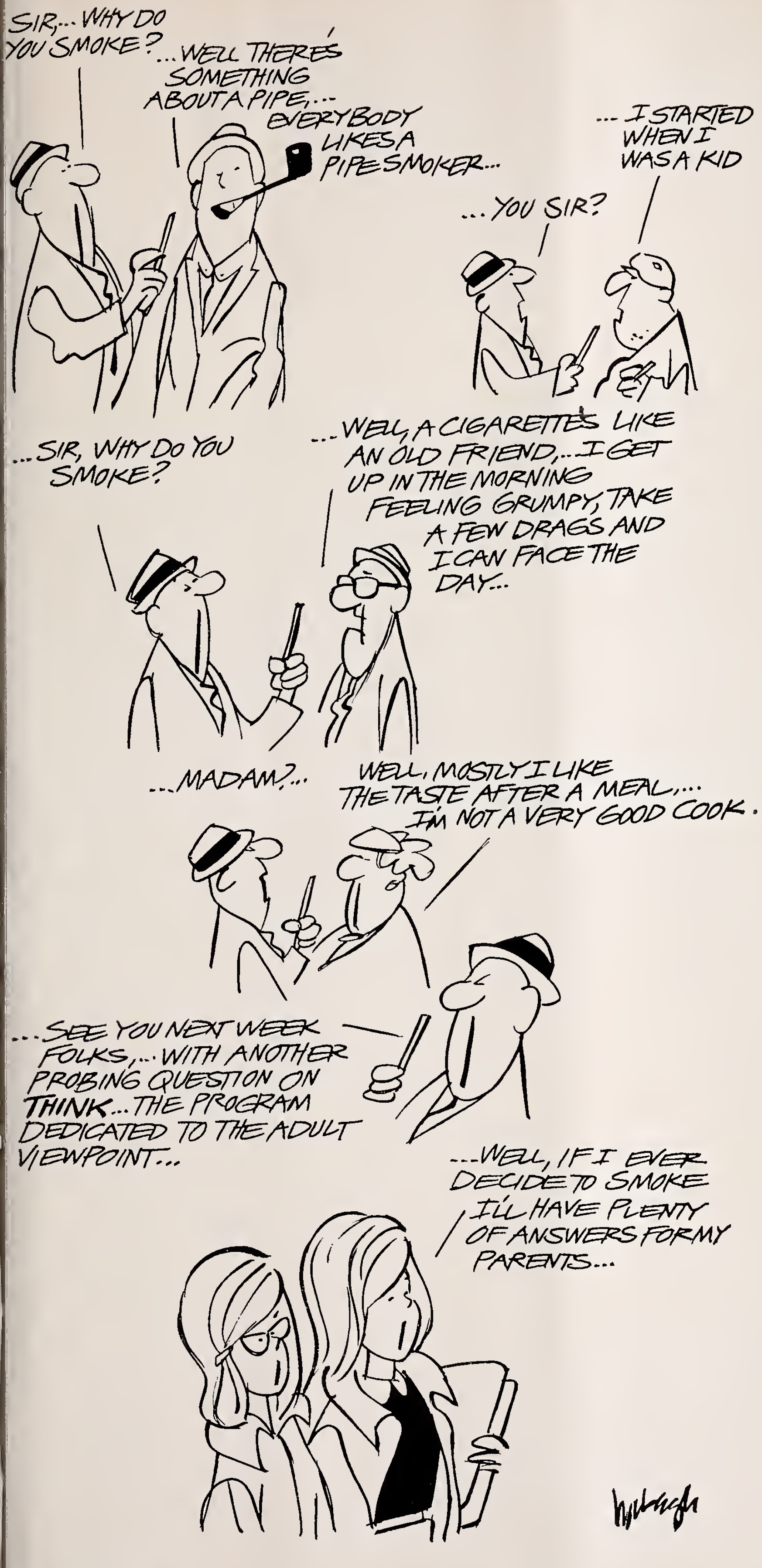
Once after that she saw him. He came with one of her older brothers on the yard where her father was fixing Abraham N. Reimer's cultivator. He left alone a little later. She could just make him out from where she stood on the back field, leaning a moment against the smooth warped handle of the grubbing hoe. From somewhere she learned his father was a Russlander preacher who usually preached from the Bible, but who leaped around behind the pulpit. One day she heard young Hiebert had piled his load of cotton bales onto the flatcar at Endstation and then climbed up, too. To the men standing about his yoke of oxen, staring up at him, he yelled, "Keep them, butcher them up!" Years later it was heard in the two colonies that he was in Buenos Aires. The streets there were said to be narrower than Chaco roads, cut between unbelievable buildings of stone and glass and jammed with millions of people, black, white, brown. It was said someone had seen him eating and drinking at a table with a painted woman.

There came a time when Tina Reimer no longer remembered, from one year to the next, how once with Isaak Hiebert she bent down and looked into (or was it out of) the Schoenbach well at the blue sky. Then she would think, "I last remembered, oh, it must be almost three years. I have almost forgotten." And she would smile a little at her baby of that year, a quietness she knew as joy moving within her.

NEVER TOO YOUNG TO LEARN . . . .

Harbaugh


..HEY CAROL, LOOK,... IT'S ONE OF THOSE ROVING REPORTERS!
..WELCOME TO THINK, THE PROGRAM THAT PROBES THE MIND... TODAY WE'RE GOING TO ASK THE QUESTION WHY DO YOU SMOKE?
YOU, SIR,... WHY DO YOU SMOKE?..
..IT RELAXES ME,...IF I DONT SMOKE I WORRY...
AND YOU, MADAM?
...I FEEL MORE SOPHISTICATED,... URBANE,... WHEN I SMOKE.
WHY DO YOU SMOKE, SIR?
...I DON'T CALL ONE PACK A DAY ACTUALLY SMOKING
WHY DO YOU SMOKE?
I, CAN'T QUIT...
...MADAM, MIND TELLING ME WHY YOU SMOKE?
...WELL SOCIALLY IT'S THE THING TO DO, REALLY,... EVERYBODY I KNOW WHO IS ANYBODY SMOKES.. I CANT IMAGINE A CONVERSATION WITHOUT CIGARETTES...
YOUNG MAN, WHY DO YOU SMOKE?
WELL, MY PARENTS DO...


SIR,... WHY DO YOU SMOKE?
...WELL THERE'S SOMETHING ABOUT A PIPE,... EVERYBODY LIKES A PIPESMOKER...
...YOU SIR?
...I STARTED WHEN I WAS A KID
...SIR, WHY DO YOU SMOKE?
...WELL, A CIGARETTE'S LIKE AN OLD FRIEND,... I GET UP IN THE MORNING FEELING GRUMPY, TAKE A FEW DRAGS AND I CAN FACE THE DAY...
...MADAM?...
WELL, MOSTLY I LIKE THE TASTE AFTER A MEAL,... I'M NOT A VERY GOOD COOK.
...SEE YOU NEXT WEEK FOLKS,... WITH ANOTHER PROBING QUESTION ON THINK... THE PROGRAM DEDICATED TO THE ADULT VIEWPOINT...
...WELL, IF I EVER DECIDE TO SMOKE I'LL HAVE PLENTY OF ANSWERS FOR MY PARENTS...

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Supplemental reading for the Sunday school lesson of *Aug. 20, "The Gospel Versus Vested Interests" and **Aug. 27, "Ready Even to Die."

COVER

Amsterdam, scene of the Eighth Mennonite World Conference: "In spite of the thorns, the rose of the Mennonite World Conference had its own perfume." See "News."

CONTRIBUTORS

Peter J. Ediger, 10102 W. 64 Place, Arvada, Colo. 80002, delivered the call for the prophets to the Arvada Church on Apr. 9.

Jacob T. Dick, 5780 North Bond, Fresno, Calif. 93726, is pastor of the Fresno Church of the Brethren. His article was published in the **Messenger** on Jan. 19. Persons interested in exploring further the matter of money management are encouraged to write to the Stewardship Office, Box 347, Newton, Kan. 67114.

Rudy H. Wiebe is the author of "Peace Shall Destroy Many." Formerly editor of the Mennonite Brethren Herald, Winnipeg, he joins the faculty of the University of Alberta this fall to teach creative writing. This story is fictional though the background is historical and is related to the two stories published in our issues of June 20 and July 15. The writer says, "The stories are of ordinary people in the throes of living. None are exceptionally good or bad, though some are clearly more one than the other. . . . In moments of personal and group crises, human beings reveal their loves and hates, often passionately. I personally do not endorse or condemn any action revealed in these stories. I am trying to show people as they are."

John Howard Yoder is professor of theology at the Associated Mennonite Biblical Seminaries, Elkhart, Ind.

CREDITS

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THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

John Howard Yoder

The following article appeared in the July-August issue of In Dit Amsterdam, *the publication of the Amsterdam Mennonite Church. The author speaks about the theme of the Mennonite World Conference.*

In your paper for January, 1962, I contributed an article on the question, "Do the Mennonites of the world have a reason to exist?"

Most of what was said then is still an open question. Do the Mennonites of the world, in addition to their very strong social identity, such as is maintained most effectively by any very small religious group, have in addition a theological or a spiritual identity to justify their continuing to exist in the twentieth century? Are Mennonites seeking to be and to become increasingly a church of believers? A church of peace? A church of servants? A missionary community? Does our coming together this summer contribute to making us more faithful to that "anabaptist vision" or does it make us more committed only to our own narrow history and our organizations and our identity?

This is the kind of question we must ask whenever we meet. We should ask it as well if we did not meet. But what does it now mean that the subject of our common study this time is to be the work and the witness of the Holy Spirit?

It means first of all that Mennonites will not be able to meet without a frank acknowledgement of issues which have divided them in the past. Some Mennonites have seen in the principle of believers' baptism an insistence upon the responsibility of the individual human spirit to test all things and to make an autonomous commitment. This can look to the outsider like mere philosophical humanism. Other Mennonites have seen believers' baptism rather as a safeguard of the insistence that the believer is one in whom the Holy Spirit has worked in such a way as to free him from intellectual autonomy and to overwhelm him in an experience of conversion. This has seemed to others to be too deeply interested in merely human emotional states. As Mennonites around the world gather to study the nature of the work of the Spirit of God they cannot avoid facing, and let us hope, moving beyond, the traditional opposition of nationalism and pietism as the pictures some of us have of one another.

That Mennonites from around the world gather to speak of the Holy Spirit means, secondly, that they will be turning their attention directly to the power which goes beyond the resources of human planning. The Holy Spirit is discernible where men discover as *given* to them a unity which they could never have created by their own engineering. Mennonites cannot talk long about the Spirit who gives unity, without being driven to repentance for their dividedness from one another and from other Christians. Yet, in the recognition that it is that Spirit who, by the wonder of His presence, *gives* unity to the church, Mennonites can as well be made sober about the usefulness of formal schemes of union, whether among Mennonites or with other Christian bodies.

There is probably no point where the difference between the reality and talking about the reality is more crucial. Will world Mennonitism be meeting about the Spirit? or in the Spirit?

Following our summer biweekly schedule, our next issue will be dated August 29.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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How the Indians Came to Oklahoma

An American Trauma

The text for this article comes from Indians of Oklahoma, *a publication of the Bureau of Indian Affairs of the United States Department of the Interior.*

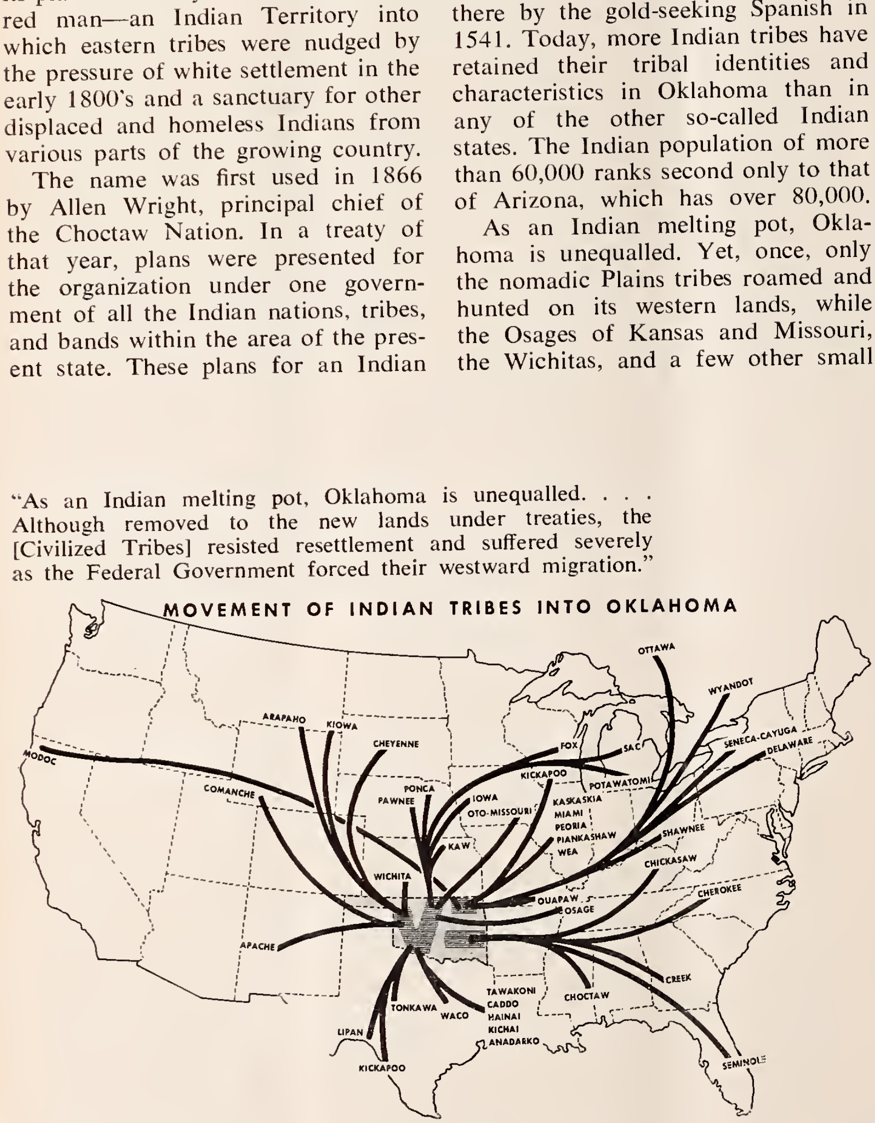
IN THE LANGUAGE of the Choctaw Indians the word *okla* means people, while the word for red is *homma* or *humma*. The name of the forty-sixth state to enter the Union aptly reflects its place in history as the home of the red man—an Indian Territory into which eastern tribes were nudged by the pressure of white settlement in the early 1800's and a sanctuary for other displaced and homeless Indians from various parts of the growing country.

The name was first used in 1866 by Allen Wright, principal chief of the Choctaw Nation. In a treaty of that year, plans were presented for the organization under one government of all the Indian nations, tribes, and bands within the area of the present state. These plans for an Indian state never materialized, but the name Oklahoma became popular. It was given to the western part of the region when it was organized as a separate territory in 1890. Seventeen years later, it became the name of the state.

Although the Choctaws named Oklahoma, at least sixty-seven other tribes have been associated in some way with area history. Ancient peoples flourished in the region long before the tribes that were discovered there by the gold-seeking Spanish in 1541. Today, more Indian tribes have retained their tribal identities and characteristics in Oklahoma than in any of the other so-called Indian states. The Indian population of more than 60,000 ranks second only to that of Arizona, which has over 80,000.

As an Indian melting pot, Oklahoma is unequalled. Yet, once, only the nomadic Plains tribes roamed and hunted on its western lands, while the Osages of Kansas and Missouri, the Wichitas, and a few other small bands visited the northeastern section of the present state from time to time. According to some authorities, no more than a half-dozen of Oklahoma's tribes are indigenous. The influx of other Indian peoples was largely due to the policies and pressures applied by white men.

"As an Indian melting pot, Oklahoma is unequalled. . . . Although removed to the new lands under treaties, the [Civilized Tribes] resisted resettlement and suffered severely as the Federal Government forced their westward migration."



MOVEMENT OF INDIAN TRIBES INTO OKLAHOMA

Resettlement of eastern tribes

The first step in establishing permanent Indian settlements within present Oklahoma boundaries was taken in 1802, when French traders persuaded a large band of Osages to move from Missouri to northeastern Oklahoma.

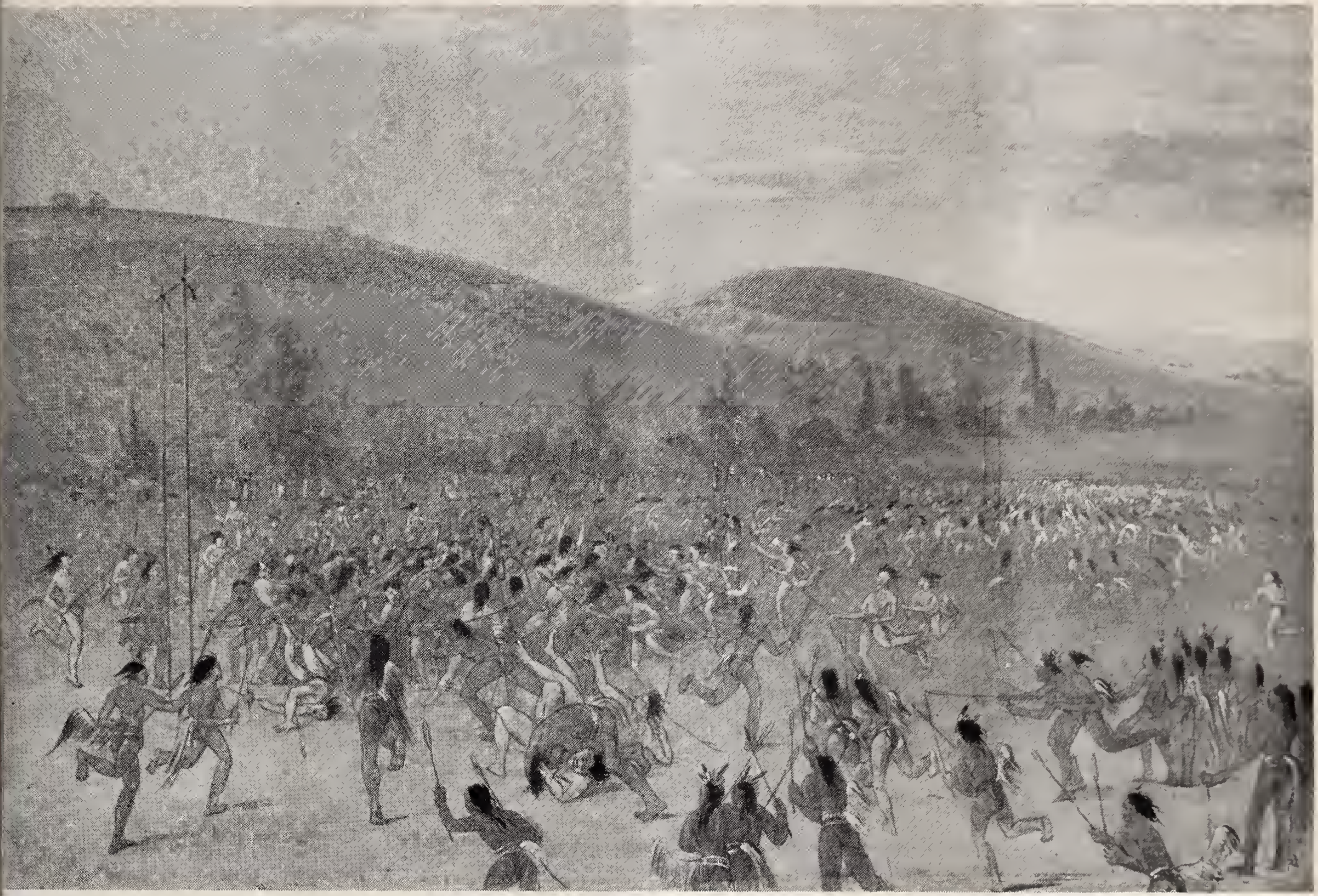
After the Louisiana Purchase from France in 1803, the newly-acquired land was held in public domain until the 1830's. The western part of the Purchase (west of the State of Missouri and Arkansas Territory) became popularly known as the Indian Territory. To many, including President Jefferson, this seemed a remote and isolated part of the country where Indians could live in freedom, out of the path of advancing white settlement.

Accordingly, a Congressional Act of March 26, 1804, authorized the President to negotiate with the eastern tribes to cede their land to the United States in exchange for new tribal lands in the Indian Territory.

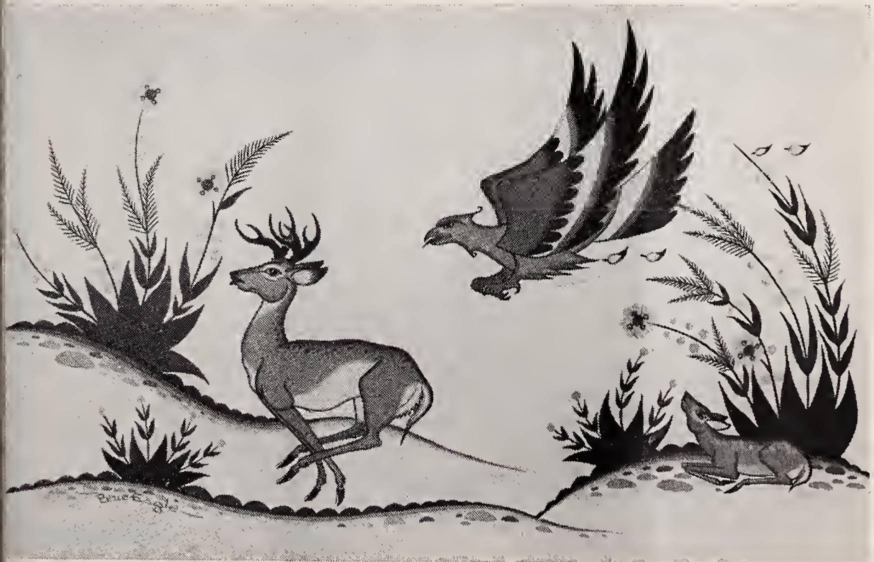
Through treaties with the indigenous Osages and Quapaws in the early 1800's the Government secured lands in the Territory for resettlement.

The northeastern woodlands Indians were the first to agree to removal. Many of them had already been pushed by the colonists from ancient homelands in coastal areas to new lands near the Great Lakes. By 1809, the Delaware, Piankashaw, Wea, Sac, Fox, Potawatomi, and Kaskaskia tribes ceded lands in the area that now includes Wisconsin, Illinois, and Indiana and moved south and west to Indian Territory. They were the vanguard of the many other tribes that followed.

Under the administration of President Andrew Jackson, removal became Federal policy. The Indian Re-



"Ball Play of the Choctaw—Ball Up" (1836) by George Catlin (1796-1872): "Today, more Indian tribes have retained their tribal identities and characteristics in Oklahoma than in any of the other so-called Indian states."



"Eagle and Deer" by Acee Blue Eagle (Creek-Pawnee): "Once, only the nomadic Plains tribes roamed and hunted on its western lands. . . . The influx of other Indian peoples was largely due to the policies and pressures applied by white men."

Mennonite Missions in Oklahoma

In 1875, S. S. Haury was ordained as a missionary and, the following year, he was sent to the Indian Territory to look for a field. He became acquainted with the Cheyenne and Arapaho Indians. Through the help of the Indian agent Miles, a Quaker stationed at Darlington, the General Conference Mennonite Church began its first mission work among the Arapaho Indians in 1880. A frame building was established at Darlington, northwest of the present city of El Reno, to accommodate twenty-five Indian children and the missionary family. S. S. Haury was the first Mennonite missionary to do work among the Indians of Oklahoma and possibly also the first Mennonite to enter the Indian Territory. Later the mission work was extended to Cantonment (now Canton) and the Cheyennes.

Four General Conference congregations at Canton, Clinton, Hammon, and Seiling continue to work in the Indian communities.

The Mennonite Brethren began the Post Oak mission a few miles northwest of the present cit yof Indianhoma in 1894, when Henry Kohfeld started his work with the Comanche Indians. A. J. Becker, who went here in 1901, spent his whole life among the Comanches. *Adapted from the* Mennonite Encyclopedia.

moval Act of 1830 established procedures for voluntary exchange of eastern Indian lands for new western acreage that was to be held by the tribes under perpetual guaranty from the Federal Government.

While many Indian tribes were moved into Oklahoma, the largest group — about 60,000 people — was that of the Five Civilized Tribes, resettled between 1828 and 1946 from their lands in the southeastern United States.

The Civilized Tribes — Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles—were so named because of their high degree of cultural development. Long at peace with the white men, they had established schools, courts to administer their tribal laws, and governments based upon the Federal pattern, with executive, judicial, and legislative branches. There were farmers, storekeepers, and millwrights among them, as well as prosperous estate owners.

Although removed to the new lands under treaties, the Indians resisted resettlement and suffered severely as the Federal Government forced their westward migration. Even those who went willingly faced hunger, illness, and cold as a result of inadequate preparation by the Federal agents who guided them. The Cherokee story of death and hardship along the "Trail of Tears" is retold each summer in an outdoor dramatic presentation that is attended by thousands of visitors to the reservation of the Eastern Cherokees in North Carolina. The drama "Unto These Hills" depicts the history of that portion of the Cherokee Tribe which resisted the forced removal and escaped to seek refuge in the Smoky Mountains.

The removal treaties guaranteed title to the new western acreage assigned to each tribe, the land being held in common ownership by all tribal members. All of the Indian Territory that lay within the present state boundaries of Oklahoma was assigned to the Five Tribes, with the exception of the northeastern corner. This was occupied by a mixed group of Senecas, Shawnees, Quapaws, and various eastern tribes.

The northern part of the Territory was assigned to the Cherokees, the central part to the Creeks, and the southern part to the Choctaws. The Chickasaws later purchased the right of settlement among the Choctaws, and the Seminoles moved from Florida to live among the Creeks.

Guaranteed title made it possible for the industrious Indians to hold their land long enough to reestablish tribal institutions, and soon each tribe had organized as a separate nation under the protection of the United States. Five tribal capitals, where Indian legislators met in parliamentary assembly, were established at Tahlequah, by the Cherokees; Tishomingo, the Chickasaws; Tuskahoma, the Choctaws; Okmulgee, the Creeks; and Wewoka, by the Seminoles. Churches, schools, farms and businesses began to flourish once more and, by the beginning of the Civil War, the Civilized Tribes had regained much of the prosperity they had known in their former southeastern homelands.

The Civil War and after

The Civil War brought no major battles to Oklahoma soil, although many bloody skirmishes took place there. The population was constantly harassed by raiding bands of armed partisans. Refugees fled their homes, abandoning their possessions to thieves and looters. Southern sympathizers scattered to the Red River region bordering Texas, while those who sided with the Union went to Kansas.

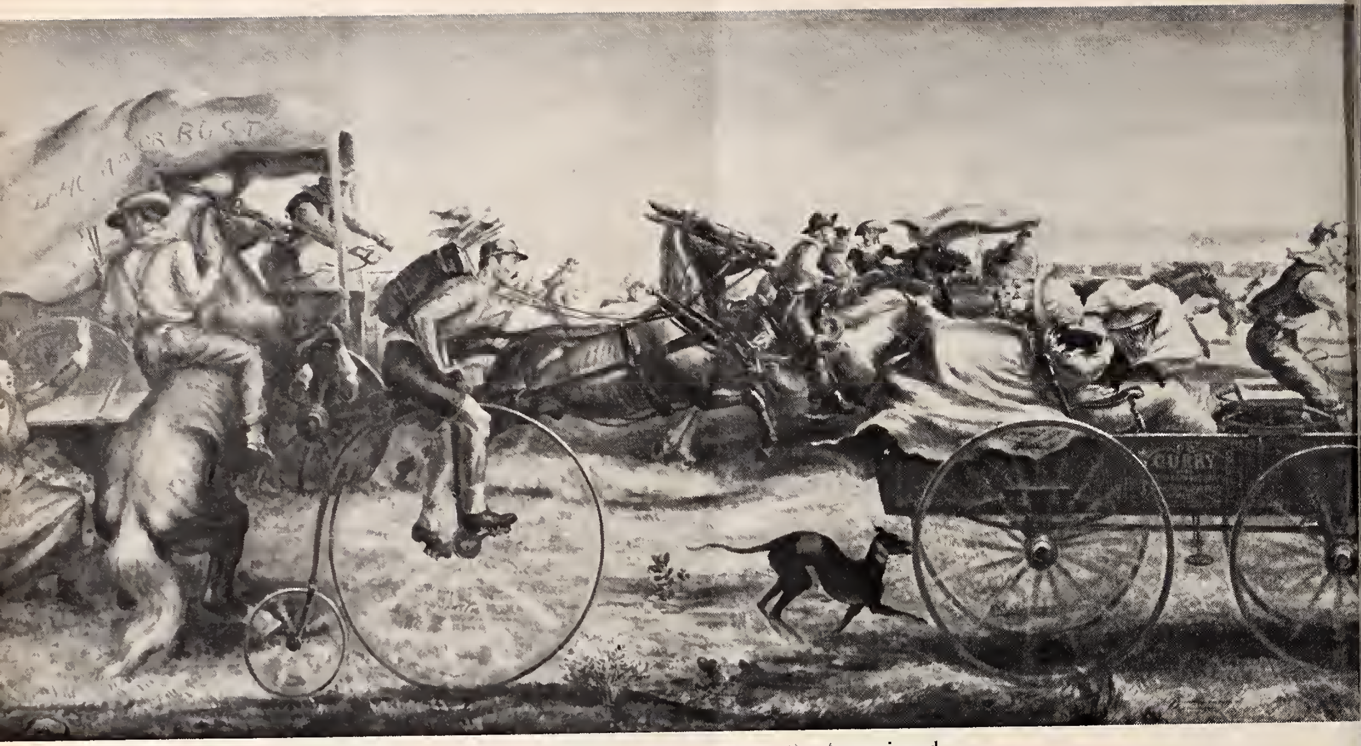
Most members of the Five Civilized Tribes clung to their southern traditions and sided with the Confederacy, but there were Oklahoma Indians serving valiantly on both sides of the conflict. Perhaps best known of the Indian warriors was General Stand Waite, a Cherokee brigadier general whose Confederate brigade was the last force in the Civil War to surrender—on June 23, 1865.

After the war, the Five Civilized Tribes lost the western part of their area as punishment by the United States for their part in the Confederate war effort. The Federal Government began assigning the land to displaced and landless Indians from Kansas and other states.

The post-Civil War period was marked by general unrest among Indians throughout the West in protest of mistreatment by white settlers and encroachments on their land. The Government sent Federal troops to protect settlers and to put down local Indian uprisings. Three major garrisons were established between 1868

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Don Brooks, a full-blooded Arapaho Indian farmer near Greenfield, Oklahoma, examines the result of a soil test: [Bureau of Indian Affairs] programs range from community services such as education, employment assistance, and welfare assistance, to the promotion of economic development of Indian lands."



Mural by John Stuart Curry: "Soon, white men cast covetous eyes on the 'unassigned lands' . . . in the heart of the Indian Territory. This area was finally laid out in homesteads and opened to white settlement on April 22, 1889, in the first dramatic land run."

and 1874 in what is now Oklahoma at Fort Supply, Fort Reno, and Fort Sill.

The Cheyenne episodes

One of the many disastrous encounters between Government forces and Indians occurred at the Washita River in western Oklahoma in November 1868. Federal troops staged an unprovoked attack upon the band of Chief Black Kettle, a peaceable Cheyenne leader, killing many women and children and touching off a storm of fresh hatred and reprisal.

The Cheyennes and their allies, the Arapahos, were finally settled on a reservation in what is today western Oklahoma. In 1877, after the Custer massacre, they were joined there by a group of more than 900 Northern Cheyennes who had been driven south from their lands near the headwaters of the North Platte and the Yellowstone Rivers. These expatriates, led by Little Wolf and Dull Knife, were to write a vivid chapter in the history of the Plains Indians.

Dodging the Federal troops called out to capture them, about 350 of the Northern Cheyennes fled Oklahoma, only to be recaptured and confined to Fort Robinson, Nebraska. A second escape attempt was made in January 1879 when many of the Indians—women and children as well as braves—were shot down.

But the exhausting march had served a purpose for the Northern Cheyennes. They were not forced to return to Oklahoma and eventually were resettled on the Tongue River in southern Montana.

While the Government was attempting to move Indians into the Indian Territory, a series of developments was bringing the tribes into closer contact with the white men. By the late 1800's, the trading posts established by the Government to carry on trade with the Indians were rapidly growing into commercial settlements. In time, the tribes were persuaded to cede lands adjacent to these settlements to the Government under treaty agreements. More lands were later ceded to provide right-of-ways for public highways to connect trading communities.

Next came the period of the great cattle drives, and Oklahoma was crossed by herds bound from Texas range to Kansas market. As the building of the transcontinental railroad progressed, white settlement advanced in neighboring states and the Government demanded new treaties to gain railroad right-of-ways across Indian lands.

Soon, white men cast covetous eyes on the "unassigned lands"—an area of some two million acres—which had been purchased by the United States from the Creeks and Seminoles and which lay in the heart of the Indian Territory. This area was finally laid out in 160-acre homesteads and opened to white settlement on April 22, 1889, in the first dramatic land run. On that day settlers who sought homesteads on the new land lined up at the border. When signal guns were fired, they raced in to stake their claims.

The following year Congress passed legislation that carved a new Territory of Oklahoma out of the Indian Territory. A territorial government was provided, with officials appointed by the President and a legislature elected by the people. From 1890 until Statehood in 1907, the area that is now the State of Oklahoma consisted of the remains of the original Indian Territory on the east and the Oklahoma Territory on the West, with the newly created Territory steadily increasing in area. To it were added the Panhandle—a narrow strip of no-man's-land on the Kansas-Colorado boundary—and still more surplus Indian lands that had been opened for white settlement.

Final breakup of lands

The General Allotment Act of 1887 was a major step in breaking up the Indian reservations. This Act provided for Indian lands to pass from tribal ownership to individual Indian owners. Of the original 30 million acres allotted to individual Indians, little more than 1.6 million acres today remain in Indian hands. While many owners retained and benefited from their allotments, others sold out for a fraction of the land's value.

In 1907, when Oklahoma became a state, the territorial period came to an end. The allotment process was completed in both Territories and the population, which had totalled 258,657 white settlers and Indians in 1890, had grown to nearly 800,000.

The Five Civilized Tribes had once hoped to establish an Indian State to be called Sequoyah, after the outstanding Cherokee who had developed an alphabet for the language of his people. [See "Sequoyah: Cherokee Saint," *The Mennonite,* July 6, 1965, p 457.] However, when the new state was added to the Union, it retained the name Oklahoma and the Five Tribes put aside their long-established forms of government and united with their neighbors under the state constitution. A new era began for Oklahoma Indians.

Indian bureau services

Although there are no Indian reservations in Oklahoma today, there are still "checkerboard" tracts where privately-owned lands are interspersed with lands held in trust by the United States for individual Indians and tribes.

The Department of the Interior's Bureau of Indian Affairs serves some twenty-nine tribes within the state through two area offices at Muskogee and Anadarko. Health services are provided by the U.S. Public Health Service, which maintains six hospitals and seven health centers for Oklahoma Indians.

Virtually every type of Bureau service is represented in some degree. Programs range from community services such as education, employment assistance, and welfare assistance, to the promotion of economic development of Indian lands.

Education is perhaps the most basic of Bureau services to Indians. While the responsibility for educating the great majority of Indian young people in Oklahoma is met by the public school systems, the Bureau operates boarding institutions at Tahlequah, Chilocco, Concho, Lawton, Anadarko, and Wyandotte to provide school programs designed to take into account special needs such as language study and vocational training. These schools serve a large number of Indian students from other areas as well as Oklahoma Indians. In a few localities, BIA provides dormitory facilities near public schools for Indian children who live beyond normal commuting distances.

At Concho, a demonstration school provides special programs of instruction designed for particular education and training needs. The school currently serves about ninety students from various parts of the United States.

Since 1956, training has been a feature of yet another Bureau activity—employment assistance. This versatile program provides highly individualized services for Indians who elect to move into urban centers that offer better employment opportunities.

As in other Indian areas, the Bureau of Indian Affairs is working in Oklahoma to promote full use and development of all Indian resources.

Bureau personnel provide technical assistance in the proper management of Indian lands. An extensive soil- and moisture-control program is offered to acquaint Indian landowners with effective methods of dealing with such classic problems as soil imbalance, erosion, and proper irrigation. Through joint BIA-Indian efforts, much land that might otherwise be useless is made arable for cultivation or lease by the Indian owner.

The majority of Oklahoma Indians now live among the general population and are often unrecognizable as Indians apart from other citizens. There are, however, some communities in which full-blood Indians comprise all or almost all of the population. This is particularly true in the rural sections of the state.

Today's Oklahoma Indians, citizens of the state and nation, are justly proud of their heritage. At Anadarko, every July, modern residents relive a page or two of their colorful history at the annual American Indian Exposition. Directed by Indians of southwestern Oklahoma, the Exposition features entertainment based on Indian history, traditions, customs, and ceremonials. They also exhibit Indian arts and crafts, as well as agricultural and industrial products of their economy. For six days, Indians and non-Indians from every corner of the country join visitors from other lands in recapturing some of the flavor of life in Indian America.

NEWS

Echo of revolution heard in Amsterdam

Menno Simons came to the Anabaptist movement as a Roman Catholic priest back in 1536. He left the established church to become a leader and a writer of a revolutionary band of men and women who spread a fire across Europe.

This summer, Mennonites from all over the world returned to the land in which Menno worked. They were a remnant of that group of Anabaptists which Menno saved from extinction by his leadership. But the Mennonite World Conference in Amsterdam talked little of revolution. The trials of the last four centuries are not forgotten but few desire to repeat them.

Therefore the words of a modern Catholic priest disturbed some. They were brought to the conference by a young Mennonite who spoke for the revolutionaries of today's world. Many of his hearers found his words among the most authentic spoken.

Camilo Torres, like Menno Simons, left the Catholic priesthood to take his place with the poor. In 1966, he said, "I have left the duties and privileges of the clergy, but I have not left the priesthood. I believe I have devoted myself to the revolution out of love for my neighbor in the temporal, economic, and social realms. When my neighbor has nothing against me, when I have helped bring about revolution, I will say the holy mass again."

He never did, for Torres was murdered in the mountains of Colombia shortly after he spoke these words.

Said Vincent Harding, Atlanta, after quoting a number of other revolutionary leaders to a sectional meeting of the conference, "Here are the voices of revolution; and . . . it would appear that the blood of a Roman Catholic revolutionary priest cries out from the ground to all the safe Mennonites of the world.

"He reminds us that there are millions of men scattered over the globe whose inarticulate groans are their only way of saying that they have something against us. These are the men who could work for ten years and not have the cost of one Mennonite tour."

The conference seemed to some to be majoring on a remote religious subject as it discussed the witness of the Holy Spirit and seemed to be expressing little interest in the crises of the world. "One of my first and finest convictions is that we have spent the week here talking about a Spirit who often seems to avoid conferences of professionally religious people," said Harding.

He added, "A second conviction out of my meager stock is that most of us who go by the name of Mennonite know—and often—care very little about the explosive world of color and revolution, especially as they have developed since 1945."

The conference did give some evidence of its concern for the crises of the world in a section of the conference statement that was warmly debated. Said the message of the conference, "With anguish of soul we . . . remember the many peoples of the world who are living in poverty and distress; under restricted civil liberties; and where injustice prevails . . . . We are especially distressed by the continuing and escalating war in Vietnam, as well as by tragic conflict and uneasy truce between Israel and the Arab states."

The message, adopted on July 30, the closing day of the five-yearly meeting, contained a prayer for "an end to intolerance, injustice, and war."

But specific courses of action were not mentioned. Harding admitted that these were not easy to give. He did have one suggestion; a conference of the peace churches and the revolutionaries.

The major problem facing the peace churches, of which the Mennonites are one, in a confrontation of the revolutionaries is that these men who cry against injustice often resort to violence or encourage it. It is often an act of desperation.

"The central theme of a search for justice is transformed by a struggle for power, out of the conviction that the oppressors respond to nothing else," said Harding. "This is the meaning of Black Power in the political realm. Its roots are to be found in a thousand crushed hopes."

But, in spite of their appeal to violence, the revolutionaries have a faith. "There is an underlying, unspoken religious understanding of true community. There is an assumption that men are not meant to live as parasites on others. They are convinced that if the earth is indeed the Lord's, then He means for those who live on it to determine how they shall use it as faithful stewards."

But they often identify Christians as standing with their oppressors. "These men who have been driven to revolution often consider the good Christians of the West as some of their major enemies. We are part of the problem, not the solution. We live off the earnings of their land. They are paying for our comfort. Our continued acquiescence in all the benefits of western corporate capitalism is for them a negation of all our prayers of concern and our conference statements wet with tears of pity."

In spite of this, Christians, particularly the peace churches, must enter into conversation with the desperate revolutionists. Harding suggested a conference that would meet within the next eighteen months in a northwestern location. "It would seem crucial and right to me if some official or semiofficial portions of our churches sponsored a major working exploration of this issue within the next eighteen months," he said. "Such a gathering would be essentially concerned to listen to Christ and our brothers and to seek to discern the Spirit's blowing of truth from whatever source."

Nonresistance would be part of the Christian witness in such a dialogue. "Our main concern would be to know what a witness of nonresistance or Christian pacifism means in situations where men honestly sense that they have been pressed by oppression to violent resistance," Harding said.

"A critical part of this search would be to know how those of us who live as the wealthy of the earth can find a peace-making style of life," he said.

Harding shared the same concern in the closing Sunday morning worship service of the conference which was televised for an international network in northern Europe. In a response to the sermon of the morning, he said, "The beggars are rising. For a long time, they have lived on alms. But that time is over. . . . Let us admit who we are . . . those who seek peace without the cross. . . . If we stay away from the rising beggars, we stay away from Christ."

The next world conference is scheduled for South America in 1972. The probable site of the meeting will be Curitiba, Brazil.

Estimated registration for the Amsterdam meeting was about 4600. Of these, about 2000 came from North America, 2000 from the Netherlands, 500 from Switzerland, Germany, and France; forty from South America; twenty from Africa; and ten from Asia. (At least 3000 additional persons from the Netherlands attended portions of the conference.) None were present from Russia or East Germany.

Local arrangements for the conference were made by Jan Matthijssen, a minister of the Amsterdam congregation and a former missionary to Indonesia, who served as chairman of the local committee and directed the work of a large staff of volunteer workers. The Dutch congregations have given offerings for the last three years to sponsor the conference.

In a reorganization of the presidium (general council) on the last day of the conference sessions Erland Waltner, Elkhart, Ind., was reelected president. J. A. Oosterbaan, Haarlem, the Netherlands, was reelected vice-president, and J. C. Wenger, Goshen, Ind., vice-president for North America. Peter Wiens, Filadelfia, Paraguay, will serve as acting vice-president for South America.

The presidium also decided to name vice-presidents for Asia and Africa. They are Million Belete, Bahir Dar, Ethiopia, and Suhadiweko Djojodihardjo, Pati, Indonesia.

C. J. Dyck, Elkhart, Ind., has served as executive secretary.

Changing image of Africa TV special on Sept. 10

American Protestants established their solid interest in Africa more than a century ago by sending missionaries and monies. Unfortunately, the one-hundred-year-old image of Africa has not kept up with its changes.

ABC-TV seeks to dispel some misconceptions about the former dark continent in a four-hour special scheduled for 7 to 11 P.M., Sept. 10. This is more than the usual picture of Africa's lions, jungles, and dancing tribesmen. Its four hours includes hard news and controversial questions.

A number of denominational executives and staff members of the Division of Overseas Ministries and Broadcasting and Film Commission of the National Council of Churches previewed a portion of the program in May. Jan S. F. van Hoogstraten, service director of the DOM Africa Department, said, "Of the forty minutes we saw, I would say it was generally very good. The cinematography was impressive and the program shows enormous effort of time and money. Its relevancy to the churches will depend on the final program, but I hope it will be effective enough to show people that Africa needs our help and concern."

More than a year was devoted to filming and researching the documentary and actor Gregory Peck will narrate the special. Other well-known performers, such as actress Signe Hasso and South Africa's famed singer, Miriam Makeba, will also appear on the program. Commentator Howard K. Smith will report on politics.

Opening scenes will show Kilimanjaro, the animals of the Serengeti plains, and Lake Manyara primarily to interest children who may watch early hours of the program. As the program gains momentum it will move into African nations, tribal nationalism, village life, slavery, racial conflict, and American and Soviet interests.

Preservation of continuity insists the program be presented in its lengthy entirety. It has already been rescheduled in four hour-long broadcasts at 9:30 A.M. on Sept. 19 and 26, and Oct. 3 and 10.

Words and deeds

Pastors and workers of the Taiwan Mennonite Church met in Taichung for a retreat from June 20 to 23. It was the first time that such a meeting had been held.

Presbyterians have turned down a proposal that the church "instruct" the editors of its denominational magazine, *Presbyterian Life.* The request from the Duluth presbytery to the general asembly of the United Presbyterian Church in the U.S.A. said that the journal "has become more oriented toward social, political, and economic news and views." The Duluth group felt the editors "had a moral duty" to express "the other side of the story."

Five men have enrolled in the Congo-Pax-Education program sponsored by MCC and the Council of Mennonite Colleges. They are: Thomas R. Fleming, Sylvania, Ohio; John R. Pannabecker, Bluffton, Ohio; Henry A. Gleason, Hartford, Conn.; Lloyd L. Koch, New Hamburg, Ont.; and Larry Rempel, Alta Loma, Calif. They will work and study in the Congo for two years receiving college credit for one year. A similar program for Latin America will be begun in 1968.

The Mennonite Camping Association has on its board of directors official representatives of two Mennonite groups: Arnold Cressman, Scottdale, Pa., Mennonite Church; and Elmer Richert, Rosthern, Sask., General Conference. Secretary-treasurer of the group is Edith Herr, Route 1, Charlotte St., Millersville, Pa. 17551.

An outdoor education center, an expanded intercultural program, and more instructional materials are the primary uses to which Bluffton College has put the gift of $75,000 received from the Kettering Fund last summer. Bluffton was one of ten colleges in Ohio to receive such a grant with few strings attached—only that part should aid the teacher education program and part should be used for scholarships.

Today's English Version, a new translation of the New Testament, has sold three million copies since its publication in September last year.

Future conference sessions Northern and Pacific plan

Plans to entertain future sessions of the General Conference were high on the agenda of two recent meetings of district conferences.

The Northern District Conference meeting in Henderson, Neb., June 15 to 18, reconsidered the site of the 1968 conference which they will host. The Pacific District Conference meeting in Paso Robles, Calif., May 19 to 21, voted to extend an invitation to hold its 1971 session somewhere in the Pacific region.

After several lengthy discussions, the Northern District delegates decided to grant permission to its executive committee to study the 1968 site with the General Conference executive committee. Original plans were to hold the meetings in Henderson. Several concerns were raised.

Programs for youth and children have become important events at General Conference sessions. Would the facilities at Henderson allow for such activities?

To obtain lodging, some delegates would have to be housed a considerable distance from the town.

The possibility of using the YMCA camp in Estes Park in Colorado was raised and later confirmed by meetings of the two executive committees. The 1965 session of the General Conference was held at Estes Park also, at which time the Western District Conference served as host.

Home missions were also a part of both district meetings. The Northern District accepted responsibility for the developing fellowship group at Lincoln, Neb.

The Pacific District adopted a recommendation to initiate a "Ten-Twenty Club." The purpose of the club is to grant financial assistance to new churches for the purpose of acquiring property and church buildings. Members promise to pay a minimum of $10.00 to every such new project that may be started; but they would not be requested to pay more than $20.00 in any one year.

The Pacific home missions committee was encouraged to work toward the establishment of a Mennonite church in Seattle, and to aid the congregation in Warden, Wash., which is still holding its worship services in a basement structure.

The Northern Conference gave approval to the construction of a staff house-dining hall building at its Swan Lake retreat grounds in South Dakota. The estimated cost of $34,000 will be raised by solicitation. The district adopted a budget of $39,045 to cover its program activities in the coming year in home missions, education, peace, and social concerns.

The Pacific District adopted a resolution expressing concern "over the direction of events in our country." They were also distressed by "the increased lawlessness, the growing hostility and the widening scope of the war," and therefore resolved to "call upon our people to repent of our sins and ask God to heal our land, for the time has come for judgment to begin at the house of God; and through the Holy Spirit to seek guidance to witness to these concerns in our communities."

The main study theme of the above sessions was on the Holy Spirit. At the Northern District, Walter Gering, Normal, Ill., president of the General Conference, presented a series of sermons on "A Rediscovery of the Church."

Albert Gaeddert, Geneva, Neb., was reelected president of the Northern District. Wilfred Ulrich, Aberdeen, Ida., was elected president of the Pacific District, succeeding Roland Goering, Reedley, Calif.

Words and deeds

Taxi drivers are often regarded as the source of natural wisdom and human insight. Therefore, we were shaken when a recent visitor to Asuncion reported that a Paraguayan taxi driver told him, "Mennonites are very fine, hard-working people; rather stupid, but doing nobody any harm."

Lorraine Avenue Church, Wichita, Kan., has asked that a voluntary service unit of six to twelve be established in its city. Half of the team would work in hospitals or other institutions to provide support for those who would work without salary in the Community Action Program Center. The congregation will support the volunteers' ministry with $100 per month.

Frank H. Epp is preparing a major study on immigration for the Mennonite Central Committee of Canada. His report, to be given to the next annual meeting of the group next January, will include a study of the biblical, Mennonite, and Canadian experiences and recommend specific policies for the church.

No Wheaties for three years. Duane Gingerich, Kalona, Iowa, spent three years as a Paxman in Indonesia in an agricultural school. Of the lessons he learned, he said: "I think that I have been able in this short time to distinguish more clearly between needs and wants. I got along without Wheaties for three years. I didn't really mind it. I got along without mail service and magazines. A person thinks these are real needs and part of life until one travels to a country like Indonesia. Then one realizes what luxury items are."

Mennonite broadcasters from several different groups met in Chicago in May to review their radio work and share experiences. They plan a future meeting to focus on a Mennonite wit ness in television.

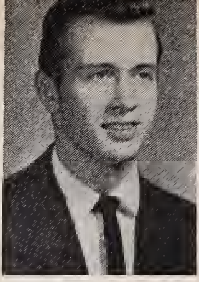
Billy Graham spoke to 126,300 people during an eight-day evangelistic mission to Winnipeg early in June The largest group, more than 25,000 gathered in the Winnipeg Stadium fo the last meeting, making it the larges group to attend any event held in the athletic arena. About 3500 responded during the week to the invitation to "give their lives to the living Person Jesus Christ."

The Rotterdam Mennonite Church and the Dutch Mennonite Board fo Special Needs sent two volunteer and a $2,800 deep-well drilling rig to Neuland Colony in Paraguay.

Bethel Deaconess Hospital Schoo of Nursing, Newton, Kan., awarded diplomas to sixteen nurses on June 23

Bluffton College has received $36,555.72 as its share of busines contributions through the Ohio Foundation of Independent Colleges fo the fiscal year which ended May 31

CHURCH RECORD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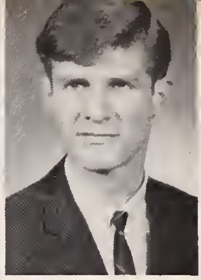
Kauffman

Pittman

Workers

Dorothy Buhr, Gretna (Man.) Church, will serve a one-year assignment at the Canadian Conference offices, Winnipeg. She will serve as the mailing clerk.

Edwin and Regina Dyck, Bergthaler Church, Winnipeg, Man., are serving an MCC assignment at Woodlawn Church, Chicago.

Bruce Ediger, Hoffnungsau Church, Inman, Kan., is in 1-W service in Evanston, Ill.

Ray Ediger, Hoffnungsau Church, Inman, Kan., is in 1-W service in Minneapolis (Minn.) Hospital.

Elwood Friesen, Bethesda Church, Henderson, Neb., son of Mr. and Mrs. Diet M. Friesen, left in June for a week of orientation in Washington, D.C., following which he will serve a two-year term in Laos under International Voluntary Service.

Kenneth and Ruth Graber, Salem Zion Church, Freeman, S.D., will work at the Mennonite Christian Hospital, Hwalien, Mielun, Taiwan. He will work with the mobile clinic, and she will be a medical secretary at the Hospital. He is the son of Mr. and Mrs. Richard H. Graber. Her parents are Mr. and Mrs. Gerhard Buhler. Kenneth is a graduate of Bethel College and Wichita (Kan.) State University. Ruth is a graduate of Bethel Deaconess Hospital School of Nursing, Newton, Kan.

Larry Harms, First Church, Newton, Kan., will serve two years in alternative service in Auke Bay, Alaska. He will work under the Gospel Missionary Union. His parents are Mr. and Mrs. Alvin Harms.

Roy Henry has been appointed naturalist for Bluffton College for the development of an outdoor-education-studies program in the rural life center which is emerging on the college farm. With extensive experience as a leader in church camping, he will take up his work the latter part of this month. Formerly pastor of the First Church, Wadsworth, Ohio, he has also held pastorates in Kansas, Illinois, and Indiana. He has also taught in the public schools.

Russell Hiebert, First Church, Newton, Kan., is in 1-W service at Presbyterian Hospital, Denver, Colo.

Charles Kauffman, Freeman, S.D., joins the faculty of Freeman Junior College this fall as an instructor in organ and piano. The son of Lloyd Kauffman, he received his master's degree in applied piano from the University of South Dakota on Aug. 10.

Stanley and Donna Voth, Hoffnungsau Church, Inman, Kan., will serve a three-year assignment under TAP in the Congo.

Theodore R. Pittman, Kansas City, Mo., has been named to the Bethel College language department faculty to teach French and German. He has taught Spanish, Latin, French, and German at Wisconsin State University, North Dakota State Teachers College, and Odesa (Texas) College.

James and Judith Schrag, First Church, Newton, Kan., will serve in TAP, under MCC. They will teach at the Emusire Secondary School, Maseno, Kenya, East Africa. He will teach social science and she will teach home economics and English.

Gary Wiebe, Mount Olivet Church, Huron, S.D., will serve a Pax assignment in Bolivia.

Ministers

Edwin Brandt, Winnipeg, was ordained to the full ministry by the Winnipeg Bergthaler congregation on June 4.

Clarence Epp, Prince Albert, Sask., will serve as pastor of Bergthaler Church, Winnipeg, Man., beginning in August.

David F. Friesen, Altona, Man., elected to the ministry in 1963 was ordained to the full ministry in the Altona Bergthaler Church on June 18. He assumes full leadership of the congregation on Aug. 1.

Ben Friesen was installed as pastor of the Inman (Kan.) Church on June 18. Elmer Friesen, Western District minister, officiated at the installation.

Jacob Friesen, Gladstone, Man., was ordained to the full ministry by the Gladstone Bergthaler congregation on June 11.

Arnold Funk is serving as interim pastor at First Church, Hutchinson, Kan.

H. J. Gerbrandt, Altona, Man., was ordained to the full ministry on May 24 by the Altona Bergthaler Church.

Henry Isaak, Carman, Man., was ordained to the full ministry by the Carman Bergthaler congregation on May 28.

Frank Horst will become pastor of Warden (Wash.) Church, in September. He served Faith Memorial Church, Filer, Ida., since 1963. He has done rural mission work in Arkansas for nineteen years, and Latin American Fellowship in Mexico four years. He attended Hesston and Bethel colleges.

Lawrence Klippenstein, Winnipeg, was ordained to the full ministry but not to a specific charge or pastorate on Apr. 23 in the Winnipeg Bergthaler Church. He is a member of the faculty of Canadian Mennonite Bible College and is the leader of a new fellowship at Fort Garry.

Melvin Norquist, pastor of the Mennonite Gospel Church, Peoria, Ill., since 1962, has resigned from that position, effective August 1. He was assistant pastor of this church for eighteen years before becoming full-time pastor.

James Waltner, pastor of the Tabor Church, Newton, Kan., participated in an archaeological research project this summer at Tell Arad, near the Dead Sea.

Baptisms

Bethesda Church, Marion, S.D., on July 30: Dellene Becker, Joyce Ensz, Kathryn Taihrt.

Community Church, Markham, Ill., on July 2: Walter Werich.

First Church, Berne, Ind., on July 19: Dennie Baumgartner.

First Church, Pretty Prairie, Kan., on July 2: Harlan Graber, Judy Krehbiel, Vernon Schrag, Christian Flickinger, Wayne Goering, Karen Kaufman, Bruce Graber, Gail Albright, Rodney Krehbiel.

Walton (Kan.) Church, on Aug. 27: Janet Schroeder, Eddy Foth, John Voth, Becky Pankratz.

LETTERS

Deaths

Mrs. S. P. Ediger, Hoffnungsau Church, Inman, Kan., was born Dec. 3, 1890, and died July 4.

Jacob Henry Graber, Salem-Zion Church, Sioux Falls, S.D., was born Mar. 4, 1886, and died July 18. He taught school for forty-one years.

Henry F. Goertz, Tabor Church, Newton, Kan., was born Aug. 15, 1884, and died July 19.

William D. Hiebert, Grace Church, Dallas, Ore., was born Mar. 28, 1901, and died July 21.

Agnes N. Janzen, Grace Church, Dallas, Ore., was born in Marion County, Kan., on Mar. 29, 1896, and died July 21.

Lydia Unruh Koehn, New Hopedale Church, Meno, Okla., was born Oct. 24, 1896, and died July 16.

Meta Lavina Kane Koehn, New Hopedale Church, Meno, Okla., was born Jan. 7, 1898, and died June 17.

Lucille M. Larimer (Mrs. Peter), Silver Street Church, Goshen, Ind., was born July 21, 1911, and died on July 28.

Benjamin T. Nightengale, First Church, Halstead, Kan., was born Aug. 18, 1898, and died June 22.

Angela Kay Schertz, infant daughter of Mr. and Mrs. Ronald Schertz, Calvary Church, Washington, Ill., on July 22.

Tobias A. Schultz, Friedensburg Church, Avon, S.D., was born Oct. 9, 1890, and died July 22.

Frieda Friesen Siebert (Mrs. C. J.), Bethesda Church, Henderson, Neb., was born Jan. 29, 1900, and died July 20.

Esther S. Sommer, Calvary Church, Washington, Ill., was born Feb. 6, 1892, and died July 28.

Alvin Stager, First Church, Bluffton, Ohio, was born Oct. 1, 1912, in Canada, and died July 26.

Mrs. Elizabeth Steiner, First Church, Bluffton, Ohio, was born Jan. 2, 1885, and died July 4.

Helena Toews (Mrs. J. F.), Bethel Church, Mountain Lake, Minn., was born in Alexanderthal, Russia, June 9, 1868, and died Aug. 4. She was a charter member of the congregation and its oldest member.

Indians of north Canada

To the Editor: It is such a tiny log church among the beautiful evergreens, on the side of a small hill. You cannot drive up to the church you must walk along a narrow winding path, with jackpine and spruce waving their branches ever so slightly for there is seldom any wind here. Standing in front of the church you can see about three Indian homes, each about a city block apart. The little church is in the midst of a small town of a population of about two hundred fifty.

It is Sunday afternoon, all is peaceful and quiet. My husband and the children are bringing in some logs to make a fire, it is just a little too chilly in the church to be without a fire in spring. As I sweep the floor I pray "Lord, send someone here to have regular services, this is not enough, just to have services once every two weeks and sometimes only once a month. Lord, this would be such a wonderful opportunity for a young married couple to even come just to teach D.V.B.S. during the summer, especially if they had a tent trailer to live in. What of the children who would respond to the gospel, where could they be nurtured in the gospel? Lord, we need missionaries here at Molonosa. It's not so bad, only one hundred twenty-five miles northeast of Prince Albert. What are we Mennonites doing for the Indian and Metis people in northern Saskatchewan anyway? Yes, Lord, do send someone. *Mrs. Dora Rempel, Timber Bay, Sask.*

Two letters in same week

To the Circulation department: Enclosed is four dollars. I will try to get along with you another year. Why don't you merge with *The Mennonite Weekly Review*? They usually announce what *The Mennonite* does and a lot sooner. Four dollars is too high anyhow. *Oklahoma.*

To the Editor: Enclosed please find my check for one hundred dollars payable to the General Conference. Four dollars is for a renewal of my subscription and the balance is a contribution to be used half for your relief work (such as Congo or Vietnam) and one-half for your peace activities. I find *The Mennonite* an inspiring publication and hope and pray that God will continue to bless and inspire you and your staff. *Chicago.*

Bypassed western guilt

Dear Mr. Shelly: I cannot believe that your editorial of July 4 will contribute to clearer thinking on the Middle East crisis. An issue of such great complexity requires, I think, "straight" treatment to the extent that all readers will be able to understand the main points. While it is clear that you begin facetiously and resolve seriously, there is no adequate transition between the two. The result is that some of your attitudes are not really defined.

Twice you state that "our" (your's? the church's?) sympathies are with the Jews, but the statements are in different contexts. Do you really mean it? Is the repetition of cliches the best way to counteract flippant attitudes toward the Arabs? (". . . the Arabs are even more stubborn. . . . They are so hard to convert to the Christian gospel.") When you ask why the Arabs have not faced reality and moved to a new country, I am not sure to what degree you are speaking facetiously.

In the same issue you ran a lead article on anti-Semitism. Could this not have been withdrawn and published at a more appropriate time? Such an article appearing now may encourage some people to view the Middle East situation primarily in terms of anti- (or pro-) *Jewish* feeling rather than in terms of attitudes toward Israel as a state. Moreover, in publishing this article now, you are bypassing the more complex and immediate problem: Has the guilt of the western peoples for our persecution of the Jews made us overcompensate by being pro-Israel? The amount and tone of pro-Zionist opinion in the national press during the recent crisis leads me to think this is the case. *Ann Hilty, 311 Thompson St., Ann Arbor, Mich.*

Get Ready to Be Surprised About College

Kathy Potts

IF YOU'RE PLANNING to skip this article because you've already chosen your college, visited the campus, and sent in your fees, you'd better read it anyway. I think you're in for some surprises. Because within the next few months, you—and your way of life—are going to change.

In one day the whole comfortable routine of life at home with the folks will suddenly be gone. You'll be standing in front of the dorm surrounded by steamer trunk, books, beanie, suitcases, stuffed animals, that old sweater, your tennis racket, and other assorted paraphernalia

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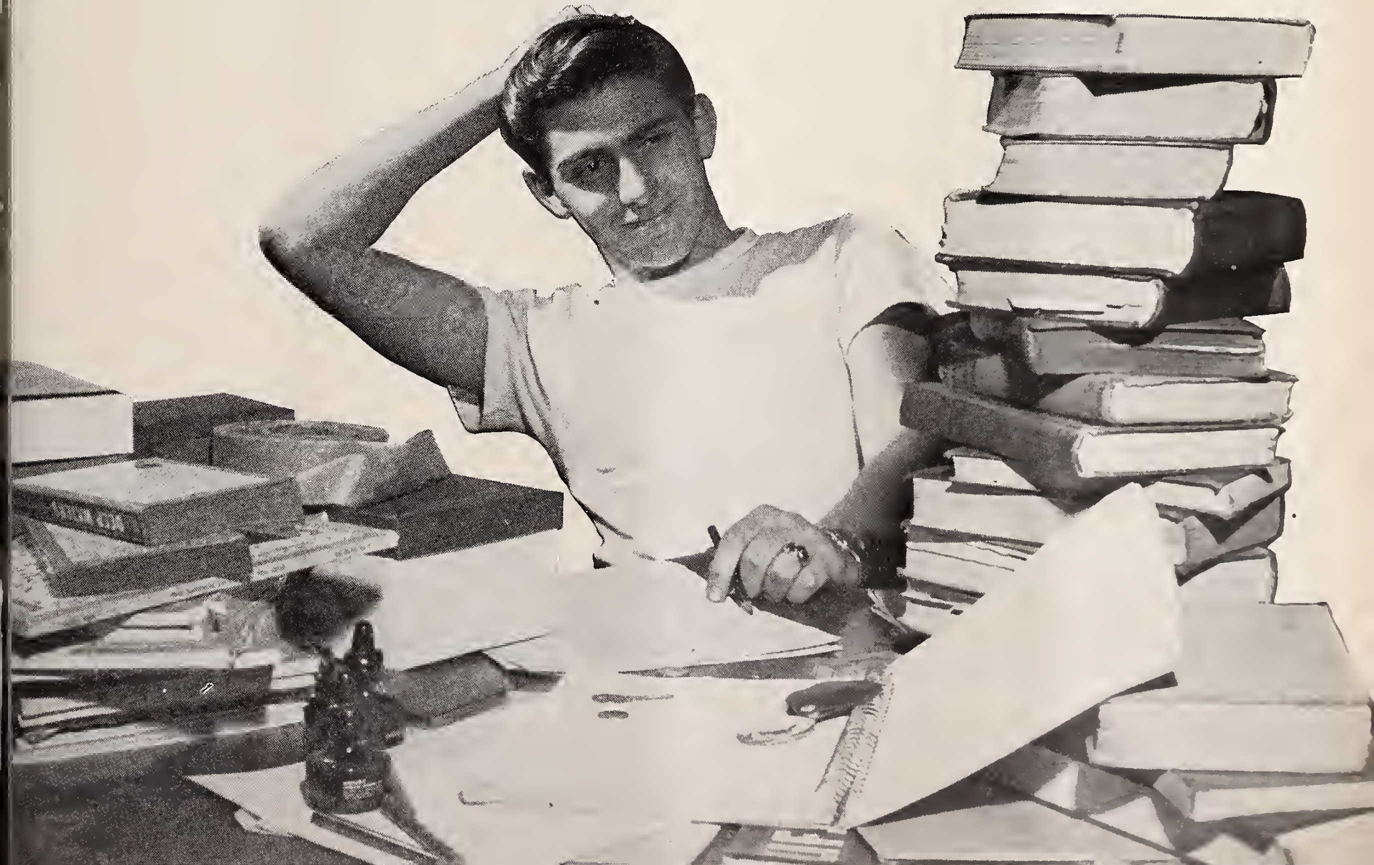
From that point on—the time when your folks wave good-bye and drive off in the sedan—you are on your own. How you handle the new-found independence is entirely up to you.

The future is in your hands, and you are the only one responsible for the finished product. No Dad to help with the calculus, no Mom to assist with the English theme due in twenty minutes, no big Sis to dig into her old notes from Western Civilization.

You're on your own. And that includes everything from Plato to your unironed shirts. Your profs are there to teach and offer reams of knowledge; they'll lecture from now till retirement. Your responsibility for the next four years is to study and ask questions, pry, fume—until it all seems familiar, clear, and sensible.

The housemother is there to explain the rules and try to maintain some sort of order and dignity. But you will be entrusted with the mature-

YOUTH



student-responsible-adult role, and your duty will be to act the part.

About routine: There isn't any. If you are used to getting your work done by ten-thirty and hitting the sack by eleven, forget it! There's a change coming.

You will be bombarded with readings, graphs, maps, research papers, tests, and translations—usually all due on the same day.

You'll find the favorite shirt dirty just when you need it most. You will study until three in the morning and still be expected to make it to your seven-fifty class on time. You'll finally get to bed early one evening and be kept awake by horseplay down the hall. And you'll get to a test and then remember that your pencils are back in the desk drawer.

You will be in full charge of keeping your dorm room from looking like something out of the Inferno—and chances are your roommate will be of little help. One college senior moaned the other day that she didn't know how she had managed to avoid a nervous breakdown. Then she muttered that the very lack of routine had *become* routine.

The food is terrible! We all wonder how basically good food turns out so unbelievably bad. But you'll eat it, and after a while you'll even be able to joke about it. Mom's cooking was never as good as it is after you have been away from it for about three weeks.

About people: You will meet more nice guys and strange ducks than you've ever met before. You'll make more friends that first month than you've ever had, and you'll probably also lose contact with half of your high school friends.

You'll see personality problems, kids from broken homes, students who don't think much of their folks, freshmen who think their parents are too restrictive. You'll meet mixed up, barefooted wonders. You'll meet some folk who are long on book learning but short on insight. You'll meet the usual characters who spend their weekends getting drunk.

Sometimes you'll wonder whether you're the strange one on the floor, or whether all the others are. You'll see homesickness ruin good grades. And just when you feel you're the only person with problems, your next-door neighbor will come up with one that'll make yours seem microscopic.

You'll meet the sincere and the phony, the clear-minded and the muddled. You'll also meet the Christian and the agnostic.

By the end of that first year, you'll have learned to recognize people for what they really are, and not what they appear to be. Compared to what you know now, you'll be something of an expert on human nature.

About fun: It's where you find it—especially on a university campus. The football games (complete with everything from pompon girls to marching band to majorettes to mascots) are not to be missed. Concerts, special lectures, movies, dances, pep rallies, and the student union are all there for your enjoyment . . . and wouldn't it be foolish not to take advantage of them? All work and no play is as bad as all play and no work. Unless you really want to grow squint-eyed and hunchbacked, better get away from the study desk and out of the library occasionally!

About campus morality—it's every-man-for-himself. Do you have some hard-and-fast rules of behavior established? I hope so—and if you haven't really developed any during high school, you'd better get busy! When you get away from home and to school you're going to hear a lot of strange ideas about morality and behavior. Some of them will start you wondering about your own ideas and training.

What about using a file (someone else's collection of tests and their answers, cram sheets, and homework assignments to an individual course)? Is it cheating? If a final exam happens to escape a professor's desk, should you look it over?

Is getting just a *little* high too much?

You'll probably hope to meet your future mate while you're in college. How do you tell whether the current one is the permanent one? And if you're attached and really feel something more than friendship, is it all right to go just a little farther than usual?

Get acquainted with your campus pastor and student counseling services —they're there to help you with your problems. They're familiar with the type of problems you'll face—and they're more than willing to help. Remember all you've been brought up to respect—and keep respecting.

Most of all, respect yourself, and avoid doing things that tend to make you less respectable. Usually the students who run into trouble with morality are those who didn't have much to begin with.

Expect a few near-misses or even a few failures. None of us can expect to do well all the time, and the most brilliant student has problems with at least one course. One problem course shouldn't be enough to scare you off forever.

Too many student failures are caused by chain reactions—one bad course lowers the student's morale. He gives up on his other courses too, then on college as a whole, then on himself. Keep plugging away—no matter how hopeless things may seem at the time.

One advantage college has over high school is that at the end of every semester the slate is clean and you begin all over again. And when you do start over, for Pete's sake forget what's past!

Always look to the future, and don't ever stop dreaming about the future. Without dreams, you will never establish a goal. Without a goal, how can you tell whether you've made an accomplishment?

College—you'll work like a dog, but you'll love it. Just when things seem bleakest, there'll be a little hilarity. The friends you make will last a lifetime, and the knowledge you gain will last for more than a lifetime as you pass it on to your children's children. Pass up the opportunity to go to college? Don't be silly—start packing! But be prepared for some surprises.

LETTERS

Holy Spirit disturbance

To the Editor: That the Holy Spirit is a "very safe topic for discussion" (See Arnold Regier's letter, *The Mennonite,* June 27, 1967) seems doubtful—unless those who do the discussing at the World Conference deliberately avoid (or evade) the issue.

Until the thrust of circumstances a few years ago placed us for the first time in our life in a community where there is no Mennonite church, I had given little enough thought to the Holy Spirit. It is not a frequent subject of discussion among Mennonites with whom I have associated. In fact, if we had remained in a Mennonite community, it is possible that I would have given this letter only a passing glance because I would no doubt have felt, as Regier does, that the important thing is to "grapple with things related to the harsh realities of life."

Here we attend a church where the Holy Spirit has taken on real significance for me. To one who has been reared in the Mennonite church where creeds are passed over in the weekly service of worship, it is a new experience to say each Sunday, "And I believe in the Holy Ghost, the Lord and Giver of Life. . . ."

Not only is the Sunday worship service a regular reminder that the Holy Spirit is the "Lord and Giver of life"; neither does the preaching permit one to forget this. Conversations with the minister frequently revolve on this subject. Recently he said that the Holy Spirit, which is the fundamental gift of the Creator, is supposed to mobilize creative tensions that call us to be fully human. Another time, in discussing the closing blessing, "May the disturbance of the Holy Spirit continue to be yours . . ." he referred to the *creative anxiety* which the Holy Spirit *gives* to those who have the courage of openness to Him.

Such thoughts make an uneasy—a "disturbing" — background for Regier's letter which suggests that "to center our thoughts on holy things" is an escape "from exploring some unholy happenings in the world today." But I believe that only if the Holy Spirit has permeated us as individuals and as a community (a brotherhood) can we begin to care sincerely about the world condition created by "unholy happenings." I am aware that talking about the Holy Spirit *could* turn out to be nothing better than a desert where we can hide our heads in the sand. Only those who are so fear-ridden that they lack the "courage of openness" to the Holy Spirit will want to hide their heads. For it does take great courage and it is *not safe* to talk about or to open oneself to the Holy Spirit. I believe only *through* the Holy Spirit can we *find* the courage to recognize the problems of our day and to become creatively involved in them — interchurch and international relationships, which Regier considers so important and to which I would add a third: interpersonal relationships.

I do not think it needs to matter so very much whether Conrad Grebel, Felix Manz, or Menno Simons would be fully satisfied with the "confines" of such a conference. What does matter a great deal is whether God himself will be able to look on the Eighth Mennonite World Conference as a time and place where people actively seek to know and to do His will as it can be revealed only through the Holy Spirit when we are open to receive Him. *Mrs. Adam (Helen H.) Mueller, 720 Caruthers, Cape Girardeau, Mo. 63701.*

Prophet in our country

Dear Mr. Shelly: I wanted to say a hearty "Amen!" to the editorial that was written by James E. Metzler in the July 18 issue of *The Mennonite.* As I read this article on Vietnam I felt that indeed here was a prophet of God here in our country.

This is not the type of message that we as Americans enjoy or desire to hear, but a prophet's message is never enjoyable and always brings a great deal of self-examination to those who openly desire to hear God speak.

The perceptiveness of this article could only help me to conclude that this was Holy Spirit inspired. *Ronald Krehbiel, Mountain Lake, Minn.*

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*Supplemental reading for the Sunday school lesson of Sept. 3, "A Clear Conscience."

COVER

"Chickasaw Mourner" by C. Terry Saul. The story of the Indian American is an individual and national tragedy. Of the government account of the Indian experiences, Malcolm Wenger says, "One does have to read a bit between the lines to pick up the oppression of the Indian by the white man." But it is there and it cannot be hidden even in a restrained account. "Indians of Oklahoma" is available from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402, for fifteen cents.

CONTRIBUTORS

Kathy Potts wrote her article as a college student. It was published in Spirit, the youth magazine of the Lutheran Church—Missouri Synod, 3558 S. Jefferson Ave., St. Louis 63118.

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722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117

MESSAGE OF THE EIGHTH MENNONITE WORLD CONFERENCE

THE EIGHTH MENNONITE World Conference, assembled at Amsterdam in the Netherlands, July 23-30, 1967, joyfully confesses its faith in God the Father, in Christ who accomplished our redemption, and in the Holy Spirit who effects in men the redemption of Christ. The study of our conference theme, "The Witness of the Holy Spirit," together with our worship services and our Christian fellowship, has been for us a rich spiritual experience.

I

With deep gratitude we have come to recognize that the Spirit is drawing our churches into closer ties of fellowship and love. We are especially grateful for the obvious way in which the Spirit has blessed a number of our younger churches in various parts of the world. We pray that all our congregations may, in the power of God's Spirit, come to a full experience of love and holiness and joy. We look to God to bestow upon us such gifts of His Spirit as will make us effective witnesses of Christ and His salvation—beginning in our several communities and reaching out to all the peoples of the world. We pledge ourselves to share generously our material gifts for the needs of those in hunger and suffering. We earnestly ask God to enable us to be effective agents of love and goodwill.

II

We also desire to reach out hands of love and goodwill to all the children of God in Christ in "every kindred and tongue and people and nation." We believe that God is helping us through the Mennonite World Conference to find ways of relating fruitfully to each other and to other groups of believers. We confidently expect that through dialogue and fellowship divine blessings may come both to us and to them in the power of the Spirit. We desire to be divinely cleansed of any spirit of pride or self-sufficiency. And we want God's Spirit to overcome in us any tendency toward an unchristian separatism or withdrawal. We beseech God to help all His children to realize more fully the spiritual unity which is theirs in Christ. And we call upon all our congregations to base their faith and practice on God's Holy Word as illuminated by the Spirit of God.

III

With anguish of soul we also remember the many peoples of this world who are living in poverty and distress; under restricted civil liberties; and where injustice prevails. We think particularly of those who are suffering because of racial and religious intolerance, as in the United States of America, in the Republic of South Africa, and in the Union of Soviet Socialist Republics. We pledge ourselves to become agents of reconciliation, as God through His Spirit enables us. Our hearts go out to those lands where modern warfare is bringing fearful suffering and awful destruction to helpless peoples. We are especially distressed by the continuing and escalating war in Vietnam, as well as by the tragic conflict and uneasy truce between Israel and the Arab states.

We pray that God may bring an end to intolerance, injustice, and war. And in the name of Christ, we appeal to all governments and power structures to seek by peaceful means to bring freedom and justice to all men. We deplore the arrogance which thinks to bring peace and security by violence and massive destruction. Above all, we look in faith and Christian hope for that glorious day when men "shall beat their swords into plowshares, and their spears into pruning hooks, neither shall they learn war any more."

With deep gratitude to God we confess our utter dependence upon His Spirit for spiritual life, for service, and for our witness to Christ and His gospel. We thank our Heavenly Father for the fellowship and the inspiration of this Eighth Mennonite World Conference. And we dedicate ourselves afresh to Jesus Christ and His Kingdom. We pray that He by His Spirit may transform us into effective witnesses of the Prince of Peace, Jesus Christ our Lord.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Carroll H. Lee

An evangelist on the job

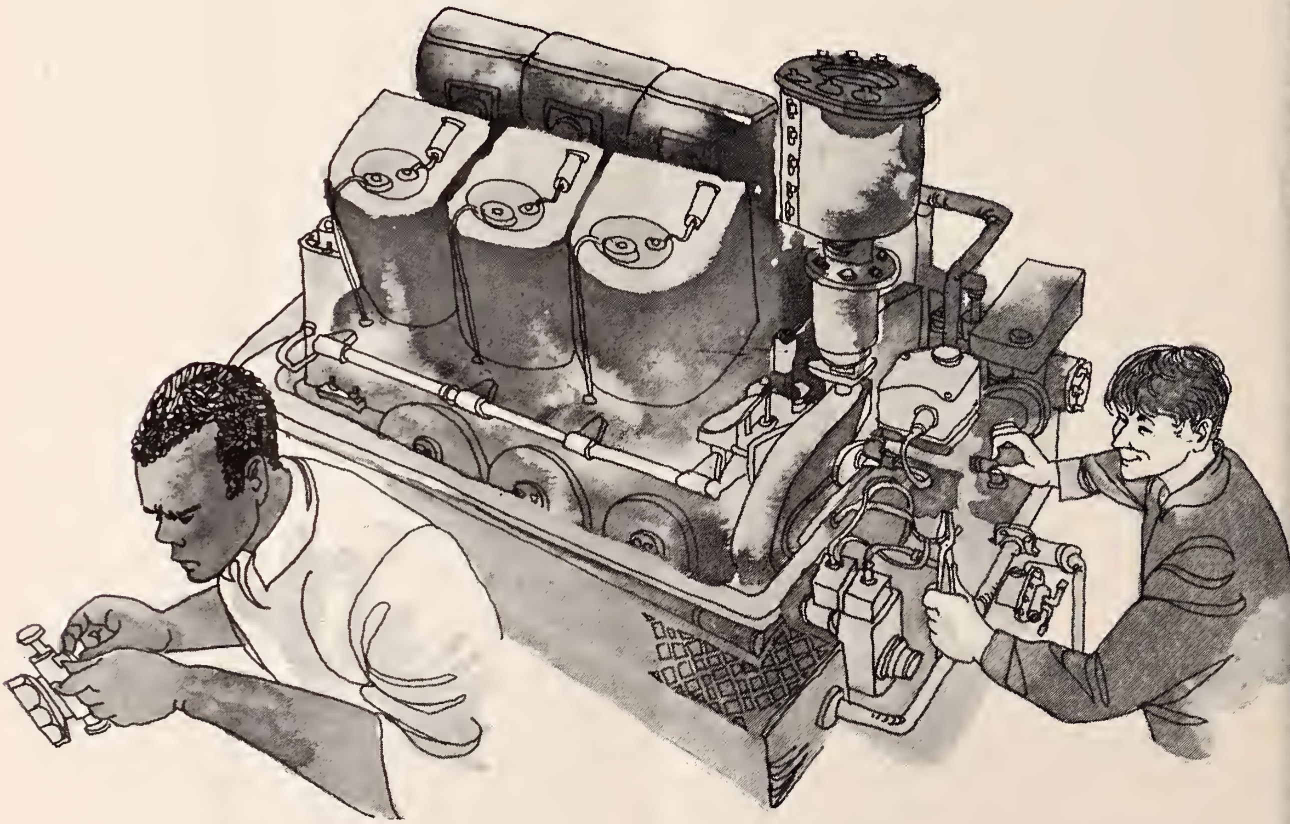
THEY CALLED HIM Mac.

He was short and spare with a shock of straight brown hair that was forever straggling down into his eyes. His movements were slow and practiced, never showing haste; his voice, quiet and controlled, gave evidence of a corrected stammer. There was nothing about Mac that would cause one to look twice. Mostly he wasn't even noticed as he went about his work in the assembly shop.

Mac attended the same church I did, but I scarcely knew he was there. He would slip quietly into a back pew well before the service began and be one of the first to leave afterwards.

Would you believe that Mac was an evangelist? He certainly didn't look like one! A more unlikely subject for the task of fisher of men would be hard to find. Billy Graham was the evangelist whose name was on everyone's lips. At that time, he was holding meetings in the stadium and every night upwards to 20,000 people crowded the hard benches to hea him speak. Hundreds came forwar at the altar calls. A striking, commanding figure, he proclaimed th Word in a voice that rang with conviction and authority.

This man was an evangelist, everyone knew that, but Mac? Well, hardl would he fit the role. Yet Mac wa an evangelist, too, for surely he proclaimed the Good News. True, he di not speak from pulpit or platform I'm sure he would have been terrifie



at the prospect. He wasn't to be found on a street-corner open-air meeting. either . . . probably no one would have noticed him. Still, in his own quiet way Mac managed to get across his message.

Mac's faith was shown partly in the way he went about the shop smoothing out the snarls. Let someone blow up—at a bolt that wouldn't thread properly, a fitting that would not slide home, a helper that couldn't follow instructions—mysteriously Mac would be there.

"Here, use a bit of this oil on that bolt," he would suggest gently. "Say, sn't that the wrong fitting . . . almost the same isn't it? . . . made the same mistake myself yesterday." Somehow he had that rare talent of being able o make suggestions without appearng to be nosey. "Joe just came in yesterday, guess he needs a little extra help. Here, let me show him how to buck that rivet."

The crisis over, Mac would slip back to his own bench and go about his work unnoticed again.

There was the time that old Sven's wife had passed away suddenly, slipping out of a happy marriage partnership that had spanned fifty years. Sven was lost and bewildered. None of us knew what to say when he returned o the shop and went woodenly about his job. Most found reason to be busy at other benches. But Mac made an excuse to work the lathe next to Sven; before long they were in earnest conversation. I caught snatches of Mac's words:

"Just over the hill, Sven . . . . Get-ing the place ready for you when you come home, you know."

Eddie came to us with a man-sized chip on his shoulder. In another shop his dark skin had brought derisive ibes and abuse from another workman. One day Eddie had answered a scornful remark with a fist, bringing down on himself the wrath of the foreman. He was transferred to our shop and brought with his toolbox a hard shell of bitterness. Several of he men tried to make Eddie welcome but his response was sullen and short-empered; soon he was left alone—but not for long. Mac drifted over to Eddie's bench carrying a piece of a door assembly in his hand.

"Say, Eddie," I heard him say. "Could you give me a hand with this contraption? I can't make it go together right." He laid it down on the bench.

Surprised, I turned to have a better look. Yes, it was one of Mac's regular jobs. I knew he could do it with his eyes shut! Impatiently, Eddie picked up the unit, turning it over in his hand.

"Why man, you've got that catch on backwards, can't you see that?" Eddie snapped. He reached for a screwdriver and deftly corrected the error.

"What do you know?" grinned Mac. Guess it just needed someone who knew what he was doing. Thanks a lot!"

Eddie stared hard at Mac, searching for sarcasm, found none. Finally his lips parted in a wide grin. "Anytime at all, fella, anytime at all!"

At lunchtime Mac was back, lunch bucket in hand. 'Mind if I share your bench?" he asked. "Got steel shavings all over mine!"

'Help yourself," Eddie answered shortly, keeping to himself. But it wasn't long before Mac had broken down the reserve and they were chatting like old friends—which they were, in fact, before the week was out.

Mac kept a Bible in a drawer of his tool chest, a smudged, hard-cover copy that showed evidence of much wear and tear. It wasn't something that he used to show off, mostly, no one knew it was there, unless he happened to borrow one of Mac's tools. Mac didn't go out of the way to talk religion with anyone; he seemed to give the impression that it was no one's business but his own. At least, that's what I thought at first—now I'm not so sure!

Take George. One of the best riveters in the shop, George was a rough young fellow who was always ready with a joke, a witty retort, or a risque comment. He was generally well-liked by the rest, but there was a cynical, never-be-serious air about him that seemed to conceal the real person underneath and defied exploration. One noon George dropped down on a bench where Mac sat nibbling his lunch and reading the dog-eared Bible.

"Whatcha readin', Mac, a love story?" he asked, winking at the rest of us. Mac finished reading the page before glancing up.

"Well, I guess you might call it that, in a manner of speaking." Mac glanced back to his book, turned a page. "What do you make of this?" he asked. In his quiet, unhurried voice, Mac read from Luke the story of the prodigal son, carefully enunciating the words. It was a familiar story to me, but I doubt that George had ever heard it.

"Sounds like me," George said, serious for once, but then slipping back to his cynical front. "It sure isn't like my old man, though!"

"But it is like God!" Mac added softly, and returned to his reading.

George pretended to be absorbed in a magazine he had pulled from his pocket, but every few minutes he turned to stare at Mac who read on, unnoticing. Finally he picked up his lunch bucket and wandered out of the shop.

The next day and frequently thereafter, a similar encounter took place. It usually began with George asking "Whatcha reading Mac?" and Mac replying, "Something that makes a lot of sense!" Before long the two were eating their lunch together and were deep in discussion nearly every noon.

Considering all that had happened. I should not have been surprised when one Sunday morning George followed Mac into the pew at the back of the church, but I was! I was more surprised still, two years later, to find George directing a YMCA boys' camp and doing a first-rate job as a Christian counselor. But, I hadn't been aware then that Mac was an evangelist!

As I mentioned, Mac was a most improbable person to be an evangelist. Come to think of it, so were many others whom God used in His kingdom, including the Apostle Peter.

Mennonites in an artist's eye

Katie Funk Wiebe

LITERATURE ALWAYS THRIVES best in an atmosphere of hearty strife," wrote the caustic pen of critic H. L. Mencken. Rudy Wiebe's first novel, *Peace Shall Destroy Many*, produced some hearty strife as readers tried to decide whether he had the right to expose the corporate failings and inadequacies of the Mennonites. Wiebe responded that if "the artist is not allowed to show man as he is, how can he ever show what man by God's grace can become?"

His second novel, *First and Vital Candle*, received some fine reviews in some leading religious periodicals. Because it did not carry a dominant Mennonite theme, the Mennonite world was a little more subdued in its reaction, even though the novel did not follow familiar patterns of structuring a "Christian" novel.

In his three short stories, "The Black Vulture," "The Red Line," and "The Well," Wiebe has once again not taken the straight-line formula through his material which deposits the reader and the characters in blissful soul rest in the concluding paragraphs. Instead, he has captured a moment in the lives of three people—a young man of military age, an independent-minded young girl aboard a ship, and a wistful but unsettled young woman beside a well. With masterful skill of diction and imagery he has exposed the human situations surrounding these three people. He gives the reader a glimpse of the reality of these moments by recording some of the forces, both inner and outer, which compelled these characters to act the way they did. Wiebe lets his stories speak for themselves. The onus of deciding what they say is upon the reader, and this, of course, can be quite disconcerting if we think they say something we would rather they didn't say.

For the setting, the author has moved back about thirty-six years to the year 1929-30—a very difficult period in the history of the Mennonites of Russia. World War I was succeeded by a series of tragedies—a revolution, a period of anarchy, famine, and disease. Some readers familiar with this period through personal experience may ask: Why go back to this period in Mennonite history?

The events of "The Black Vulture" took place in the suburbs of Moscow where about 13,000 Mennonites had gathered in a desperate attempt to get visas to leave the country. With the outbreak of World War I in 1914 and the revolution that followed, the men of the Mennonite colonies in Russia were faced with the question of military service. Religious freedom was no longer certain. When the Bolshevists came to power, the Mennonites suffered three years of indescribable horror and suffering. The front of the Red and White armies moved across the Ukraine where the Mennonites lived. An added burden was the bands of outlaws (Machnovists) who plundered, raped, and killed without mercy. At times, Mennonite villages were almost totally wiped out. In the wake of these atrocities the twin giants of famine and disease swept across the land. As a child I listened attentively to the stories my parents told us about these desperate days. Little did we children realize that what we thought were "olden days" were but a brief decade removed.

The Russian Mennonites were clear that another pilgrimage for freedom had to be made and they turned their eyes to Canada. In 1929, seventy families waiting in Moscow for visas were granted their request simply to get rid of them. When this news reached the colonies, Mennonites flocked to Moscow, some leaving farms and homes intact, until the number of prospective emigrants mounted into the thousands. In Moscow they used every conceivable means to persuade the government to permit them to leave. "The Black Vulture" features one attempt.

But Canada's doors were closed and Russia was reluctant to allow some of its best settlers to leave. After warning the refugees, the GPU (secret service) of the Soviet government began to forcibly send them back inland, some into exile. *Kulaks* (landed farmers with money) and ministers were special targets. The forced return is a heartrending story of misery. People were crowded into sealed boxcars, without heating and sanitary provisions, and with little food and water for the return trip. The fatalities were high.

About four thousand Mennonites managed to leave Russia, of which the majority made homes in the "Green Hell" of Paraguay and Brazil where the hot, humid climate and vegetation made life a daily torture.

"The Black Vulture" is a dramatic narrative centering on a small segment of those anxious Mennonites waiting in the summer houses surrounding Moscow. The atmosphere is highly charged with fear, hate, bitterness, despair, but also with hope and faith in God. The hated GPU is beginning its clean-up operations in the neighboring suburbs. The possibility of getting out of Russia seems more remote every day.

Young Franz, on the verge of manhood, grapples with the big questions of life. But the questions are never clearly framed for him in easy-to-understand phrases and neatly outlined alternatives. Life is too complicated at the moment. Certain possibilities flit through his mind.

The drama of his struggle is played against the background of opposing forces: the close association in one room with weak, fearful Balzer and his family, the forcible taking of Friesen by the GPU, Franz's own clear memories of how his father courageously faced the Machno bandits, his assignment to become the bearer of the petition to the Kremlin, and the climax when he witnesses some of his brethren "ambling along, gun-prod-

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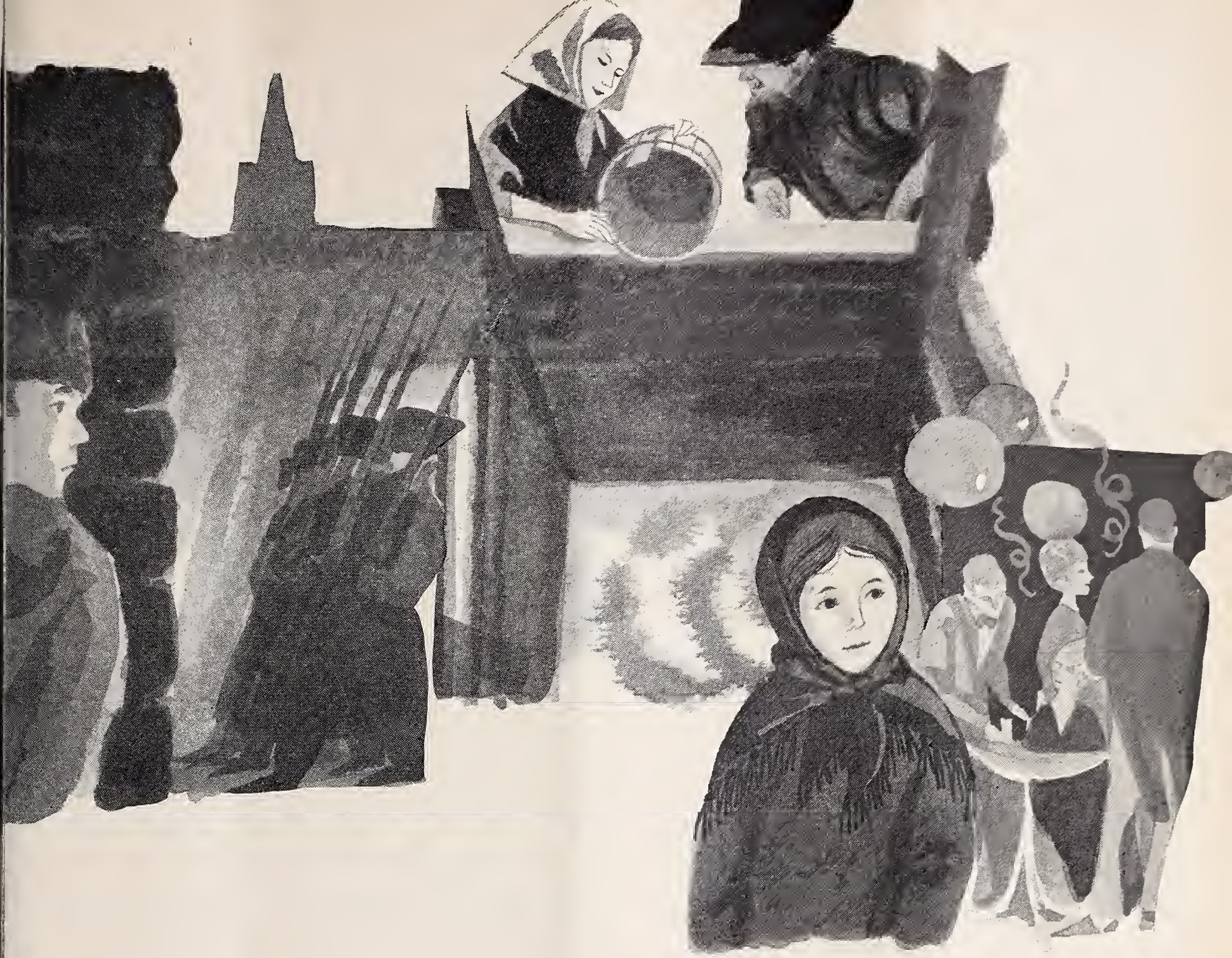


ded," prisoners of the Black Vulture, the long, black limousine of the GPU.

We move with Franz through a gamut of widely-changing emotions—the daring bravado of the boy to the anguished knowledge of manhood. On one side of the stage of this swiftly-moving drama glides the Black Vulture—always sinister, demonic. On the other side kneels the father "praying through the night." The stage is life itself and the conflict is not just in the soul of a young Russian Mennonite; it is the age-old conflict between good and evil.

In the second story, we have advanced chronologically perhaps a few months. The few Mennonites who escaped Russia are on their way to South America, somewhat reluctantly. Canada, the land of promise refused them entrance; Paraguay and Brazil opened their doors.

"The Red Line" takes place on the ship which carries the homeless refugees to an unknown future. At first reading, the story seems almost banal. We have come to expect that if a story does what it is supposed to do, it should add up to something. It should be a meaningful series of events, and not just an account of people going through the motions. The plot of this story has no great stir of action. A young girl, perhaps twelve years old, bored with life behind the barrier which separates the immigrants from the first-class passengers, discovers that the world beyond this line is a very appealing one.

In defiance of her Mennonite-trained conscience she sets out to explore this new world and finds that the barriers are not real—only man-made. She can easily pass each one. In the swimming pool area she comes upon the strange sight of people being judged by a mock king and then doused in playful punishment. In her eagerness to see all and to hear all, her weight loosens the rail and she plunges into the pool as so often happens when people move out of their culture without adequate preparation for what lies ahead. It is not coincidence that the purser, the one who moves freely between the two worlds—the world of narrow traditionalism and the modern world—rescues her and restores her to the security of her family.

The final revelation is withheld to the last when the reader discovers that Liesel's father has followed her across the barrier. He also wanted a peek at that other world. With this, the story almost becomes a study in irony, as well as a portrayal of the clash between the traditional, conservative, pious life of the Mennonites which they equate with truth and righteousness and the outside world which is sin to them. But man-made regulations and standards will not keep these two worlds apart even as the Red Line of the Equator does not really separate the two hemispheres.

In the third story, "The Well," the suffering Mennonites have reached their new homes in Paraguay to begin another form of suffering as they struggle to make a life and a living in the almost inhabitable Chaco. This poignant story of wistful longing for a different life describes a single episode in the life of a young woman of the colonies of Paraguay, who has known only hard work and unquestioned obedience. She hardly recognizes the issues of the inner struggle following her brief meeting with the young ox driver at the well. She is not even sure why the meeting unsettled her. She only knows she did not obey her conscience but for a few moments was guided by other impulses and in that brief interval she looked "outside" beyond the closed horizons of the colony.

The story which has little or no action in the dramatic sense of run-and-chase, takes place by the well, the symbol of life and hope for the colonists, both physically and spiritually. When one looked into the well, one also looked out, for reflected in its clear, sweet water was the sky and all that lay beyond. The meaning of the story is implicit, almost hidden, and depends on the overtones carried by the symbol of the well.

The theme of the previous story carries over, but this time the clash is between the Russian Mennonites and the Canadian Mennonites, and the *Canadier* think they are the more spiritual because they have made one more trek than the Russian group on behalf of their faith. This story could have been written about other Mennonite groups and other cultures.

In this scene by the well the author, with satisfying vividness, recreates the crisis in this young woman's heart—her awakening, her yearning, her battle with her conscience, and the gentle retreat into the old ways. "To long for change is to fight one's destiny. Fighting one's destiny is rebellion against God. Man's duty is to obey, pray, work, and fear God's wrath." Man's duty is never to question, to probe, or to look beyond.

The author does not pass judgment upon Tina Fehr's resolution of her temporary problem. We can hardly call her action a real decision because she never faced a real issue; rather, she seems to have come to a realization that there is a possibility of questioning the status quo. To have openly judged her would have been to judge us all, for to test new ways, new ideas, to go against that which the group upholds to be unwavering truth is difficult. It is easier to bump along in the old paths, rutty and hard. Eventually the vision of what might have been does fade away to torment us no more. For Tina, it may have been easier after she found out that young Hiebert had defected to the "world."

In his first major work, *Peace Shall Destroy Many*, Wiebe was criticized for being unduly harsh with some of his characters. In these stories, he shows a keen sensitivity to, and sympathy with, his characters, as if the unveiling is almost painful. It would have been easy for him to have let his knowledge of the Mennonites get the better of him and to have used this information as some writers use sex and violence—simply for their own sake. He has used the little details and peculiarities about Mennonite life to flesh out his story rather than as a whiphand to amuse the reader and to belittle a people. His inclusion of Mennonite fondness for nicknames such as Hoppity Hiebert, Mrs. Factory Enns, add authentic local color. It is jarring, however, when an obviously 1967 expression becomes part of a transliteration from the Low German.

If, in his novels, he was accused of putting too many preachments into the mouths of his characters, some might feel that in these stories the reach of the soul toward God is not apparent enough and that he has neglected to caress the words and phrases by which we identify good Christian writing. The issues he presents are very complex. Some might also suggest that in these stories Wiebe seems to lean toward naturalism—that his characters are caught in the meshes of a religious system in which it is impossible to determine their own eternal destiny. There is sufficient evidence that Franz, Liesel, Tina, and even we would have to agree that "before you were even born a lot of things about your life were already decided. Not everything, but a lot." In the words "not everything" there is a wide expanse sufficient to determine one's own destiny before God.

To say outright this is good Christian literature may be difficult for some people. Without doubt, it is easier to decide whether we like a TV program like Arthur Godfrey or Gunsmoke. They don't leave us feeling uncomfortable. To leave us feeling satisfied was, of course, not Wiebe's intention. His indignation that Mennonites have a god of culture and tradition sitting on their god-shelf is apparent in his writing; and when he begins to write stories that are not a true commentary of the life and faith of the Mennonites, but rosy tales that cover up our inadequacies, his writings will be truly banal and not Christian.

The period in the history of the Mennonites which forms the setting of these stories produced little literature, particularly in the English language. The Russian Revolution interrupted a phase of Mennonite cultural development. Shortly after World War I, some Mennonites who came to Canada attempted to reflect some of the agony of that period in poetry, stories, and autobiography. This small surge of writing was only temporary, and because most of the writings were in German, few of the present generation of Mennonites know what took place. It is only through such writers as Wiebe that we are enabled to take another look at the significance of those historical events and ask ourselves, "What does God want of us now? What is to be our relationship to our present society? Are we also imprisoning Christ behind man-made barriers?" Good literature is always a wedge which pries us away from the narrow outlook to the vision of what God expects of us.

Chasm wide between Arab and Jew

The following report was written by William T. Snyder, MCC *executive secretary.*

THE TWISTED AND war-damaged Allenby Bridge across the Jordan River is symbolic of the present chasm between the Arab nations and Israel. David Kanagy and I visited the bridge July 10, in company with some UNWRA (United Nations Works Relief Administration) staff and several members of the International Red Cross team.

The bridge was the exit point for over 10,000 Jericho residents and about 100,000 more Arab refugees who fled their camps to join friends and relatives on the East Bank. The area west of the Jordan to the border of Israel is commonly referred to as the West Bank and the remainder of Jordan is known as the East Bank.

In the immediate vicinity of the Allenby Bridge, an alert Israeli army contingent is faced with large quantities of household goods and numerous Arab refugees on the other side of the river, waiting for transport.

During the fifty minutes that we were at the bridge, some seventy Arab people crossed to the eastern side.

Many of the refugees are having second thoughts about their situation and want to return to their homes. However, the westbound crossing of the bridge will not be a simple matter for them. Israel is concerned about security and is requiring a careful screening of all returnees.

Procedures for the return of those on the East Bank have not yet been cleared by Israel but the people have until Aug. 10 to make application. Some authorities believe that few will come back.

Mennonite Central Committee workers in Jordan will never forget June 5, 1967, because that was the day the battle swirled around them in Jerusalem.

Mennonite House is located on Sheikh Jarrah, a hill near what was once a wire-enclosed no-man's-land. The Israeli forces pressed back the Jordanian soldiers until they began retreating out of Jerusalem. Beit Jala school, which is located near Bethlehem, did not see as much fighting.

All MCC people stayed at their posts during the conflict. We noted with gratitude the appreciation expressed by various Arab people for the team's remaining. The Mennonite Board of Missions and Charities (Elkhart) representatives in Israel also remained and were in touch with the MCC team.

The first task we had to perform on this visit was to determine if our projects should continue, now that Israel is occupying the West Bank and has annexed the Jordanian section of Jerusalem. Our unanimous conclusion was that we should continue serving the Arab people on both sides of the Jordan because they need us as much as ever. Orie O. Miller and Wilbert Shenk were part of the delegation reviewing the program and it was inspiring to see how united the three of us and the staff were in wanting the mission board and MCC program to continue with a strong Christian testimony.

The Israeli authorities are recognizing the contract MCC had with the Government of Jordan until something more definitive is worked out concerning the political boundaries. It is now necessary, however, for MCC to work with the Israeli Department of External Affairs and the military occupation authorities if it wishes to serve the Arabs on the West Bank.

We were impressed with the ability of the Israeli officials and with their intention to govern competently. The first step to be taken in the near future is a census of the West Bank to determine the human and material resources of the area.

Israel is encountering some staggering economic problems in the West Bank area. One is the reopening of banks and the establishment of a currency system. The outlook is not all "milk and honey."

It was our opinion that the needs on the West Bank do not require MCC emergency assistance, with the exception of our resuming a feeding center in Jericho. Food needs are not acute here and the health needs are being met. This contrasts to the East Bank where conditions are reportedly chaotic. Eleven new refugee camps are planned.

David Kanagy, MCC director in Jordan, will visit the East Bank as soon as this can be arranged. Americans generally have not been welcome in Amman, the capital, because of the Arabs' feeling that the United States is too friendly toward Israel. It is hoped that MCC's cordial relationship with the Amman Government since 1953 will permit Kanagy's visit.

It is impressive to see the thousands of Jews who come to the Wailing Wall—a remnant of Solomon's temple which has been Judaism's holiest site—now that it is in Israel's hands. We encountered traffic jams at Herod's Gate, which is the closest Old City gate to the Wailing Wall. Large numbers of Jewish visitors are in Israel now, almost as if they want to see the historic places that may later once again be more difficult to visit, depending on the political settlement.

The Israeli tour buses were everywhere on the West Bank, including Hebron, Jericho, and other places of historic interest. Menno Travel Service tours will be coming later in July and August to swell the numbers.

Jerusalem shakes with the rumble of bulldozers that are breaking down walls that divided the city before the hostilities. Access streets are being opened despite the fact that the boundaries are still being debated in the United Nations.

The air is also punctuated frequently by the sound of unexploded shells and mines being touched off by demolition teams. The Israelis seem confident that they will not relinquish control of the Old City after 2000 years of longing for it.

The chasm between Jew and Arab is deep and wide, but returning to the Allenby Bridge as a symbol, there is the possibility of rebuilding something that will span the differences. My hope is that MCC and the Mennonite mission interests in the area may help our Arab and Jewish friends build better relationships as we witness to the message of reconciliation in our Christian faith.

Fort Wayne works on plan Offers new homes for old

Homes in an interracial community in Fort Wayne are beginning to deteriorate. Urban renewal will be necessary in ten years if something isn't done.

And a church and a group of volunteers in the city propose to do something about it. They are forming a nonprofit corporation that will purchase run-down or condemned houses, rebuild them, and resell them to people in the community.

Several years ago the Maplewood (Ind.) Church established a voluntary service unit to work in the East Wayne Street Center. The center was itself a community program begun by the city's Crescent Avenue Evangelical United Brethren Church to serve the community east of the downtown area.

Mennonite volunteers have worked in the center's nursery school, Head Start Program, clubs, clothing shop, sewing classes, and recreation.

Paul Holsopple, the unit leader, began to observe that one of the community's most urgent problems was housing. Leonard C. Wiebe, pastor of the Maplewood Church, talked to A. D. Delagrange, a Mennonite contractor, and others.

As a result of these discussions, they decided to form the East Central Improvement Corporation. The corporation, hoping to raise $20,000 for its capital, has already received commitments of $5000. Twenty individuals contributing one thousand dollars each will become the stockholders of the corporation.

After a house is purchased, volunteers, under the direction of Holsopple, will do repairs, lay floor tile, and paint. Licensed craftsmen will be secured for the electrical and plumbing work.

"This will not be a cover-up job of remodeling," says Wiebe. He indicates that the homes will be improved in both appearance and structure.

And he adds, "While we could use several more individuals who could contribute $1000 each, what we need even more are several volunteers who could assist Holsopple in this repair work. They need not be skilled carpenters." The General Conference Board of Christian Service, 722 Main St., Newton, Kan. 67114, will attempt to find volunteers.

Hopes were to begin the project in August or September and to fix three to five homes the first year, and possibly eight to ten homes the next year.

If bank loans for purchasers of the refurbished homes are difficult to obtain, the corporation will carry the loans for a short period. After a family has purchased a home and made eight to twelve payments, efforts will be made to secure a mortgage.

"Christ not only gave us salvation," says Wiebe. "He also demonstrated that we must share with the poor.

"Many poor families, both white and Negro, are being taken advantage of through high rent, and through excessive repair costs on their homes . . . . Because of the circumstances, they are unable to better themselves unless someone helps them."

A YOUNG AFRICAN GIRL from the Bushman tribe of the Kalahari Desert of Botswana, her face streaked with a mixture of ash and water, is one of the stars of *Africa,* a four-hour television special to be shown by ABC News on Sunday, Sept. 10, beginning at 7:00 P.M. EDT. The program will offer insight into the factors currently at work in Africa and delve into its history. Material in the broadcast will be of interest to every member of the family and will also be helpful to all Christians who through their mission support have invested in the life of Africa. The program will also be serialized in four one-hour programs beginning on Tuesday morning, Sept. 19.

CHURCH RECORD

Words and deeds

The Eastern District Sunday School Union will sponsor a Sunday school workshop in the Pine Grove Church, Bowmansville, Pa., on Sept. 23. Speakers will include David A. Bell, Philadelphia College of the Bible; Norman B. Jerome, American Sunday School Union; Carmen Funkhouser, Broomall; and Carroll Parks, Allentown, Pa.

A hay baler was sent to the agricultural development center in Crete. Virgil Claassen, MCC director says, "The Cretan summers are very hot. The hay drys out quickly. Using the old method of stomping the hay into a wooden frame is a slow, tedious operation. Only a few bales can be made while the hay is still damp with the morning dew. The baler will make it possible to bale the hay when it is ready. This will produce good quality hay." The baler is a gift of churches in Archbold and Wauseon, Ohio.

The Mennonite Brethren Church dedicated a literature and radio center in Kinshasa, capital city of the Congo. The two-story building houses radio recording studios for the Kituba and Lingala languages, a Bible correspondence school, Bible translation department, bookstore, reading room, and lending library.

Mennonite and Brethren in Christ have 1838 people in overseas service programs (plus 400 serving under other mission boards) according to a study made by Larry Kehler, information officer for MCC. He lists 150 for the General Conference. Of the sixty-two countries receiving workers, the highest six were: Congo, 172; Mexico, 161; India, 136; Japan, 90; Puerto Rico, 90; and Nigeria, 88.

The Mennonite Central Committee shipped almost one million pounds (998,052 lbs.) of relief goods during 1966, a 12 percent increase over the year before. Most popular gifts were the 23,507 layette bundles. Christmas bundles totaled 46,190, 30 percent of which were tropical bundles. This year, MCC's material aid advisory committee, of which Palmer Moser, Berne, Ind., is chairman, is hoping for 50 percent tropical bundles.

A parcel service maintained by MCC for persons wishing to send parcels to relatives in Russia has been discontinued for North American and European donors since other agencies are now available. The MCC will continue to forward parcels for donors in South America.

Forty-three mathematicians, members of the American Mathematical Society, published a notice in their organization's journal asking readers to weigh appeals for job opportunities in war work offered in the journal's pages. "We urge you to regard yourselves as responsible for the uses to which your talents are put. We believe this responsibility forbids putting mathematics in the service of this cruel war."

Presbyterians have turned down a proposal that the church 'instruct' the editors of its denominational magazine, *Presbyterian Life*. The request from the Duluth presbytery to the general assembly of the United Presbyterian Church in the U.S.A. said that the journal "has become more oriented toward social, political, and economic news and views." The Duluth group felt the editors "had a moral duty" to express "the other side of the story."

Today's English Version, a new translation of the New Testament, has sold three million copies since its publication in September last year.

CBS reports on Mennonites

Mennonites, the Peaceful Revolution, a CBS documentary, has been scheduled for television viewing on the CBS *Lamp Unto My Feet* program, Sunday, Sept. 10, at 10:00 A.M. EDT. Narrated by CBS news correspondent, Stewart Novins, the program is described as a "documentary highlighting the character of the Mennonite community today, and the process of evolution taking place within it." Spokesmen on the program will include John C. Wenger, John Howard Yoder, and William Klassen. The Mennonite Biblical Seminary choir will be among the groups performing on the program. Consult local television listings for time and station. (See *The Mennonite,* June 13, page 388, for further details.)

Calendar

July 13-20, 1968 — Estes Park, Colo., General Conference.

Eastern

Sept. 23—Bowmansville, Pa., Sunday school convention and workshop.

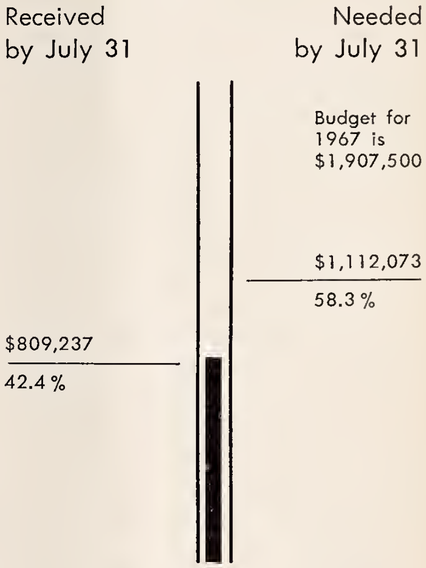
Northern

Sept. 17-24 — Henderson, Neb., Union services, Paul Erb, speaker.

Western

Sept. 12 — Newton, Kan., Bethel Deaconess Hospital and Home, Gift and Fellowship Day.

Conference budget



The financial report of the assistant treasurer is on my desk. As I study this, I observe that we had a rather lean May, a good June, and again, a rather lean July. Percentagewise we are 2.4 percent behind last year. Dollarwise we are $55,867 ahead of last year at this time. One of the encouraging things is that the support given to each of the boards or areas of work has equalized somewhat. Support received through bequests and larger outright gifts of land and property has increased as compared to last year. Please remember, particularly church treasurers, to remit monies as soon as possible after offerings are taken. This helps us in reducing temporary bank indebtedness. *Wm. L. Friesen, Conference Treasurer.*

Marriages

Roy Asaki, People's Non-Denominational Church, Chicago, and *Alice Habegger*, First Church, Berne, Ind., on July 22.

Arthur Becker, Friedensburg Church, Avon, S.D., and *Katherine Eberling*, Emmanuel Reformed Church, Springfield, S.D., on Aug. 11.

Ronald Joe Berger, First Church, Halstead, Kan., and *Annette Lynn Peters*, Methodist Church, Wichita, Kan., on July 1.

Don Fast, First Church, Henderson, Neb., and *Charmaine Peters*, Hutterthal Church, Freeman, S.D., on Aug. 4.

Jim J. Goering and *Florene Flickner*, both of First Church, Pretty Prairie, Kan., on July 22.

Robert Gundy, Meadows (Ill.) Church, and *Jane Brown*, Odell, Ill., on June 17.

Dale L. Hofer, Hutterthal Church, Carpenter, S.D., and *Mary Kay Janzen*, Bethesda Church, Henderson, Neb., on July 23.

Larry E. Krehbiel, Kingman, Kan., and *Joyce Goertzen*, Bethel Church, Mountain Lake, Minn., on Aug. 4.

James Peters, Neuanlege Grace Church, Hague, Sask., and *Carol Wieler*, Eigenheim Church, Rosthern, Sask., on July 25.

Larry Schoffner and *Carnie Froese*, Hoffnungsau Church, Inman, Kan., on July 22.

David Snyder, Methodist Church, Halstead, Kan., and *Rita Ortman*, First Church, Halstead, Kan., July 14.

Larry Sperling, Garden Church, Hesston, Kan., and *Donna Hiebert*, Eden Church, Inola, Okla., July 31.

Judson Sprunger, First Church, Berne, Ind., and *Margaret Hiatt*, Methodist Church, Portland, Ind., on June 24.

Merlyn J. Raber, Meadows (Ill.) Church, and *Rebecca Lou Burkhart*, Methodist Church, Dwight, Ill., on July 29.

Barton Regier, First Church, Halstead, Kan., and *Nancy Anderson*, Christian Church, Newton, Kan., on June 2.

John Wesley Voth, Eden Church, Inola, Okla., and *Carolyn Harder*, First Church, Newton, Kan., Aug. 5.

William Voran, Bethany Church, Kingman, Kan., and *Grace Maddison*, Methodist Church, Kingman, Kan., on July 22.

William Von Gunten, Decator (Ind.) Missionary Church, and *Betty Lehman*, First Church, Berne, Ind., on June 24.

Mervin Sorensen, Trinity Lutheran Church, Saskatoon, and *Dorothy Klassen*, First Church, Saskatoon, June 24.

Keith Sorenson, Bethany Church, Freeman, S.D., and *Delores Koerner*, Zion Reform Church, Menno, S.D., on July 7.

Delmer Wollman, Bethany Church, Freeman, S.D., and *Carol Hechenlaible*, Grace Lutheran Church, Menno, S.D., on June 4.

Orville Ortman, Salem Zion Church, Freeman, S.D., and *Janelle Preheim*, Salem Church, Freeman, S.D., July 23.

Gregory Preheim and *Shirley Waltner*, both of Salem Church, Freeman, S.D., on July 28.

Douglas Schrag and *Candance Schrag*, both of Salem Church, Freeman, S.D., on June 16.

Shelby Siegel, Florence, Mo., and *Elvera Ann Baumgartner*, Bethel Church, Versailles, Mo., on Aug. 6.

Dan Stemple and *Cindy Wagner*, both of Comins Church, Mio, Mich., on July 9.

Richard Pool, California, and *Marie Delp*, Grace Church, Lansdale, Pa., on July 2.

Merlin Preheim, Freeman, S.D., and *Mary Jo Schmidt*, Hoffnungsau Church, Buhler, Kan., on June 3.

Dave Reimer, Gospel Fellowship, Carter, S.D., and *Marilyn Busenitz*, Emmaus Church, Whitewater, Kan., on June 30.

Walter Rupert and *Karen L. Meljo*, First Church, Hillsboro, Kan., June 25.

Rudolf Sartschenko, Bethel Church, Lancaster, Pa., and *Lucille Rita Fritch*, St. Jerome's Church, Hyattsville, Md., on July 22.

Edd Sawatzky and *Theresa Nickel*, both of Bergthaler Church, Gretna, Man., on June 22.

William Ernest Siemens, Drake, Sask., and *Elsie Hiebert*, Saskatoon, Sask., on July 8.

Gary Frank Thompson, Methodist Church, Warren, Pa., and *Jo Etta Krehbiel*, Eden Church, Moundridge, Kan., on July 8.

Elias Hanna Toubassi, Israel, and *Jane Lou Douglass*, Bethel College Church, North Newton, Kan., June 18.

Marlo Vansickle, First Church, Hutchinson, Kan., and *Shirley Louise Wisdom*, Presbyterian Church, Pittsburg, Kan., on June 10.

Eldin Wells, Presbyterian Church, Del Norte, Colo., and *Annabelle Entz*, Emmaus Church, Whitewater, Kan., on July 7.

Dennie Paul Baumgartner and *Sarah Jane Shinder*, both of First Church, Berne, Ind., on Aug. 12.

Eldon Busenitz, Emmaus Church, Whitewater, Kan., and *Marliss Fast*, EMB Church, Lustre, Mont., Aug. 15.

Larry A. Black, Congregational Church, Olds, Iowa, and *Dianne E. Widmer*, Eicher Church, Wayland, on July 2.

Milford Doell and *Sharlene Siebert*, Bethesda Church, Henderson, Neb., on July 28.

Leon Ray Gaeddert, Hebron Church, Buhler, Kan., and *Ruth Ellen Doerksen*, Bethel Church, Inman, Kan., on Aug. 18.

Ben B. Graber, Bethany Church, Kingman, Kan., and *Erma Ritchey*, Christian Church, Cheney, Kan., on Aug. 6.

Gary Habegger, Grace Church, Berne, Ind., and *Rosetta Liechty*, First Church, Berne, Ind., on Aug. 19.

Denver Lee Horn, Herold Church, Cordell, Okla., and *Paula Sue Borchers*, Baptist Church, Clinton, Okla., on July 28.

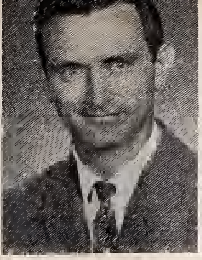
Donovan Lee Janzen, Zion Church, Elbing, Kan., and *Janie Eileen Horn*, Herold Church, Cordell, Okla., on July 29.

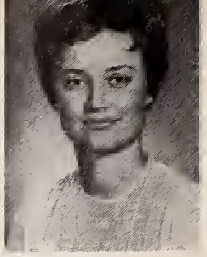
Edwin Killinger and *Jolene Gay Neufeldt*, Hebron Church, Buhler, Kan., on Aug. 19.

Thomas Kirchhofer, First Church, Berne, Ind., and *Swid Uglianitza*, Evangelical Church, Des Plaines, Ill.

Orlando Penner, Emmaus Church, Whitewater, Kan., and *Mabel Friesen*, Eigenheim Church, Rosthern, Sask., on Aug. 25.

Klippenstein


D. Mann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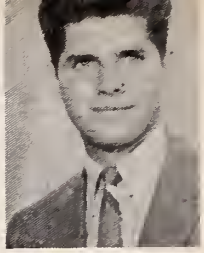
E. Wiebe


G. Wiebe

Gary R. Pickering and *Maureen Senner,* Salem Church, Freeman, S.D., on Aug. 12.

William Pitzonka, Bristol, Pa., and *Winifred Glaser,* on Aug. 6. Reported by Hereford Church, Bally, Pa.

Workers

Kenneth and Mary Bauman, Lansdale, Pa., arrived in the United States in August to begin a one-year furlough. They have completed their second term under the General Conference Board of Missions. Kenneth was on the faculty of Union Biblical Seminary at Yeotmal, Maharashtra, U.P., India, during the last term and during the past year was the seminary's acting principal. They plan to return to Yeotmal following their furlough.

Edward and Ramoth Burkhalter, First Church, Berne, Ind., arrived in the United States in August to begin a one-year furlough, completing their third term of mission work under the General Conference Board of Missions. They supervised the educational program in Jagdeeshpur and were active in evangelistic outreach.

Curt and Olga Claassen, Whitewater, Kan., arrived in the United States in August, completing their third term of mission work in Champa, India. Serving under the General Conference Board of Missions, they worked with village evangelism in the Janjgir-Champa area. They have a one--year furlough.

Len DeFehr, Elmwood Mennonite Brethren Church, Winnipeg, assumed responsibilities as assistant secretary of personnel services at MCC headquarters, Akron, Pa., on Aug. 14. He replaces William DeFehr who has served in this position for two years. Len has been a probation officer with the Juvenile Court of Winnipeg. His case load consisted of forty-five boys. He is the son of Mr. and Mrs. John A. DeFehr, Winnipeg, Man.

Paul and Charlotte Epp, Bethesda Church, Henderson, Neb., will serve a three-year TAP assignment in Zambia, Africa.

Lothar Fromm was appointed manager of Agape-Verlag, Basel, on Aug. 1. He studied theology in Hamburg and spent one year as a student at Mennonite Biblical Seminary, Elkhart, Ind. Formerly he served a ten-month term as assistant pastor of Schänzli Church, Basel, and one year of apprenticeship in the publishing house Friedrich Bahn-Verlag, Konstanz, Germany. Agape-Verlag was officially founded in 1955 as a publishing effort of the European Mennonites. Anni Dyck, who has been manager of Agape-Verlag since October 1962, will continue her work at Agape as editor.

J. D. Graber, former India missionary, will be spending six months in Bihar, one of the worst-hit areas in the present India famine. While in India, he plans to assist with the MCC relief program in the Bihar area. He and his wife were in India from 1925-1942. Since that time he has made several return visits. He has also traveled in South America, China, and the Far East. In 1944, he was appointed as General Secretary of the Mennonite Board of Missions and Charities, Elkhart, Ind.

Dale and Mary Kay Hofer, Bethesda Church, Henderson, Neb., will serve a two-year voluntary service MCC teaching assignment in Cincinnati.

Bruce Jutzi, Steinman Church, Baden, Ont., has begun a three-year assignment as MCC director in Hong Kong. He graduated from Goshen (Ind.) College, and taught for four years at Rockway Mennonite School, Kitchener, Ont. He will be responsible for the child-sponsorship program as well as the administration of MCC's material aid program in Hong Kong. The sponsorship program includes 300 educational-assistance program cases and 200 family-child assistance cases. He will also serve as MCC's liaison with the mission effort being carried out by the Eastern Mennonite Board of Missions in Hong Kong and represent MCC to other organizations in the area.

Betty Klippenstein, Grace Church, Regina, Sask., has accepted a one-year voluntary service assignment in Oklahoma City. She will work in Our Wonder House as an assistant teacher. She is the daughter of Mrs. Susie Klippenstein, Trossachs, Sask.

Mr. and Mrs. Darrell Mann, First Church, Reedley, Calif., have been commissioned for mission teaching in the Congo.

James and Dara Dean Peters, Bethesda Church, Henderson, Neb., will serve a three-year TAP assignment in Tanzania, Africa.

Chester A. Raber, chaplain at Brook Lane Psychiatric Center, has been selected by the World Division of the Mission Board of the Methodist Church to fill a one-year assignment with the Churches Counselling Center in Singapore. This is an interdenominational church-related service which offers a source of help to persons having difficulty in dealing with life's problems. Since Singapore has only one state hospital, and practically no private mental health facilities, the counseling center opens up a new avenue of help for the average person. Raber has been granted a leave of absence from Brook Lane for this assignment. The chaplain's duties at Brook Lane will be carried on by Stanley Smucker, who is currently chaplain resident in training.

Paul Regier, Zion Church, Elbing, Kan., a 1967 graduate of Bethel College, Newton, Kan., has begun a three-year teaching assignment in Tanzania. He is the son of Mr. and Mrs. Arnold Regier of Newton.

Alfred Unruh, First Church, Reedley, Calif., will serve a Pax assignment in Haiti.

Elizabeth Wiebe, Hoffnungsfelder Mennonite Church, Glenbush, Sask., has joined the voluntary service unit at the Brook Lane Psychiatric Center in Maryland. She graduated from Glenbush High School and Swift Current (Sask.) Bible Institute. Her parents are Mr. and Mrs. John Wiebe.

Gary Wiebe, Mount Olivet Church, Huron, S.D., will work with the Mennonite Service Unit in Bolivia for the next twenty-seven months. He graduated from James Valley Christian High School, Huron, and attended Grace Bible Institute, Omaha, Neb. His parents are Mr. and Mrs. Edward Wiebe.

Published

A Basis for Christian Pacifism by Russell Mast and *You as a Foster Parent* by Ella Wiebe, have been published by the Board of Christian Service.

A Basis for Christian Pacifism was originally delivered as a sermon in the Bethel College Church, North Newton, Kan., on Nov. 6. Mast explains the biblical basis for his pacifist position, drawing on personal experiences, and concludes: "War, the way of violence, of returning evil for evil, settles no problems and achieves no victories. At this juncture of human history there is but one way left. Our time is waiting on those men and those nations who are willing to make a beginning.

You as a Foster Parent by Ella Wiebe is reprinted by permission from Mennonite Weekly Review in which it appeared as an article. Mrs. Wiebe discusses the challenges of foster homes and the adoption of children from mixed races in this pamphlet produced jointly by the Northern District Conference peace committee and the General Conference Board of Christian Service.

Both pamphlets are free and are available upon request from the Board of Christian Service, Box 347, Newton, Kan. 67114.

A Kingdom of Priests, published jointly by Faith and Life Press, Newton, Kan., and Herald, Press, Scottdale, Pa., studies nine facets of missions in seven new nations around the world. It is the 1967 adult-youth mission study course. Witness, belief, fellowship, worship, discernment, servanthood, reconciliation, nurture, and suffering are the topics studied in this guidebook. Nations represented in the study are Indonesia, Somalia, Tanzania, Congo, India, Nigeria, and Korea-Japan. Written by Wilbert R. Shenk, an administrator in the overseas office of the Mennonite Board of Missions, Elkhart, Ind., *A Kingdom of Priests* aims to help congregations of Christians in North America become better acquainted with young churches in some of the new nations so that they may identify with, and learn from, their overseas brothers. Both *A Kingdom of Priests* and the leaders' guide written by Willard Roth are available from the Faith and Life Bookstores in Berne, Ind.; Rosthern, Sask.; and Newton, Kan.

Learning to Work Together by Arnold Roth, fifth in the Leadership Training Series, a cooperative publishing effort by Faith and Life Press, Newton, Kan.; and Herald Press, Scottdale, Pa., will be available Oct. 1. This 1968 Leadership Training Text is designed to aid individual congregations determine their own structure in the light of their perception of mission. It will help each congregation evaluate its teaching ministry as to program, process, and product. Roth is pastor of the Kern Road Chapel Church, South Bend, Ind. Previous books in the leadership series are: *Learning to Lead, Learning to Teach, Learning to Understand People*, and *Learning to Know the Bible*. These books are available from Faith and Life Bookstores in Berne, Ind.; Rosthern, Sask.; and Newton, Kan.

Uhuru! Freedom!, the 1967 mission study course for children, has been published jointly by Faith and Life Press, Newton, Kan.; and Herald Press, Scottdale, Pa. This study, written by Edna Beiler, deals specifically with the three African countries, Tanzania, Congo, and Nigeria. "Africans want many things that go with independence," says Miss Beiler, "education, a place among the nations, better health facilities, and so on. They especially want to be accepted as equals. What place will Christianity play in this new Africa?" As the study guide attempts to answer this question, it aims to help the children who study it to accept persons from these countries as persons in their own rights. This study guide is available from the Faith and Life Bookstores in Berne, Ind.; Rosthern, Sask.; and Newton, Kan.

Ministers

T. A. van der Smissen has accepted a call to serve as interim pastor of Bethel Church, Inman, Kan.

LETTERS

Respect for human life

DEAR EDITOR: It appears that some fundamental facts are missing in the Cassius Clay-conscientious objector exchange of ideas (June 13; Letters, July 18).

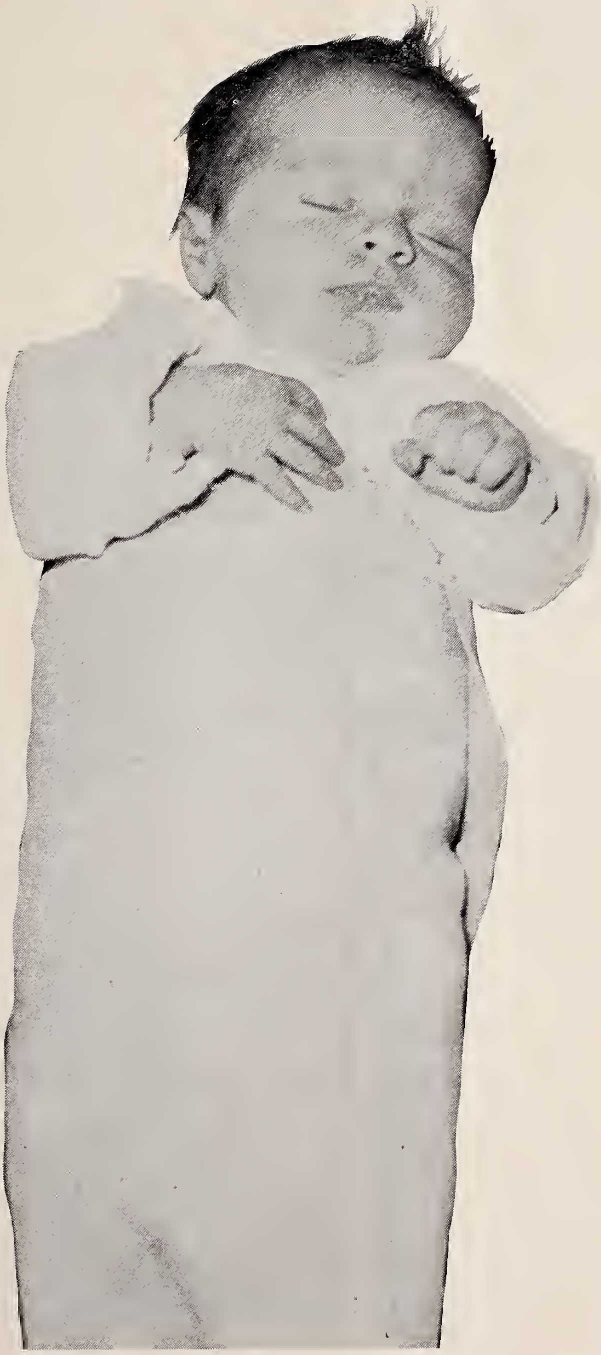
Just what is a Black Muslim? What is the foundation for a Black Muslim to choose to be a conscientious objector? The article about Cassius Clay stated that his conscience was God-inspired. In this case, then, why should it be considered a waste of space to give some comment to him in *The Mennonite*?

The all-embraceable philosophy on which humanity should function is that each person has been formed in the image of God and, as such, deserves to live a lifetime according to His will and purpose. The reason for all mission work near or far is this basic belief. Taking a weapon in hand to hurt and kill does not follow this thinking. We are observing daily that such means will not stop the fighting going on all over the world. What better demonstration could there be that some other means must be found to restore man to respect human life and its Creator? Here is where conscientious objection finds its greatest reason for coming into being. Let's find a way to get along with each other without mutilating each other in the process. Serving God, Jesus, and our fellowman in a harmonious whole can and must be done in a variety of channels as man has been created to follow many paths of expression in his search to find life's highest fulfillment. Some travel all over the world and others find enrichment on local grounds. Some have years of training to find their niche and others are directed to a life of usefulness without first becoming highly schooled.

War is legalized murder. None of Christ's followers believe in murder for anyone. Somehow, the way must be found to carry out the basic belief that everyone be given the opportunity to express himself according to the rules for Christian fellowship the wide world over. *Pauline Badertscher, R. R. 2, Orrville, Ohio.*

YOUTH

Mary Jo's Baby



Anne Jordheim

PUT HER UNDER good!" the obstetrician told the anesthetist. "It's just as well she won't remember any of this."

This . . . this moment of a woman's supreme joy and achievement, this miracle of a new life, this first lusty cry of a newborn baby!

Soon after Mary Jo's baby was born, the baby which no one wanted, "a mistake which shouldn't have happened in the first place." He was a perfect little boy, rosy, kicking, crying, and already sucking his fists. The nurses wrapped him in a warm blanket, put an antibiotic ointment into his eyes, measured and weighed him, and took him away. Safely tucked into his crib in the NINK (no information, not keeping) nursery, he would never be shown to anyone, never be admired by a father or a grandmother. No one knew where his father was. His grandmother, who visited Mary Jo once, walked by the nursery without even a glance towards the babies.

Three days later Mary Jo went home, to start "a new life." That she had a baby and was once classified as an unwed mother would soon be forgotten. Mary Jo would go back to high school as if nothing had happened. "My, how well she takes it," her classmates would then whisper behind her back. "Wonder whether some couple has adopted the baby yet? She said it was real easy to give it up.

She never even saw it!”

Easy?

Mary Jo might put on an act. But ask any woman. She may forget countless happenings during her lifetime. The birth of a child, no matter how often, she will always remember —to the last detail.

Mary Jo did, too, of course. I took care of her (and of many other Mary Jo's) during labor, delivery, and of their babies afterwards. Many times I changed and fed Mary Jo's little boy. As often as I could I would cuddle him and sit on the nursery rocking chair with him. He surely needed an extra portion of love!

How well I remember the evening, too, when Mary Jo was brought to the labor rooms by wheelchair. She wasn't uncomfortable. She thought she had many hours of hard labor ahead of her, and she was thoroughly frightened. At the home for unwed mothers, where she had stayed for some months, they had not told her much about what to expect during childbirth.

Luckily, I wasn't very busy that night, so I could spend many hours with Mary Jo. I asked no question. I just let her talk. I have no right to judge or condemn. Besides, it was much too late for that anyhow. We became great friends. Of course she told me her story, which sounded all too familiar. Very little sex education, a tense home situation with not much love, a handsome boy, a date after a football game, beer, dark night, a car parked in a lonely spot.

The result? At this point, hours in a strange labor room, alone, with not another person near her she knew or could confide in, except a nurse whom she had never met before and possibly would never see again. Besides, this nagging worry of an unwritten agreement with her social worker, that she would never, not even once, look at her baby.

The evening after Mary Jo's baby boy was born, there was a knock at the nursery window. “How is my baby?” “Fine.” “Can I see him?” ‘No.” “Why not?” “Remember you promised. . . .”

pain

Stab unbearable in body—
How to withstand?

The poor say
“It hurts.
Lord, the pain is bad.”
They let it go at that.

The wealthy
call in people
to sympathize,
take shots and pills—

Their pain recedes,
and begins beating at them
from the other side
of a glass.

Yet it is pain
that teaches us so much—
the nearness of God
in trouble,

courage to face death,
and, for a woman,
birth,
when the time comes. . . .

. . . knowledge of the expandable edges of our courage and endurance.

Barbara Chapin

An hour later the procedure repeated itself.

Shortly before midnight, when the hospital was quiet, Mary Jo again knocked at the nursery window.

“Please!” she begged. “Just once. Can I hold my baby just once? I want to so badly. But don't tell my mother —promise?”

No reasoning helped. Since unwed mothers have jurisdiction over their babies until they are officially “signed away” to adoptive parents, I gave in. I wrapped the baby in a warm blanket and took him to Mary Jo's room. There I let her see him in all his perfection—every tiny toe and every tiny nail in its proper place. The young mother held her son in her arms, very close to her, tears streaming down her face.

“Poor baby,” she whispered, “you are never going to know your real mother. Oh, if only I could keep him! He is so wonderful, and I want him so badly!”

I took the baby gently from her. She thanked me and said, “I'll never forget that moment in my life. I hope the people who'll adopt him will be good to him.”

Mary Jo did not sleep much that night. She knew that under normal circumstances she would have been a good mother.

When Mary Jo was faced with the fact that she would have a baby I was not there to help her in her anguish. Neither could she confide in me during her rehabilitation period after she returned to her own home.

So much is being written and said about the new morality and the consequent rise of illegitimacy rate, about the lack of adequate sex education and the importance of a happy Christian family life. What happens to the Mary Jo's after they enter the maternity department is still a hush-hush subject, best to be let alone.

It may be of some comfort, however, to parents and relatives, also to the unwed fathers, that childbirth can nowadays be made as little traumatic as possible for the young mother, both physically and psychologically. The average maternity nurse finds this her most rewarding task, to expel the fears and anxieties of her patient, to care not merely for their physical needs but maintain their mental health. No woman is ever as honest, open, and in the need of someone to talk to and a hand to hold onto as a mother-to-be in labor.

The Mary Jo's come home from the hospital empty-handed. It must not be forgotten that they leave a very part of themselves behind in the nursery. No matter how much they play-act they should never remember this stay in the hospital with horror. They should know that some nurse has tried to understand them, and even loved them as her own children.

LETTERS

Chaos of Clay's conscience

To the Editor: We, among others, have been disgusted with the June 13 article by Burrell. He omitted an illuminating fact in relation to Cassius Clay. Six months after Clay was classified as 1-A, he finally found a way out of serving his country. He suddenly became a Black Muslim "minister." Suddenly opposed to violence, eh? Then why the anger when barred from the ring? Can anything be more violent than beating a man insensible with fists?

There are countless ways in which a man can serve his country without bearing arms. Clay could have served with honor in any one of them. By his refusal to be inducted, he is teaching countless good young colored people to disobey any law that is personally disliked! What chaos we would reap if we all did that!

We thank God for clear thinking, loyal people like Ronald Woelk, Mrs. Flaming, and Kathy Mast who wrote such intelligent letters in the July 18 issue of *The Mennonite*. . . .

The statement was recently made in *The Mennonite* that our country was an arrogant bully. Please think about this—we conquered Mexico and walked away—we conquered the Philippines and walked away—we conquered Cuba and walked away—Japan, and we walked away. Do these sound like actions of a bully?

Metzler states in the July 18 issue of *The Mennonite* that "Vietnam represents our irrational fear of communism." Irrational? Ask the Hungarian people or the East Germans.

Again we quote Metzler: "stench of Americanism." Why does he continue to live in this stench? No one lives in stench if he can get out of it. No one is keeping Metzler here. He is free, although he stated that we make the world safe for freedom by not allowing freedom! What other country would allow a person to say his country is full of "stench," or to say the military is "power-drunk"? . . . .

He is also wrong when he says that we quibble about a tiny fraction of billions for foreign aid. We all know that our country has poured billions of good American money into the rebuilding and development of other countries. We don't even quibble when these same countries bite the hand that feeds them!

It is an established fact that communism has infiltrated some of our churches and universities. We wonder if it has also infiltrated our good, old Mennonite magazine. *Mr. and Mrs. William M. Cutler, 506 N. School Street, Normal, Ill.*

Finest teen-agers

Dear Editor: On behalf of the twenty-five ladies in A Ward of State Hospital South, an institution for the mentally ill, I would like to tell you how much we have enjoyed and appreciated having three young members of your church with us the past two weeks.

Barbra Baumgartner, Berne, Ind.; Kathy Quenzer, San Miguel, Calif.; and Elizabeth Becker, Aberdeen, Ida., have brightened every day by their cheerful presence.

For these young teen-agers to give of their time, their money, and their enthusiasm was a gift beyond compare. We are convinced anew that America's teen-agers—and particularly those representing the Mennonite church—are the finest in the world. *Chariman of Ward A, Box 390, Blackfoot, Ida.*

Regret for fighter's example

Dear Mr. Shelly: I also wish to voice my concern and regret at the publication in our church paper exalting Muhammad Ali as an example of a conscientious objector. How can a prize fighter, who mauls, maims, knocks unconscious, and sometimes, even kills his opponents, be an example of a nonviolent conscientious objector to war and violence? I believe that Clay could and should use his talents for better things than knocking out people and we are at a loss to understand why you as editor of our church paper do not point this out to your readers, especially our young people. *Aaron J. Claassen, 1220 N. 13 St., Beatrice, Neb.*

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*Supplemental reading for the Sunday school lesson of Sept. 10, "Defendant Becomes Witness."

COVER

"The Mary Jo's came home from the hospital empty-handed." See "Mary Jo's Baby."

CONTRIBUTORS

Carroll H. Lee, Box 47, Summerland, B.C., is a minister and writer.

Katie Funk Wiebe, 208 N. Jefferson St., Hillsboro, Kan. 67063, has been a member of the editorial staff of the Mennonite Brethren Publishing House.

Anne Jordheim, 1808 Jackson St., Bloomer, Wis. 54724, is a registered nurse and a pastor's wife.

Barbara Chapin lives at 1 Christopher St., New York, N.Y. 10014.

Ward W. Shelly, 109 E. Adams St., Washington, Ill. 61571, is pastor of the Calvary Church.

CREDITS

Cover, Nell Dorr; 526, 529, Allan Eitzen; 537 UNICEF.

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722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, Freeman, S. D. 57029; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

Ward W. Shelly

RECENTLY DAVID SCHRAG, of the Mennonite Home at Meadows, Ill., said, "We are so preoccupied with providing financial income for our retirement years that we completely neglect to provide a spiritual income from which to draw after the age of sixty-five."

In Isaiah 12:3, we read, "With joy shall ye draw water out of the wells of salvation." Will we be able to do this after we retire or will it be said of us, "The well is deep and thou hast nothing to draw with"?

A recent survey of only about a dozen Mennonite homes for the aged makes it quite clear that many of the elderly have a feeling of uselessness and find very little meaningfulness in life. Many are insecure and some lack assurance of salvation. I don't need to tell you that in any home for the aged there are many little jealousies.

What does this signify? It means that we will need to put forth more effort to provide spiritual income and resources for our retirement.

We will want to draw upon our knowledge of God. But to do this we will need to learn *now* all we can about God. Learn of His greatness, His power, His compassion, His concern, and His faithfulness. If you are ten years or less from retirement you will want to get a Bible with good-sized print *now* and mark your favorite passages *now* so you can later turn to them with case. If you say, I'll mark them when I retire—forget it! because it won't happen.

Another source of spiritual income is the Scriptures we memorized in earlier years. I know there are some in every church or Sunday school who oppose memorizing verses of Scripture unless the verse is related to some special situation or problem. But this is almost the same as saying we should not memorize any poetry or any of Shakespeare or any mathematical formulas or equations in algebra unless we can use them in some immediate problem. By that time, it may be too late to start memorizing. Someday we may be glad we memorized Psalm 23 or some other passage. It may be helpful in the hour of temptation, trial, struggle, or old age to have a certain verse come out of our subconscious.

The old hymns of the church and the old gospel songs are also a source from which we can draw strength. The survey showed that the favorite songs of the elderly were The Old Rugged Cross, What A Friend We Have in Jesus, Rock of Ages, Jesus Lover of My Soul, and a few others.

Another source from which we will be able to draw spiritual income in our old age is the recalling of spiritual experiences and encounters. We should now, in preparation for retirement, have clearly in mind the occasion of our baptism, not necessarily the date but where you were baptized, who baptized you, who else was baptized at the same time, and what circumstances led to your conversion and baptism. In the survey taken, it was the early spiritual experience that still seemed significant in the lives of elderly people. Some referred to an experience in a worship service, an experience at a church conference, or in family worship. Some remembered answers to prayer or the nearness of God in a difficult situation.

I recall the stream in which I was baptized. I have visited the spot a number of times in the last few years. I remember the song they sang on the banks of the stream and the one leading the singing. This all happened more than forty years ago. I hope I will remember it the next forty years.

Of course, many can look back at years of activity in the church or Sunday school or women's organization. You may remember that little rascal you had in your Sunday school class and how slowly but surely he grew into a leader in the church. Or you may remember the brother who always gave you an argument in the class. You may remember missionaries who visited in your home; the part you had in a church building program or some other part in church life. It is not pride to recall these things. It is a blessing to remember these things. "And thou shalt remember all the way which the Lord thy God led thee these forty years" (Deut. 8:2).

There are many other experiences one could recall: the friendships made, discussions at quilting, at farmers' meetings, at coffees, and the chats around the family dinner table. You may remember the warmth of the fireplace in your home, the night you gave lodging to some lost or snowbound stranger.

Remembering spiritual experiences and incidents will then also provide a spiritual income and will help to blot out as far as possible the disagreeable things of the past and present. They will help us forget the peculiarities of our neighbors or those in the room next to us. They will increase our happiness and prolong our days so that we will enjoy what Wordsworth says is "An old age serene and bright/ And lovely as a Lapland night."

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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THE MENNONITE

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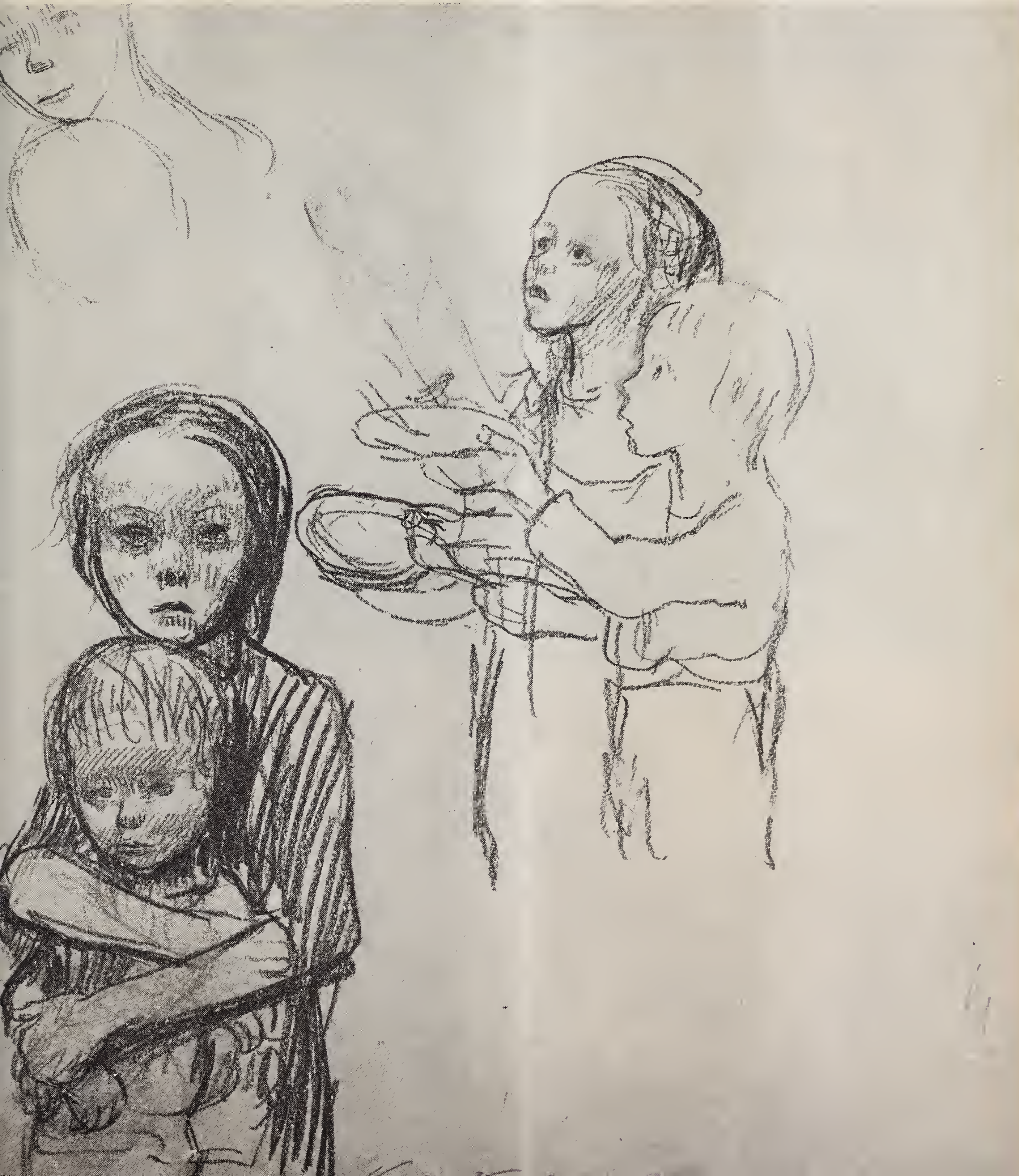

More children have television experience than have church school experience.

Mary Calhoun

Our Children in a Television World

WHAT IS THE child's world today? How is it affected by television? What is the impact of television on the young child? How is the church's ministry with children altered, or should it be, because of television?

Often the findings from research studies as to the influence of television on the viewer are reported as "inconclusive" or "tentative." Even so, we can gain from these studies and from our own observations some insights and some clues as to the place and importance of television in our lives.

Television, perhaps more than any other one medium, has changed the pattern of family living: furniture has been rearranged; TV dinners are served on TV trays; TV is often kept running even when guests arrive; bedtime hours have been changed. Television has extraordinary power to produce events, real and imaginary. Combining sight and sound it brings events immediately into the home of the viewer, presenting vividly news, sports, drama, and other programs of fact and fantasy.

Early in 1965, the National Council of Churches sponsored in Toronto a consultation on children and television. Among the seventy-five participants were Roman Catholics as well as representatives of a number of Protestant denominations. There were Christian educators and broadcasters, the latter including church, network, and local station personnel. Every major network in the United States and Canada was represented. Among leaders and participants were researchers, psychologists, sociologists, and others.

Some of the major insights of that consultation included: a reemphasis on the importance of the first six years of a child's life; television as environment; television as experience —not an audio-visual; television as bringing to the child, even the young child, an open culture; and the development of different modes of perception and different ways of learning through exposure to television.

The church in its educational ministry is concerned with the whole child, every child, in his total life. It follows, then, that the church is concerned with each child and his total environment.

More children have television experience than have church school experience. Church children spend more hours with television than they do in church school. An elementary schoolchild in a poverty-stricken area reported to a community worker that, "A truck took our TV away, but mother said not to worry, another truck will bring us another." Various surveys show that somewhere between 93 and 99 percent of all homes in the United States and Canada have a television, and an increasing number of homes are adding a second or, even, a third set.

The television viewer

The point here is not who should or should not own, or view, television. As one community worker commented, "Where else could a family of four to ten or more persons get entertainment for twenty-five cents a week?"

We might ask also, "How else can many families reach out beyond their own limited home and neighborhood environment, bringing in such a wide variety of news, drama, documentaries, music, and the whole variety of information and entertainment which is provided through television?" Our concern is: What significance does television have in the life of the viewer?

Most adults, whatever their opinions as to the merits and problems of television, would agree that television is here to stay. Some might add, "unless some new media comes to displace it." As Marshall McLuhan points out, new media incorporate rather than displace earlier media. The earlier media continue in use. Television, for instance, uses art, music, recordings, motion pictures, print, and other media of communication; yet each of these is also in great use apart from television.

To many adults, television is still a new gadget, offering "free" entertainment provided by producers and sponsors. Since the latter "foot the bill," they have the right to "call the tune" and "we can take it or leave it." Before taking this cost factor too lightly, let us not overlook the hidden costs to the television owner: payments for the set; new tubes and other repairs; the influence of advertising on sales through which the advertised product enables the sponsor to provide the "free" program.

By the time the viewer is twelve or thirteen his viewing is predominantly "adult programs." He is more discriminating in evaluation than is the six- to eight-year-old, who describes television in general as good or entertaining.

It is more difficult to assess the reaction of the child under six. Perhaps the following will call to mind some of our own observations.

"Quiet! I'm watching television."

"But, I want the cartoons!"

A three-year-old in a day-care group reporting, "I've got a Batman shirt!"

Children from a poverty area on a trip to the grocery store singing the appropriate commercials as they approach the cereals.

"Two three-year-olds in suburbia starting their version of the hula as Hawaiian leis are placed on their shoulders.

For these young children, and for older members of the family, is television a time consumer taking them from more worthwhile pursuits, or is it an innovator in education, enlarging their horizons?

Is television a valuable medium for education, for Christian education? In separate interviews on this question the answers were almost identical. A research psychologist, a specialist in early childhood education, a director of Head Start, a Christian educator, a television producer, each expressed the opinion that television has great potential, but we haven't yet found how to use it. Some of these, if not all, would agree with research studies which indicate that learning is taking place through entertainment as well as through educational television programs, but that we should be neither too optimistic nor too pessimistic as to what that learning is.

Television as environment

The family may, or may not, have books, magazines, or comics. It will, in most cases, have radio. In the family which has all of these media the young child's access to them is largely dependent on older members of the family, or on baby-sitters.

Almost every family has television even if on easy-term time payments. Even before the child can turn the television dial for himself, he asks or even demands that it be turned to his favorite programs. Quite early he learns to control the television by turning the dial for himself, unless the TV set is placed out of his reach. He soon becomes a junior sales agent for certain products whether they are cereals, soaps, or cigarettes. To some adults, his recognition of certain items is "smart," his singing of commercials is "cute." Perhaps this is no different from his grandparent, as a child, reciting nursery rhymes—possibly for one commercial and one nursery rhyme, or even for a limited repertoire of each. But, was his grandparent so completely absorbed in nursery rhymes for so much time?

What experiences of our society come through television into the lives of children in middle-class homes, in suburbia, in inner city, in poverty areas, whoever and wherever they are? How is the young child (or his older brother or sister) influenced by the portrayals of the teen-age and adult world? Obviously, any one program or series can present only a limited view of life, real or fancied, and that portion of life is screened through the perceptions of the television professionals and their concepts of the viewer and his potential response. But what of the cumulative effects of viewing television (fact, fantasy, commercials) day after day? What values? What views of life does the child learn?

McLuhan suggests that the child not only learns from television, but that his way of learning is being influenced by his experiencing of television. He affirms that television is more significant as an agency for perception than as a channel for messages, revolutionizing our way of learning.

Those of us who are older are still trying to adapt our old ways of learning in an era of television, automation, cybernetics. We are trying to keep at least a "hand-hold" in the midst of the knowledge explosion Can we understand and enter into life with the young child who is be ginning his life-and-learning experi ences in this era?

Rainsberry urges us to abandon our scapegoating (once the printing press, later comics or movies, now television) and to get at the real issue of man and his values. He raise questions about our banishing Johnn from the TV while providing at the dinner table tales of Dad's "one-up manship" at the office; about the dis crepancies between our moral ideal for others and our own self-aggrandiz ing goals; and about the subtle form of violence we use to achieve ou goals while deploring violence in tele vision programs children watch.

What, then, are our responsibilitie as parents and as churchmen: in tak ing cognizance of all of life as live by the young child; in becomin aware of the potential for teaching learning in all the child's experience including television; in helping chi dren develop standards of values b which they can evaluate and use in formation and experiences availabl to them; in making use of televisio as a medium for extending th church's ministry with children int homes; in influencing the standard of values and programming policy the local and network level? Will w assume these responsibilities?

Wave and Men

A wave,
The ocean's child,
Goes racing up the beach,
Then grumbles when it must go back
To sea.

Thus man,
The child of God,
Goes racing through earth life,
Then grumbles when he must go back
To God.

Enola Chamberlain

NEWS

Old Mennonites face changing traditions

HE SONG LEADER at the Mennonite onvention had a problem. "You're ll singing well," he told the all-male elegates, "but I can't hear the alto art."

He had an immediate solution to ropose. "If some of the first tenors nd baritones will sing this part, all our parts will be well represented."

A longer-range solution might have een to ask churches to send women elegates. And though tradition and hange were often on the agenda at ne Mennonite General Conference the group sometimes known as Old lennonites) when its delegates met t Lansdale, Pa., Aug. 21-24, this was ne unwritten tradition that was not hallenged.

"Nothing in our constitution says nat women cannot be delegates," aid Paul Erb, Scottdale, Pa., a former moderator of the conference, hen asked about the situation. He ad, he said, once suggested to the onference that women ought to be lected as delegates to the biennial onferences.

But it was clear to the Lansdale elegates that other traditions were hanging as the world around them hanged. Exhibit *A* was the host for ne meeting, the Franconia Confernce.

"The Franconia Conference, with ne Lancaster Conference, is the oldst conference of Mennonites in North merica," said the local planning ommittee in the conference program. Its first congregation, Skippack, was] an outpost of the Germantown Philadelphia) colony, being estabshed around 1709."

The eastern Pennsylvania confernce has fifty congregations with a nembership of 5480 members. It was n the Franconia Conference that one f the movements leading to the fornation of the General Conference lennonite Church began. For it was n 1847, that a number of progressive ninisters under the leadership of John I. Oberholtzer organized what is now the Eastern District Conference, a conference related to the General Conference Mennonite Church.

The separation gave the remaining churches in the Franconia region a conservative direction. "Most of us haven't gotten very far from where our ancestors got off the boat," said Elmer G. Kolb, Pottstown, Pa., a Franconia bishop, in welcoming the delegates to the meeting in Christopher Dock High School. He may have been speaking only in geographical terms, but some of his hearers understood him to be referring to the mission of the church as well.

But the shadow of the boat from Europe is being obscured by other events. "The Franconia Conference area is undergoing rapid urbanization," said the planning committee. "Mennonite farms have been greatly reduced in number during the last several decades, resulting in significant changes in vocation and general patterns of life."

Richard C. Detweiler, pastor of the Souderton (Pa.) Church and former principal of Christopher Dock High School, said, "From being once the most culturally-isolated group, we have become the least isolated."

He and the planning committee, of which he was chairman, also spoke about "the Mennonite faith in America now taking on new forms as the church seeks to meet the twentieth-century megalopolis mushrooming along the eastern seaboard."

But the new forms at the Mennonite General Conference were sometimes in tension with the old forms. The church was in tension with the world, but it was also in tension with itself.

Vietnam, for example, was an issue on which the two hundred delegates from twenty different conferences, had a disagreement with the world. But the conference had disagreements with itself as to how far and how fast it should move on political and social concerns.

But the disagreement wasn't as loud as it might have been. The conservative voice was muted even in the heart of Franconia. Though the Mennonite General Conference has made special efforts, those who have conservative concerns were not fully represented at Lansdale.

"How are we going to reach the people that were here [at conference sessions] a few years ago and are not here today?" asked Nelson Kauffman, Elkhart, Ind., in discussing the report of the church welfare committee. This committee had been instructed to contact conferences and congregations to discuss "major concerns before they develop into difficult problems and possible dissenting groups."

The conference adopted a resolution making the promotion of "brotherhood relations" a part of its emphasis for its future work.

But the task was already begun. Harold E. Bauman, Goshen, Ind., the conference moderator, said in his opening address, "We gather to remind ourselves that we are brothers in Christ . . . to broaden and deepen that fellowship not only with those whom we know but with those who may be strangers to us."

The meeting in the Franconia region was itself an effort to bring the more conservative conferences into a closer fellowship. Detweiler saw the time and place of the meeting as being for the Mennonite General Conference an "expression of the larger brotherhood to be more mindful of the smaller groups." For the Franconia Conference it was "symbolic of the growing desire of the Franconia Conference to relate itself to the larger brotherhood more fully." The conference is one of four area conferences which are not officially members of the Mennonite General Conference though participating in many of the group's programs. Leaders of the Franconia Conference are increasingly involved in conference as-

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signments and are assuming a more active role.

The Mennonite General Conference sees itself as the largest Mennonite body, counting about 100,000 members in various parts of the world which have some type of relation to the group. "Though the largest member of the Mennonite family," said Bauman, "we must be conscious of our need of the smaller groups." He spoke in particular of the recent Mennonite World Conference at Amsterdam which had given him a "new awareness of worldwide Mennonitism" and a "new appreciation of what contribution fellow believers are making to the kingdom."

The conference's committee on interchurch relations presented a detailed statement on the Mennonite stance within a divided Protestantism and a divided Mennonitism. While regretting the division of Protestantism into "ecumenical" and "conservative evangelical" camps, the committee asked for "the path of Christian brotherliness" in relation to both.

Its guidelines included the plea to "recognize with gratitude the positive service of each group in identifying and implementing certain essential Christian concerns."

The interchurch committee reported through its chairman, A. J. Metzler, Scottdale, Pa., that it had met with the General Conference Mennonite Church and the Brethren in Christ. Conversations are also planned with the Mennonite Brethren. In inter-Mennonite relations, the committee put its emphasis on the responsibility of "every individual and community of persons to relate to other fellowships, seeking to give a witness and urgently seeking to learn what God has to say to us via other believers."

The committee saw in the contacts of church agencies only a "modest value" as compared to "local, personal, and congregational relationships to other Christians."

Bauman called for wider conversation and listening. He asked for respect for "the voices we hear from other districts" and an "increased awareness of other Christians."

"We must be willing," he said, "to talk with anyone who will take the Scriptures seriously."

But the immediate issue for the Mennonite General Conference was its own mission in "a confused complex world," as Bauman described it.

And John H. Mosemann, Goshen, Ind., saw the nature of that mission as being in tension with the world. As "there is a fundamental tension between Christ and the world," s "the church cannot be the church without expressing in some conspicuous degree these same characteristics."

"Our tension with the world ha

Turn back from Vietnam

The following is the text of a telegram sent by the (Old) Mennonite General Conference to President Lyndon B. Johnson on August 23,

Dear Mr. President: We, the Mennonite General Conference in biennial session at Lansdale, Pennsylvania, have offered special prayers on your behalf. We recognize that during these turbulent years, many unwelcome burdens fall upon you as the President of the United States. We esteem the dedication and the fortitude with which you discharge your duties, and the concern which you have shown for the welfare of the nation.

The gospel which prompts us to pray for our leaders, however, also compels us to cry out once more against bloodshed and destruction wherever this is found, and in this instance in Vietnam where the U.S. government is a principal. Repelling as the misdeeds of others may be, American military action in that land appears to us, as it does to many other Christians here and abroad, to be unwarranted and evil. And in this case, as in any other, evil requires a change of course, not escalation. Yet none of the administration's proposals put forward to end the hostilities has indicated a readiness to acknowledge errors nor to turn in a new direction.

Mr. President, though the roots of racial turmoil are complex, is it surprising when the deprived in our own cities turn in desperation to some of the methods of violence which the government employs abroad? We cherish the values of law and order, but there can be no lasting order where human needs are ignored. It is our sincere belief that the billions of dollars now expended annually for war, if devoted to constructive purposes—for the improvement of housing, for education, for employment, and for human rights—would go far to restore order and to remove the appeal of violence in our own cities as well as abroad.

We plead with you on behalf of those who suffer in Vietnam, both North and South, and of the deprived in our own midst: turn back from the immoral course on which the nation is now embarked in Vietnam. While the bombing and fighting continue, moral forces in America and around the world which could heal and build are hindered. Surely the arts of diplomacy can fashion new courses of action once the moral issue has been faced.

We address this appeal, not because we consider ourselves innocent, but because we stand with all men under the common call of the gospel. Jesus the Lord of history, calls all men to salvation and peace through faith and repentance and commands us: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Confronted by the demands of Christ, we confess that we have sinned. We have not been sufficiently moved by the terrible suffering endured by innocent victims. We have not done enough to protest or to root out from our own lives the things which make for war.

We commit ourselves anew to our ministry among the victims of war in Vietnam but must also plead once more that the way be cleared for relief to be brought in the North as well as in the South.

Finally, we shall not cease to pray God that He may grant you the strength, the courage, and the direction you need to undertake new initiatives in these important matters.

aul Garcia, president of the Argentine Mennonite Church, vas one of the fraternal delegates to the Mennonite General Conference, Lansdale, Pa., Aug. 21-24, where he met Orie O. Iiller, Akron, Pa. And among those who took part in the three-day meeting was John I. Smucker, Bronx, N.Y., who in the discussion on the Vietnam statement, said, "Seeing violence in the street every day, the statement seems to be too mild. We should get as excited about the anti-poverty program."

alidity only as we are in mission to he world," he said. By way of further definition, he also said, "We are ot to be a withdrawn community. That is not in tension with the times. "Name calling from the grandtand is also not being in tension with he world."

Mosemann was one of a number f delegates who criticized the church vhich "through the years has been reoccupied with itself, with securing ts rights."

Target of the criticism was an chievement of which the officers of he conference were quite proud. Its eace and social concerns committee long with the peace section of the Iennonite Central Committee had een successful in blocking a proosed revision in the selective service aw which would have placed all concientious objectors under the techical supervision of the military. [See "Objectors marked for army," *The Iennonite*, June 27.] Some saw the obbying and political influence brought to bear as inconsistent with the lack of effort put forth for other legislation in which immediate Mennonite interests and concerns are not so clearly involved.

"We should get as excited about the anti-poverty program," said John I. Smucker, Bronx, N.Y., in discussing the group's statement on Vietnam.

But the conference's letter to the President on Vietnam was, for the meeting in Lansdale, the most warmly debated issue. After a good bit of discussion and a few revisions, the group agreed to wire the President, pleading, "Turn back from the immoral course on which the nation is now embarked in Vietnam."

And the conference became a bit excited about the Apostles' Creed, when a report for the new inter-Mennonite hymnal indicated that the word catholic would appear in the affirmation, "I believe in the Holy Spirit; the holy catholic church. . . ." A straw vote was taken to substitute a smoother word for Protestant ears, but this time tradition won.

Indifference greeted a report for Goshen (Ind.) College about the changing character of students.

President Paul Mininger was cited as saying that students are changing even as churches are changing. "In the past, the conference, the bishops, and the traditions have been the source of control of behavior. These sources of authority are today nearly gone in most churches. Today students tend to accept the values of the public high schools and to reject the authority of church and family, and they are ready to express their doubts openly on their difference of opinion concerning rules. Specific examples include such things as dancing, use of tobacco, and social drinking."

Paul M. Lederach, president of the Mennonite Board of Education, added, "Increasingly, the college student should be seen as a projection of the congregation from which he comes. . . . We can scarcely expect the college to provide an education, and at the same time maintain, by whatever means available, patterns of conduct that are either ignored or are passing away through default in the life of congregations."

While no one grasped the nettle of campus social conduct when the report was presented, Albert Zehr, Baden, Ont., did comment on the voice of youth during a discussion on interchurch relations.

"I feel very deeply that there is another problem where dialogue is important and that is with our youth," he said. "Are we as ready here? Youth who do not agree have no other recourse but to leave quietly. And this does not disturb us because they leave in one's and two's and not in groups.. They have no platform. We are responsible to listen to them and take counsel from them."

And in its own mission, the church has expected more from its youth than from adults. "We are not too well prepared to launch out into the world," said Mosemann in describing the nature of the church's witness. "We have placed a disproportionate burden on our young men, expecting them to do what we cannot do in our own communities. We need to become incarnate communities of suffering love. But this we don't know much about. Leave it to the 1-W's, we say."

He added, "You have to be in the situations that hurt and agonize. . . . The church faces a new era in which it will have to be more servant and less master, more concerned with the deed and less with the word."

This latter criteria was used to challenge a major mission program. Mennonite Broadcasts is the mass communication division of the conference's mission board which has a contributed budget of $376,500 for the Mennonite Hour and other radio programs.

"Why," asked Vernon Leis, Elmira, Ont., "when we believe that the deed is more important than the word and the world is getting tired of words, is twice as much spent for mass communication than for home missions and evangelism?"

Herbert Swartzendruber, a mission worker in St. Louis, observed that the "money used for mass communication could provide for thirty-five centers for personal communication."

The Mennonite General Conference varies in its organization from the General Conference Mennonite Church. The Mennonite General Conference is comprised of district and regional conferences. Local congregations are not directly members, as in the case of the General Conference Mennonite Church.

And in the Mennonite General Conference, a number of areas of work are not directly under its supervision but are carried on by autonomous agencies. Missions and relief are carried on by the Mennonite Board of Missions and Charities, Elkhart, Ind., which holds its own annual meetings. Publishing, mutual aid, and higher education are also directed by similar agencies which report to the Mennonite General Conference but whose officers are not elected by the conference.

John R. Mumaw, Harrisonburg, Va., the former president of Eastern Mennonite College and a former moderator, was elected to serve as moderator for the 1967-69 period. John Drescher, Scottdale, Pa., editor of the *Gospel Herald*, was named moderator-elect for 1969-71.

Howard Zehr was named executive secretary for the group. He succeeds A. J. Metzler.

A number of fraternal delegates attended the Lansdale meetings. Walter Gering, Normal, Ill., represented the General Conference.

Dancers baptized in India

Anne Penner, missionary at Jagdeeshpur, India, wrote the following report.

On Sunday morning, May 28, we witnessed a very interesting baptismal service in the Bethel Church in Jagdeeshpur. Three of the baptismal candidates were young people from local Christian homes; the rest were all from Hindu homes.

Twelve of those baptized were a group of dancers who made their living by making music with cymbals and drums and by dancing at Hindu festivals and weddings. They, too, had come to Jagdeeshpur about two years ago. The pastor had contacted them and taught them as a group, and last Sunday he baptized them.

The pastor addressed each one by his "new" Bible name — Solomon, Lois, Isaac, Ruth, Naomi, Rebecca. One elderly man had been given the name of Abraham, and his two sons who were baptized along with him were Isaac and Jacob.

One of the converts was brought into the service on a stretcher. This was Harihar for whom and with whom we had prayed often. Harihar held a lower-class government job in a village some miles from here, a village that is well known for its antichristian stand and is rather proud of it. He is a diabetic who comes into the hospital periodically for treatment for this and for his sore feet. Several times he has been brought to us when he seemed to be at death's door. A few years ago, he was so ill when he arrived at the hospital that I scarcely recognized him.

Harihar always listened respectfully and willingly as we read from the Bible to him or talked about the Lord Jesus. He said he "believed" in his heart, and we were convinced of this, too, but he was afraid that if he took baptism he would lose his job and perhaps be ousted from his village.

A month ago he was brought into the hospital again, very ill. Arthur Thiessen said to him on this occasion, "Harihar, God is giving you another chance to take your stand for Him. Who knows, this may be your last chance to show your faith by taking baptism."

Miraculously, the Lord healed him once again, and he himself admitted that the Lord had given him another chance. "I am going to take baptism now," he said, "no matter what happens to my job or home." Along with him, his wife also confessed her faith in Christ and was baptized.

Harihar, now named Solomon, is the father-in-law of one of our evangelists, Jai Singh, who came to share in this joyous occasion.

Bolivians learn to read
Growth aided by literacy

Ed King, literacy worker in Bolivia, sends the following report.

I entered the door of the church and was immediately struck by an unusual enthusiasm. There sat eight adults on the edge of their seats waiting impatiently for their turns to try out their new knowledge. They were learning to read and write and were having the time of their lives.

This was the first time I visited the classes given by our Nazarene brother, Francisco Paxi. I soon felt the enthusiasm of the eight adults. It was the spirit transmitted from the whole life of Francisco, as he put into action the true love of Christ.

The first question I asked him was why he ever got started in this type of work.

"I came to this church only two years ago and we had an attendance of one hundred persons," he answered. "After my first year, the Lord had blessed the work so greatly that the attendance had more than doubled. But I was troubled by the difficulty I found in that they seemed unable to grow in their spiritual lives. It was then that I faced the problem behind this. They could not read, thus were not able to study the Word from which we receive our daily nourishment. What was I to do? I knew the answer before I asked the question."

"How has the work progressed in the literacy classes in your church?" was my next question.

"Since we began working almost two years ago we have had many classes," he replied. "To the present we have helped close to eighty-five brothers and sisters to read with understanding the Word of God."

"What do you see is the relationship of the ALFALIT movements with the Protestant church?" I asked.

He responded, "To grow in one's Christian life, one must have a personal devotional time each day. The Protestant church should be concerned with the steady, mature Christian growth of the brethren. The church cannot be a vital force in the community if its members are weak and immature. An illiterate grows very little, not because he does not want to, but because he cannot. This is why I see that ALFALIT must have a direct relationship with the church—to teach its members to read. In return, it gives the church the strength it needs to evangelize the world."

My final question was, "What do you see as the weak points or the strong points of ALFALIT work?"

"The weakest point is that the method is meant for the theme "each one teach one," and therefore has a decided disadvantage in larger classes. It requires more volunteer teachers and helpers. But at the same time, this is also its strong point. The illiterate truly feels the individual attention and love which he needs to boost his enthusiasm to learn even more. The teacher has a chance to know his student and can help him better with his individual problems."

Good news for modern man

A paperback published last September has become a best seller. If its going rate of about 25,000 copies a day continues, over nine million sales should be made in the next twelve months.

Good News for Modern Man is 600 pages, and sells for twenty-five cents. The American Bible Society's New Testament in Today's English Version features nearly 200 line drawings by Annie Vollotton, a contemporary Swiss artist.

In about six months after publication, more than two million copies had been distributed in this country and overseas.

The New Testament was published during the Bible Society's one hundred and fiftieth anniversary. It is sold at the low cost because of continuing efforts to provide every man with a copy of the Scriptures in his own language. If someone cannot afford to pay, the Scriptures are given to him.

Originally designed for people with a grade-school education, those for whom English is a second language, and to reach an estimated ten million Americans who do not read the Bible, it is proving popular with people of all ages and levels of learning.

Military objectors blocked
Army cuts off discharges

Three national organizations have assailed the restrictive policy of the Armed Services for refusing to honor the applications of men seeking discharges who became conscientious objectors while in military service.

At a press conference held in New York City on June 16, John de J. Pemberton, executive director of the American Civil Liberties Union, Arlo Tatum, director of the Central Committee for Conscientious Objectors and Dean Kelly, director of governmental relations for the National Council of Churches, disclosed that in the last eighteen months, 750 applications for conscientious objection discharges have been processed through Tatum's offices and not one has been granted. In 1964, 80 percent of such applications were honored, the organizations noted.

The three officials further declared that "the problem appears to be one of a failure on the part of all of the Services to adhere to the Department of Defense's own regulations (DOD Directive 1300.6) and the individual Service regulations."

In disclosing the crackdown on in-service conscientious objectors applications, Pemberton said that the Civil Liberties Union has already intervened with the Department of Defense seeking an end to the policy. Pemberton wrote to Thomas D. Morris, Assistant Secretary of Defense, on June 13 requesting an interview and pointing up the case of Pvt. David Brown. Brown, who was refused a discharge as an objector has been held in the stockade for fourteen days during which he has been on a hunger strike. The ACLU letter said in part:

"The case of Private David Brown at Fort Dix, New Jersey, is illustrative of the manpower misutilization inherent in this phenomenon. Private David Brown came to the Army with a background of devout Methodist training and belief on the basis of which he had firmly adopted religious principles which later underlay his conscientious objector position. He was consciously aware at the time he was drafted, that his principles did not lead him to a pacifist position in the then state of his knowledge of the world and of the business of war and combat. Two weeks of experience in basic training resulted in a ripening of his beliefs, and Private Brown then promptly applied for separation as a conscientious objector. After serving several months in the Fort Dix stockade for refusing to pick up a weapon, he acted upon advice from his superior officers to reapply. Meanwhile our legal department brought a habeas corpus petition in his behalf.

"Private Brown's second application was rejected on May 26, 1967, and on his return from a furlough on June 1, he was again ordered into uniform by officers who knew from written statements a few days earlier that this order would again be disobeyed because of conscientious scruples. When it was disobeyed, Private Brown was forcefully undressed of his civilian clothes, dressed in uniform, and placed in solitary confinement, where he is being held for violation of Art. 90, USCMJ. The wastefulness and indignity of this procedure is demeaning to the Service that has imposed it.

"Moreover, it is a fair inference from the record in his case that his principal offense is that of honesty. Had he wished to make a false claim, he possessed adequate background and articulateness to have stated it to his draft board and to have presented it as a Selective Service claim. He has candidly acknowledged the moment of his seizure of conscience, and this has been the premise for the rejection of his claim. We feel that our own country loses credibility among its own people when American youth see honesty as an insuperable obstacle to fair treatment from their government.

"We seek an opportunity to show you the evidence that has led to our tentative conclusion of massive denial of valid claims of conscience. On the basis of it we believe that review of the application of DOD Directive 1300.6 is warranted. We offer our cooperation in any efforts aimed at effecting the manifest purposes of the policy expressed in that Directive."

CHURCH RECORD

Calendar

July 13-20, 1968 — Estes Park, Colo., General Conference.

Eastern

Sept. 23—Bowmansville, Pa., Sunday school convention and workshop.

Northern

Sept. 17-24 — Henderson, Neb., union services, Paul Erb, speaker.

Western

Sept. 12 — Newton, Kan., Bethel Deaconess Hospital and Home, Gift and Fellowship Day.

Deaths

Peter Bauman, First Church, Berne, Ind., was born Apr. 3, 1872, in Switzerland, and died July 4. He was the oldest member of the congregation.

Anna Becker (Mrs. John J.) Bethel Church, Mountain Lake, Minn., was born Sept. 27, 1879, and died Aug. 13.

David P. Dick, Hebron Church, Buhler, Kan., was born Aug. 28, 1889, and died Aug. 7.

William D. Hiebert, Spring Valley Church, Newport, Wash., was born Mar. 28, 1901, in Newton, Kan., and died July 21.

Katherine Janzen Wiebe, Beatrice (Neb.) Church, was born Nov. 20, 1881, and died July 8.

Roy F. Reimer, Reedley, Calif., was born Feb. 11, 1927, and died Aug. 8. He was choir director in the church, and choral director at Reedley (Calif.) College.

Anna Richert Voth, Eden Church, Inola, Okla., was born Dec. 26, 1879, in Goessel, Kan., and died Aug. 14. She was a charter member of the congregation.

Mrs. Henry J. Vogt, First Church, Pretty Prairie, Kan., was born Feb. 11, 1904, and died Aug. 10.

Lucas Bahr, Bethel College Church, North Newton, Kan., was born May 4, 1892, and died July 23.

Mrs. Elmer J. Brandt, Tabor Church, Newton, Kan., was born May 13, 1913, and died Aug. 24.

Margaret Dyck (Mrs. A. J.), Hoffnungsau Church, Inman, Kan., was born Sept. 13, 1891, and died Aug. 27, in an automobile accident.

Mrs. Nellie Engel, Chenoa, Ill., died Aug. 5. Reported by First Church, Normal, Ill.

Kathrin Schenkel Hafenstein, Bethany Church, Freeman, S.D., was born Feb. 1, 1873, in the Crimea, Russia, and died Aug. 18.

John H. Huebert, Zoar Church, Langham, Sask., was born Jan. 11, 1890, in Henderson, Neb., and died Aug. 8.

Sara Nikkel (Mrs. A. R.), Hoffnungsau Church, Inman, Kan., was born July 26, 1892, and died Aug. 27, in an automobile accident.

Herman E. Suderman, Bethel College, North Newton, Kan., was born on May 3, 1873, in Berdjansk, South Russia, and died Aug. 12. He was a pioneer banker of Newton, Kan.

Abraham M. Toews, Grace Church, Dallas, Ore., was born Nov. 29, 1887, and died Aug. 21.

Elizabeth Jantz Unruh, New Hopedale Church, Meno, Okla., was born Nov. 11, 1889, in Moundridge, Kan., and died Aug. 22.

Daniel Welty, Salem Church, Kidron, Ohio, was born Aug. 16, 1875, and died Aug. 19.

Mrs. Amanda Yoder, First Church, Nappanee, Ind., was born Nov. 16, 1877, and died Aug. 15. She was the oldest member of the congregation.

Marriages

John R. Bartel, Trinity Church, Hillsboro, Kan., and *Lila Mae Waltner,* Moundridge, Kan., on Aug. 19.

Timothy Bradford and *Judith McConnell,* First Church, Normal, Ill., on Aug. 17.

Johnny Brandt, Trinity Church, Hillsboro, Kan., and *Donita Chastain,* Open Door Baptist Church, Kansas City, Kan., on Aug. 4.

Richard Burns, Sebring, Ohio, and *Patty Reeser,* First Church, Normal, Ill., on Aug. 19.

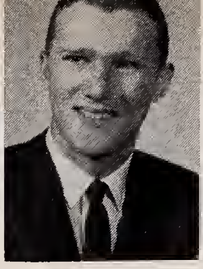
Merle Lee Freeland, Coleman, S.D., and *Elaine Jane Rahn,* Gospel Church, Mountain Lake, Minn., on June 23.

Gary Keim, First Church, Sugarcreek, Ohio, and *Sue Miller.*

Jim Kerr and *Susan Hostetler,* First Church, Sugarcreek, Ohio.

Enns

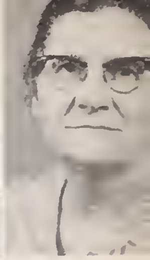
A. Janzen


R. Janzen

Moyer

Rice

Ritchey


Warkentin

Henry E. Kroeker, Inman, Kan., and *Marie Graber,* Castleton, Kan., First Church, Pretty Prairie, Kan., on Sept. 3.

Myron Kimler, Urbana, Ill., and *Patricia Heiser,* First Church, Normal, Ill., on Sept. 2.

Terry Lee Lehman, First Church, Berne, Ind., and *Louise Arlene Clemens,* Zion Church, Souderton, Pa., on Aug. 13.

Rodney Chester Mill, Deep Run Church, Bedminster, Pa., and *Deanna Kay Keeler,* Lower Skippack Church, Harleysville, Pa., on Aug. 19.

Ralph Eugene Morris, Christian Church, Hutchinson, Kan., and *Delores Elaine Epp,* Hebron Church, Buhler, Kan., on July 30.

Dean Ogan and *Sharon Anne Liechty,* both of First Church, Berne, Ind., on Aug. 26.

David John Neufeld, Bethel Church, Inman, Kan., and *Alice Collins,* Medora (Kan.) Community Church, on Sept. 2.

Stanley H. Pohlman, Evangelical Free Church, Stanton, Neb., and *Wynema Doreene Schmidt,* Herold Church, Cordell, Okla., on Aug. 11.

Robert G. Wilkie, Salt Creek Baptist Church, Dallas, Ore., and *Sandra Kay Quiring,* Grace Church, Dallas, Ore., on Aug. 18.

Bob Raber, First Church, Sugarcreek, Ohio, and *Bonnie Lou Kemmer,* Church of Christ, Bergholtz, O.

Eugene Paul Rahn, First Church, Pretty Prairie, Kan., and *Lovina Marie Hilty,* Bethel Church, Fortuna, Mo., on Aug. 26.

Courtney K. Rempel, Trinity Church, Hillsboro, Kan., and *Esther Ann Wiebe,* Beatrice (Neb.) Church, on Aug. 26.

Melvin Dean Schmidt, Hebron Church, Buhler, Kan., and *Donna May Ficco,* Baptist Church, Aurora, Colo., on Aug. 5.

Everett Schringer, Salina, Kan., and *Judy Ann Voth,* Bethel College Church, North Newton, Kan., July 14.

Eldon E. Senner, Salem-Zion Church, Freeman, S.D., and *Sally Preheim,* Freeman, S.D., on Sept. 2.

Paul Shutt, First Church, Sugarcreek, Ohio, and *Irene Kay McKwegin,* East Liverpool, Ohio.

Richard Smith, Trinity Evangelical United Brethren Church, Berne, Ind., and *Jennifer Lehman,* First Church, Berne, Ind., on Aug. 27.

John W. Voth, Eden Church, Inola, Okla., and *Carolyn Ruth Harder,* First Church, Newton, Kan., Aug. 5.

Sherman Waltner, Salem Church, Freeman, S.D., and *Peggy Smith,* Bethany Lutheran Church, Hurley, S.D., on Aug. 26.

Workers wanted

A short-term voluntary service assignment is available beginning immediately in the Cachipay area of Colombia. This appeal was released by Howard J. Habegger, who defined the assignment as dealing with "a combination of general construction work and an agricultural extension program which is now being developed by Peter Harder, vocational missionary in Cachipay." Those interested in this assignment which could last up to six months, depending upon the availability of the volunteer, should contact the Short-term Service Office of the General Conference Board of Christian Service located at 3003 Benham Ave., Elkhart, Ind. 46514.

Workers

Vernon Burkhardt, East Swamp Church, Quakertown, Pa., has accepted a two-year voluntary service assignment at Fort Wayne, Ind., beginning Sept. 1. He will work as an earning volunteer at Lutheran Hospital. He is the son of Mr. and Mrs. Vernon A. Burkhardt.

JoAnn Enns, Bethany Church, Niagara-on-the-Lake, Ont., has accepted a one-year voluntary service assignment at Fort Wayne, Ind., beginning Sept. 1. She will work as a community worker. She is the daughter of Mr. and Mrs. John Enns.

Anita Janzen, Zion Church, Swift Current, Sask., began a three-year term of service with the General Conference Board of Missions on Aug. 23. She will spend the first year studying French in Brussels, Belgium, and then will serve as a laboratory technician in Congo. She attended Canadian Mennonite Bible College, Winnipeg, Man., and the Winnipeg School of Medical Technology. She has received certification as a registered medical laboratory technician.

Ronald Janzen, Bethesda Church, Henderson, Neb., has accepted a two-year voluntary service assignment at Mennonite Youth Farm, Rosthern, Sask., beginning Sept. 1. He will work as an orderly. He is the son of Mr. and Mrs. Sam Janzen.

Nancy Moyer, Deep Run Church, Bedminster, Pa., has accepted a one-year voluntary service assignment at the Mennonite Church Center, Oklahoma City, beginning Sept. 1. She is the daughter of Mr. and Mrs. Marvin A. Moyer.

Anne Rice, Deep Run Church, Bedminster, Pa., has accepted a one-year voluntary service assignment at the Mennonite Church Center, Oklahoma City, beginning Sept. 1. She is the daughter of Mr. and Mrs. Samuel Rice.

Kenneth Dale Ritchey, Fairfield (Pa.) Church, son of Mr. and Mrs. Donald D. Ritchey, Las Vegas, Nev., recently left for Algeria on a two-year appointment with the American Friends Service Committee. He graduated from Cornell University this year with an MS in agronomy and received a BS in chemistry from the Carnegie Institute of Technology in 1965. In Algeria, he will be part of an AFSC team which is carrying on an extensive program of community development in the area around Skikda.

Deanna Schmidt, Grace Hill Church, Whitewater, Kan., will serve a three-year TAP assignment under MCC, at the Gindiri Teachers College. She will teach principles of education, and English.

Elizabeth Warkentin, Steinbach, Man., began a one-year term of voluntary service under the Mennonite Board of Missions, Elkhart, Ind. She will serve as a houseparent at Anzac, Alta., for a community program and experimental farm. She is a member of the Steinbach Church.

How the Spirit spoke

Dear Editor: Having been unable to attend the world conference due to surgery, I have had time to have my own thoughts about it. Some feel that the subject of the conference was a safe one, others feel that if the Holy Spirit is really the subject that it would not be a very safe one. Logically, the latter ought to be true, but the Holy Spirit is looked upon from so many different angles, and our conception of the Holy Spirit as to what He does and how He works differ so widely, as well as our receptivity, that it is not always sure just what the consequences will be.

Many years ago, a group of missionaries came to China. They were all convinced of the power of the Holy Spirit and so they got together and prayed that the Holy Spirit would give them the power to speak in the Chinese tongue. They prayed and prayed and nothing happened. Finally, part of them went home discouraged, the other group went to language school and learned the language. Just how did the Holy Spirit work?

The Mennonites at Amsterdam were discussing the leading and the power of the Holy Spirit. Was there any answer? I believe there was when the Holy Spirit sent a modern prophet in the person of Vincent Harding. [See "Echo of revolution heard in Amsterdam," *The Mennonite*, Aug. 29.] Did the conference recognize the Spirit's leading? Some did, but judging by some of the comments I have heard I am afraid that many did not. I have heard it said that Vincent was too hard on the Mennonites, that he did not appreciate what the Mennonites have done and are doing. But is appreciation what we need? Don't we get a lot of that for the things we are doing? Isn't it, perhaps, a good thing for us to have our comfortable egos trimmed down a bit?

I wonder, too, whether the suggestion made by the Dutch Mennonites concerning the war in Vietnam was possibly also due to the Holy Spirit's leading? Or does the Holy Spirit have nothing to do with politics? The Old Testament prophets seemed to believe that He does and they delved into politics pretty thoroughly and deeply.

Are we aware of the fulness, the depth, the height, the breadth and the length of the Spirit's working? Is the Spirit working only when we all feel so warm in our togetherness with all the modern conveniences, and all the physical luxuries which we enjoy and our financial stability which makes a trip to the conference a matter of ease? Or are there crying needs in our society toward which the Holy Spirit is directing us, but we are turning a deaf ear because they are too uncomfortable? We don't want to go to the trouble of finding out. Isn't it perhaps high time that a modern prophet awakes us? *Marie J. Regier, 4606 Woodlawn Ave., Chicago, Ill. 60653.*

Parents find help at camp

Dear Brother Shelly: Several months ago I wrote to you about retarded children and about the lack of any information on the plans of MMHS concerning this problem. May I now take a little space and inform you what I have learned at the camp for the families of retarded children held at Laurelville, Pa., Mennonite Church Center?

We have attended this camp every year since it has been inaugurated and we think it is a wonderful idea. As I stated in my earlier letter, the only fault we find with it is that too few families can or will avail themselves of the opportunity to attend. Perhaps the cost may be the reason for some families and, also, the fact that it is quite a distance for some to travel. Let me say that those families who have availed themselves of the opportunity to attend have not been sorry they did.

Again this summer, we had a wonderful program for both the children (directed by Raymond Troyer) and parents. Walter Drudge, psychiatrist at the MMHS hospital in Elkhart, Ind., had charge of the parents' program. His ability to bring out some of the fears and thoughts of the parents present was beyond description. The first two years of the camping program were also excellent but this last year, one of the major concerns, the fears and frustrations of the families of the retarded was expanded upon. Too often, this phase of the problem becomes neglected or pushed into the background because of the efforts put forth for the training and care of the retarded. This very situation exists in the city where we live. The pressures attendant upon raising the money to finance a center for the training of preschool and post-school retarded in a workshop have wrecked any benefit the parents might get by getting together and discussing their problems as a family. So, perhaps this is one area where MMHS can help, too. The family camp, as I stated before, is held only *once* each year and we feel that the families need the continuing therapy of group discussion whether their children are at home, in school, or in an institution. Perhaps where there are groups of Mennonite churches as in eastern Pennsylvania, Ohio, and other midwestern localities, meetings could be arranged in a central location on a more frequent basis. This is just part of the idea suggested by Goshen's idea of small communities of families with like problems.

May I also say that we have learned that the Mennonite Board of Missions in Elkhart, Ind., has taken over the Sunshine Home for the retarded children in Maumee, Ohio, and is in the process of taking over and administering another home in Aurora, Ohio. Also, that there is an Amish home for the retarded in the state of Virginia, and the Franconia Conference of Mennonites are establishing a home for orphaned retardates in eastern Pennsylvania, near Lansdale.

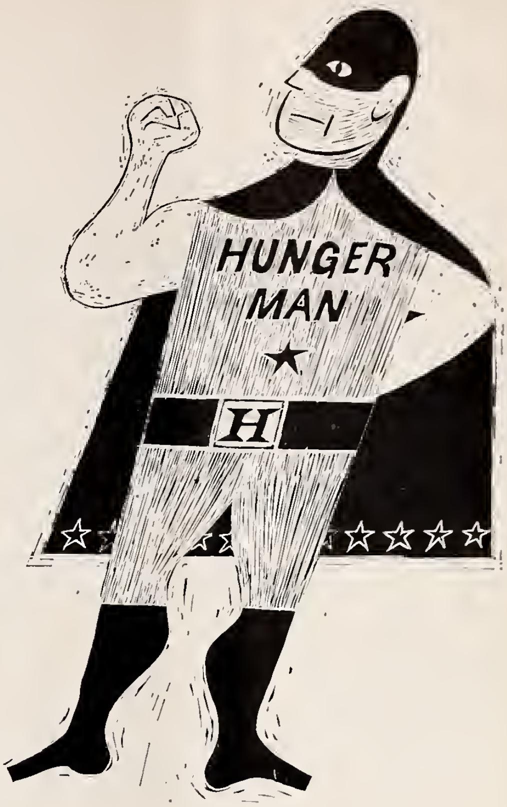
All this indicates to me that the other Mennonite groups are going ahead in this area of work for retarded children and that the General Conference is lagging behind for some reason. . . .

We also were assured by Brother John Mumaw, secretary of MMHS who gave a very heartening report on this matter that something more than has been done in the past is planned for the future. *Holmes H. J. Raudenbush, 3015 French St., Erie, Pa. 16504.*

YOUTH

the hunger bit

Stephen C. Rose



I HAVE AN idea for a prime-time television show. It would be called something like *Hungerman.* There would be an assistant to Hungerman named Rebel-Boy. Their Aunt Sarah would call them in case of emergency—let's say 100,000 more kids are starving in central India and a wicked political leader of a rich nation is more interested in buying a shiny new weapon than in sending food. Hungerman and Rebel-Boy would whisk into their Century 21 Cave and jump into the Justice Jet and power off to deal with the night's villain. "Here are a few bodies of the kids you are starving, you wicked man," they would say, dipping into the national treasury for funds to save the day. There could be an assortment of opponents for the Dynamic Duo.

One week there would be the Cow Woman. She believes in sacred cows even if their presence contributes to mass starvation. She loves to surround Hungerman's cave with herds of mooing mammals.

A favorite villain would be Mr. Arms Race. He runs about selling weapons to countries that can't afford them so that they can protect themselves against rivals who also buy weapons from the same producer. Hungerman never uses weapons himself. But he has a magic ability to raid the till of rich governments and to upset opportunistic ruling classes in places like Latin America.

Hungerman could be sponsored by the Freedom from Hunger Campaign. Each episode would end with an announcement, for example: "Tune in next week when Hungerman breaks up a rich nation's plot to lower the price of cocoa so that half of Africa and Latin America will continue losing money on what they produce. And remember, friends, forty million persons die each year from starvation and the effects of malnutrition!"

Think of the commercial exploitation of such a program. There could be Hungerman T-shirts with simulated ribs sticking out. Or a Hungerman TV dinner with three grains of rice and a thimble of high-bacteria, unpasteurized milk. There could even be a board game based on Hungerman. It would be something like Monopoly. You'd shake the dice and land, for example, on Epidemic Walk (you go to the doctor, but you have to wait because he is responsible for the health of ten thousand people.)

The object of this game is to see whether, with every card stacked against you, you can find a way out of mass starvation and increasing poverty for two-thirds of the world's people in the next ten years. The only hitch is that even the people who made up the game don't know how it is won, unless, of course, you allow for little things like disarmament, more emphasis on fighting poverty than on getting to the moon, and other unlikely possibilities.

Hungerman would be a sort of Twentieth Century Robin Hood. I suppose, though, that his rating would decline after a few episodes. The show, after all, would have to be a bit realistic. It might have to mention that rats in India eat up about as much food a year as nations give to relieve starving Indian people.

It might have to get into politics and that would be dirty, unless, of course, you could get the Men From Uncle in for a guest appearance, in which case it would be unrealistic. The real problem, of course, is that hunger and poverty are not very dramatic. The people who help perpetuate these evils are usually sleek and innocent looking. To really get into the politics of hunger, you have to do things like learn about government-aid programs and trade polices, write letters to government officials, maybe even march. But Hungerman might be a beginning. It is doubtful that it could be any less effective than the United Nations' Decade of Development—a program which was supposed to decrease the widening gap between rich and poor nations. In some way, it must become hip or cool or whatever to be radically concerned with economic justice in our world. Kids who are seventeen today will be fifty in the year 2000. By that time, the world will be twice as crowded, perhaps even more. Birth control may help the population explosion, but the explosion has already been born.

What is going on in big American cities is just a small example of what is happening in the whole world, not even a very good one. In every big American city, there is a minority (Negro mainly, but including every other race) which suffers economically, which is discriminated against, which is getting madder and madder. In every big city, there is a rich majority, most of whom couldn't care less. If they do care, it usually has to do with the desire to move further away from the problem. The reason the American city, with its riots, is not such a good example, is because, in the world as a whole, the situation is reversed. In the world, almost three-quarters of the population live in incredible poverty. The remaining one-fourth—concentrated in the rich nations—is the *minority*.

We rich are a powerful minority. Let's be deadly honest. We could, if we wanted to, simply obliterate the rest of the world. It might be more merciful than the gradual starvation that is coming. Or we can do some of the things that Jesus suggests in the New Testament. If our choice is to do neither of these things, we had better be prepared. The poor nations may not be able to build the bombs to clobber us, but they can take us with them: by land wars, by all sorts of other activities.

If this sounds terribly hardheaded it is partly because I am tired of what might be called "the hunger bit." I am tired about the church's tendency to reduce the issue of hunger to a picture of some starving Indian child with a caption reading HAVE YOU HAD ENOUGH TO EAT TODAY? This is sentimental tripe and if we need this sort of appeal to get us moving, if we can only think of the problem in terms of charity, then we are simply being dumb.

"The hunger bit" assumes that the church exists to bandage wounds after they have been inflicted, not to deal with the causes of the wound. "The hunger bit" assumes that Christians and others will not help unless they have a chance to feel all warm inside.

Humphrey Bogart is a better model than most. One teen-ager noted that he was concerned to "do good things without being goody."

I think the younger generation is not as radical and courageous as the mass media claim. Partly, this is because adults have devised lots of fun and games to shield youth from the hard facts before them. But on the other hand, I am convinced that today's younger generation (I'd like to include myself if thirty-year-olds are still welcome) is tired of being spoon-fed. I think we are tired of half-way measures. We may respond positively to the suggestion that we wash cars and pass hats door-to-door once a year or so for "the poor," but we know—as the older generation must know—that this is not enough.

No, world hunger is just a symptom of something else. The "something else" is a deadly combination of human apathy and economic injustice.

Hungerman may be one way of getting at the truth of our situation but here are some facts for the literal-minded:

In less than thirty years, the world's present population (3.3 billion) will be about double. Over four-fifths of this "explosion" will take place in the "poor" nations where, even now, food production fails to keep pace with growth in population.

One million dollars will buy enough food to keep 280,000 people alive for a year. The same amount, invested in fertilizer, would produce food for 800,000 a year. But, at present, only one-seventh of the world's fertilizer goes to feed two-thirds of the world's population.

There are about 2.4 billion rats in India. Each year they consume 12 billion tons of food, about as much as India receives in outside assistance The Indian government would like to kill the rats but the nation's 350 million Hindus are largely opposed to extermination programs.

The Indian's respect for the sacredness of all life extends to ants, monkeys, buzzards, and especially cows There are almost as many cows in India as there are people in the United States. Efforts to institute bovine birth control have been almost as unsuccessful as programs for human family planning.

The German paper, *Die Welt,* has called the present situation a vicious circle. "Because of their poverty, the developing countries cannot fight illiteracy. Because they cannot teach people to read, they stay poor." Almost 800 million people *over* the age of fifteen cannot read or write today and the number is growing. Schools are not keeping pace with population. Teachers are harder and harder to find. In Tanzania, African students have been disputing the government's insistence that they take time off from studies to go back to their villages and teach their families to read. Students resist this compulsion. It is entirely justified, says Tanzania's President Julius Nyrere. If students won't join the battle, who will?

To joggle the mind with a few more figures, the world spent about 180 billion dollars on armaments in 1965. Some experts believe that *one-thirtieth* of this sum would be enough to break the back of world illiteracy. Individuals can't collect billions, but they can pressure their governments to spend less on the hardware of destruction.

Most of the people in charge of government-aid programs to "poor" nations will talk glowingly of the aid that they give these countries each year. Some of this is real aid—food, technical assistance, and the like. Much of it is not aid at all. It is not aid if it is investment that draws capital out of the receiving nations. It is not aid if, at the same time, "poor" nations are forced to sell their products at unprofitable cut-rates to the powerful rich world. Even the technical assistance mentioned above is something of a misnomer. Presumably the object of technical assistance is to train scientists, doctors, and teachers for service in their own needy nations. But what happens? France receives more skilled immigrants from Togo each year than she sends in return. Britain encourages the immigration of skilled professionals from her former colonial empire. The rich United States lures doctors from Latin America.

There are other bits of information that create a "vicious circle" picture. You would have to kill off the population of New York City almost four times a year to equal the number killed annually by malnutrition and starvation. But is there no way out?

Land is not the problem. About one-fourth of the world's land could be cultivated if money and training were made available. This land is simply not used today. If it were, the world's food production would multiply four times.

Even if the 10 percent of the world's land that is used for agriculture were fully employed intensively, using the most modern methods, ten times our present population might be fed.

The basic ingredients of fertilizer—nitrogen, phosphoric acid, potassium, and lime—can be produced in virtually unlimited quantities now and in the future.

Killing deficiencies in protein menace the entire Third World, those countries which lie mainly below the Northern Hemisphere. If fishing were improved and increased, and if distribution were equal, the whole world would have enough protein. Now 98 percent of the annual catch is consumed in the Northern Hemisphere. The means of feeding the world's population exist. But the world has not made the war on hunger a priority.

I could go on. Development is the answer to world hunger, and it does not take a degree in science or economics to know what needs to be done. What needs to be done is what always needs to be done: justice must be made to reign on the earth. That is where the issue lies.

The problem is that justice today requires setting priorities: food production over armaments, help to developing nations over racing to the moon, the training of servants of humanity rather than the drafting of soldiers. President Johnson is wrong when he says we can fight a war on poverty while we fight a war in Vietnam. It is theoretically possible, to be sure. But it is morally impossible. The world will never believe it.

So what can anyone do? The first thing is to refuse to put on the blinders that society offers you. You will see, in the next twenty years or so, fantastic changes: the salt will be removed from ocean waters; artificial organs will replace the decaying parts of man's body; drugs will control personality; translation will be done by machines inexpensively; machines will be able to outthink men, at least in some of their jobs; unheard-of developments in biological warfare will take place. But you can avoid all the problems. The society will provide blinders. Magazines will provide rationalizations. And the only suggestion that something is wrong may be an ultimate decay like that which beset the Roman Empire.

Keep the blinders off. Work for peace. Struggle for justice. Youth, ask your parents what they are doing for the economic welfare of the world.

The younger generation is smart enough to devise its own action if it really believes in something. The only question, really, is whether the specter of world hunger can outdraw Batman. Batman was a good diversion; don't get me wrong. It's just that Batman and Robin were dealing with the wrong issue. The Joker and the Penguin can't spell the world's doom. Hunger can.

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"Hungry Children" by Kaethe Kollwitz (1924). "The only question, really, is whether the specter of world hunger can outdraw Batman. It's just that Batman and Robin were dealing with the wrong issue. The Joker and the Penguin can't spell the world's doom. Hunger can." See "The Hunger Bit."

CONTRIBUTORS

Mary Colhoun, Box 871, Nashville 37201 is a staff member of the Methodist Council on Children's Work. Her article is one of a series planned by the Commission on Children's Work of the National Council of Churches. A booklet with further reading is "Children and TV: The Moral Concern." It is available for twenty cents from the Canadian Broadcasting Corporation, 354 Jarvis St., Toronto, Canada.

Enola Chamberlain lives at 4151 Howard Ave., Los Alamitos, Calif.

Stephen C. Rose is editor-at-large for "Renewal" magazine, in whose June issue his article appeared and which is published by the Community Renewal Society, 116 S. Michigan Ave., Chicago 60603.

CREDITS

Cover, Galerie St. Etienne; 542, Sybil Shelton from Monkmeyer; 547, Paul Shrock; 553, John Hiebert.

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722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loroine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S. D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

TWO SHRINES IN the Netherlands make us think again about the nature of our witness.

Witmarsum was the home of Menno Simons. Here, in January 1536, he made a decision in this Friesland village that put a price on his head and made him a hunted man. He left the Catholic priesthood to take his stand with a bedraggled group of Christians sometimes known as Anabaptists. After twenty-five years of praying with them and preaching to them, he left them with his writings and his name.

The Anne Frank House in Amsterdam is a different kind of memory. In July 1942, two Jewish families came here to hide for twenty-five months from the Nazi terror, a terror that finally overtook them and from which only the father escaped alive. The house carries the name of the young daughter who wrote her diary in those darkened upper rooms.

Fleeing, hiding, deciding, living, dying: these are the ingredients of the Mennonite experience. And we see them in the experiences of other people, too.

The Anabaptists were those people who studied the Bible in response to the challenge of Martin Luther and in the glow of the fire of the Protestant Reformation. Agreeing with Luther that the established church of the sixteenth century needed reforming, they felt that he and the other reformers had not gone far enough. So they left the church to form small communities of believers who supported each other in the practice of the Christian faith.

For this earnest purpose, they were persecuted severely by both Catholic and Protestant governors who saw in them the shattering of the status quo. Some of the believers fled and hid in places such as the Dutch village of Giethorn, a remote community in a swamp which could be reached only by boat and to this day has no roads. But others held their ground. They stood and they died.

The flowing blood of the martyrs called Menno's attention to their cause. After his own study of the Bible, he became a secret believer and indirectly aided them. But he wanted to flee rather than stand and help those believers who needed his counsel.

He said, "I saw that these zealous children, although in error, willingly gave their lives and their estates for their doctrine and faith. And I was one of those who had disclosed to some of them the abominations of the papal system. But I continued in my comfortable life and acknowledged abominations simply in order that I might enjoy physical comfort and escape the cross of Christ" (*The Complete Writings of Menno Simons,* Herald Press, p. 670).

Mennonites have fled to and hidden in many parts of the world. And even in our hiding, God has helped us to make a witness. But hiding is not only geographical. It can also be psychological and economic. Are we hiding in the comfort of our affluent way of life?

We often rebel at the tradition which we have inherited by the accident (or rather, the providence) of our birth. We are born Mennonites as others are born Jews. And whether we defend our faith or not, the world responds to us and has expectations of us.

Passive Judaism in the first half of the twentieth century in its secularized form seemed a threat to no one. Those Jews in Europe, like today's Mennonites, found themselves the inheritors of a tradition that seemingly held little relevance for their kind of world. The world implies that we have no message, and we accept the world's judgment.

But suddenly, the birthright that we would gladly have sold for a mess of pottage had anyone offered even that high a price, becomes the issue of life and death. This happened to the family of Anne Frank and millions like them. Is it happening to us?

This summer we walked through the fields where Menno must have walked and pondered his decision to take the cross of Christ. He lived in a dark and dangerous world—a world that urgently needed bearers of the cross of Christ. We returned from Europe to walk the roads of Pennsylvania and Kansas to discover once again that the world of 1967 is not unlike the world of 1536. The mute testimony of the Anne Frank House is that the world we live in may be far more horrible than any other age. But the hope of the world still lies with those persons who act on their faith.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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THE SUNDAY SCHOOL CRISIS

WHAT ACCOUNTS FOR the decline of the Sunday school?

"We have developed some fine new materials and many of our churches have erected wonderful buildings for Christian education, but according to the statistics, the number of Sunday school pupils in most churches is going down—fewer people are enjoying it more. I think it's about time we made a serious study of church school attendance."

With these words, a representative of one of the major Protestant publishing houses, speaking at an interdenominational meeting of Christian education leaders, put his finger on a problem that is a matter of increasing concern to almost every Protestant communion.

After more than twenty-five years as a Christian education executive and editor, working in close association with colleagues in many denominations, I would like to offer something of an analysis of this current Sunday school crisis.

As I see it, there are a number of interlocking reasons that have combined to produce the situation. None of them will surprise the thoughtful church member. No one of them, in itself, offers a key to an easy solution.

One factor, often overlooked in the compiling of statistics, is the fact that present programs of Christian education put considerable emphasis on informal grouping that may meet at times other than Sunday morning, especially on the adult level. It is difficult to get accurate attendance records for such groups. Often they are not compiled as part of the general church school records, and are, thus, not easily reportable. In addition, with the shift of attention from "perfect attendance" records to the quality of what actually goes on in the session, there has been less emphasis on bringing attendance cards from other churches and even on keeping accurate attendance records.

But after all these explanations have been offered, most church leaders agree that there has been a definite decline in both enrollment and attendance, no matter how it is figured. And they agree, further, that the causes have a bearing on the entir life of the church.

One of these underlying reason becomes readily apparent on an weekend in a resort area. Highway and facilities are jammed with peo ple, while the churches back in th city have many empty places. Amer ica is on wheels and the trend is ir reversible. In the past decade, camp ing and boating have become bi business. Vacation or weekend home in the country are no longer the sol prerogative of the wealthy. An in creasing number of families leave th city on Friday, after work, for weekend at the shore or the mour tains, not to return until late Sunda evening.

One metropolitan church near resort area has been experimentin with a full program, including wo ship and a church school session, o Thursday evening, for the benefit o folks who join the exodus from th city on Friday. Others have earl morning services on Sunday so fam lies can have the rest of the day fre Still others have Sunday school at th *ohn S. Groenfeldt*

ıme hour as the worship service, so ımilies can come together and then, the end of an hour, be on their ay.

Several of the new curricula are so seeking to encourage "private udy" by providing reading books r pupils and helps for parents.

Closely related to the mobility of e modern American family is the adual eroding of what an earlier eneration called "the sanctity of the abbath." I can remember, as a youth, e discussion in our Christian En- eavor Society on whether it was ght to play tennis on Sunday when ere were six other days in the week r pursuing personal pleasures.

It is quite apparent that the latter oint of view has won out, and then ome. Sunday has become Funday. Voe to the minister who plans a rvice for more than fifty-nine min- tes on a day when a big game is on V. Sunday has become the biggest ıles day in many a supermarket. People make it a family outing on unday," said one store manager. They just take their time and buy a ot more than they would on any ther day." He went on to say that he ought he would have trouble find- g help when his chain decided to eep the store open on Sunday, but e was surprised at how many ap- lied for Sunday work. "Getting time nd a half has something to do with ," he explained.

So the day that once belonged to e church has become a family day r shopping and pursuing a multi- ıde of interests, with little thought f what is or is not appropriate for e Lord's Day. That there is much o be said, on the positive side, for is shift, I do not deny. I am also uite aware that very few of even the ost conservative church members vould vote to go back to the stern iew of the Sabbath held by my grand- ather, who felt it was wrong even o whistle on Sunday.

All this, of course, is simply to say hat our whole culture is becoming ncreasingly secularized. Some of us iew this with great uneasiness if not vith outright alarm. Others, with Harvey Cox, see secularization as the natural outcome of the freedom that the Bible proclaims, and, hence, the attaining of a sense of openness that should be welcomed by followers of Christ.

Whatever our view of the process, however, it is clear that it has tremendous implications for the *form* of the church's ministry. Patterns of church life developed several generations ago in a prescientific, horse-and-buggy society may no longer be valid. Many and often drastic changes will be required.

I am not among those who would necessarily continue this line of thought by saying, "And among the outdated forms that must be replaced is the Sunday school," although I recognize the deficiencies that make many church leaders question seriously if the Sunday school has not "had its day."

There is no denying the fact that many young people feel Sunday school, as they know it, really is a "wasted hour." Young people who are accustomed to the new math and other advanced courses in high school are all too often disappointed with what they find in the church school on Sunday morning. The new curricula recently introduced by most denominations certainly mark a great advance in the quality of the printed materials, but finding teachers who are capable of using it properly is another matter. The question of whether a purely voluntary teaching staff can really deliver what is required for first-class Christian education is being seriously debated in many local churches.

Where teachers have made the effort to become acquainted with the materials, study the background materials, and then prepare themselves to work with a given age group, they face the frustration of spasmodic attendance and indifferent pupils who really don't think church school is important, perhaps because they know their parents secretly feel the same way about it. "They just sit there with their minds in neutral," said one frustrated, high-school teacher recently. I can't get them to *think*!"

Perhaps this teacher does not know how to challenge young minds, even though he is a qualified, public-school teacher. Perhaps the lesson material does not deal with issues that are relevant for the young people, here and now (although the materials being used are one of the best of the new curricula). Perhaps the whole atmosphere of that particular congregation does not encourage honest inquiry on the part of young people who are struggling with deep issues of faith—but in nonorthodox terms.

Whatever the explanation in a given situation, it is, nevertheless, all too clear that many young people are disappointed with what they find when they do come to Sunday school.

I have no simple solution to offer. Experience has a way of eroding the easy answer.

First of all, we must be open in our search for new and workable patterns. But congregations have been reluctant to experiment. All too often, they have merely substituted "the new materials" for the old ones, using the same old familiar patterns.

As more and more high schools introduce courses that teach "about religion," local church educational programs will have to be adapted to meet the new situation. Perhaps this will force the kind of experimental attitude many Christian education leaders have been talking about. Instead of trying to have one course for all junior and senior high-school pupils, it may be necessary to introduce a variety of subject offerings to supplement what the young people are getting in public school and to build on interests they have developed.

Along with this, we will have to face squarely the question of leadership development. True, it is not necessary for a church-school teacher to have all the answers. He can probably be most effective when he is learning *with* his pupils. But he must know where to look for additional resources and he must be able to stimulate and guide the thinking of the group. Perhaps the development of lay seminaries serving an entire community, and other similar experiments, offer the most fruitful possibilities for giving a larger number of our lay leaders the background they need for effective work in the church school of tomorrow.

Ultimately, this all comes back to the question of how concerned the whole church is about the decline of the Sunday school. I know a great many people who *say* they are concerned and who even bewail the fact that the Sunday school doesn't have the impact and spark it had when *they* were young—but I know very few who are really concerned enough to become personally involved. And I am sure the solution will not be found until a great many of us come to this point of concern.

Parents must have enough concern to take part in the educational program of the church themselves, as well as offering encouragement to their children to attend regularly and to carry their share of responsibility for the program.

All members of our congregations, but especially those who are on the governing boards, must have enough interest to know what is going on in the educational program of the church and then give time and effort to developing the policies required for increasing its effectiveness. In far too many congregations that I know, the members of the official boards have almost no contact with the educational program. They usually are willing to vote more money for youth programs but they don't have enough understanding of what is really involved to make responsible decisions. Needed: church officers who will take time to try to understand and wrestle with the problems of adapting the church's ministry today.

I have not said anything about the need for teachers and youth advisors who put this ministry high enough on their own priority scale to take the time required for such leadership. The need here is obvious. Hopefully, this will be one of the first results of a general recognition of the true dimensions of the problem.

The decline of the Sunday school is a matter for serious concern on the part of every church member, not so much because a familiar aspect of our church program is in trouble but, rather, because the decline of the Sunday school is an early symptom of a problem that confronts the entire Christian church in a rapidly changing world. Vatican II took a long step toward helping the Roman Catholic Church to face some of these questions. It is high time for all Protestants to ask some searching questions about the effectiveness of our own witness in this last third of the twentieth century.

Gains for Some Churches

Following is a press release (except for the last paragraph) from the National Sunday School Association.

Sunday school attendance and enrollment show an increase during the past five years in twenty-one of twenty-four denominations reporting to the National Sunday School Association. Only three NSSA-related denominations showed a decrease during this period.

Some unusual gains were noted in the reports. Three denominations reported increases of 55.5 percent, 46.8 percent, and 38.7 percent respectively in average attendance over the last five years reported.

A general analysis revealed that the twenty-four reporting denominations averaged a 3.5 enrollment increase and a 11.3 percent attendance increase over the five-year period.

Four additional denominations submitted only a single-year figure, making no comparisons possible.

The twenty-eight denominations recorded a total enrollment of 3,668,304 and an average attendance of 2,715,586 during 1966.

"These figures are interesting when compared with the decreases admitted by some of the nation's largest Protestant denominations," George S. McNeill, executive director of the National Sunday School Association, noted. "Even the theologically conservative and giant Southern Baptist Convention reported a drop in Sunday school enrollment during 1966."

"The increases among the NSSA denominations," McNeill commented, "suggest that the day of the Sunday school is not past as some have said. Skillful, compassionate teaching of good Bible-based, life-related curriculum will still build strong Sunday schools."

NSSA is the Sunday school arm of the National Association of Evangelicals and coordinates Sunday school promotion among member denominations that subscribe to divine inspiration of the Scriptures, the divinity of Christ, and other historic orthodox doctrines.

[The Yearbook of American Churches for 1967 says: "The Protestant churches, which have generally emphasized the Sunday school, reported 90 percent of the total enrollment for all faiths, also 90 percent a year earlier. The total Protestant enrollment was 41,539,495 persons, compared with 41,653,130 a year earlier, and 40,983,036, two years previous.]

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scripture and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

NEWS

Echoes of world conference in East Berlin

AST GERMAN MENNONITES could ot attend the Mennonite World Con-erence. They are pawns in the cold ar between East and West as they e refugees from the hot wars of e recent past.

So the world conference went to em. On August 5 and 6, the weeknd after the world conference met Amsterdam, twenty people who ad taken part in the Amsterdam eeting went to East Berlin. They eported on the meeting which had een attended by more than six ousand Mennonites from the Amer-as, Asia, Africa, and Europe.

The miniature world meeting in ast Berlin was historic in itself. But so noteworthy was the fact that the vo-day meetings represented the first me that Mennonites in East Germany had met together as a fellowip of German Mennonites.

The five hundred Mennonites in ast Germany are widely scattered l over the country. Only fifty live East Berlin. And all but two are efugees who have come to Germany nce World War II. A number have ome from the former Prussian reion of Danzig which is now a part f Poland.

As a result, many of these folks e elderly although some young peole have joined the group. Until reently, the East Germans were served olely by the Mennonite congregation f West Berlin which has a memberip of 150 and is served by John R. riesen, a Canadian pastor.

"A congregation was slow to form East Germany," says Friesen, "because people didn't believe the divion would last."

But last February, twenty repreentatives of the East German Menonites came together to review their tuation. Their first decision was to all a pastor.

And the pastor they called was intalled on Sunday, Aug. 6, during the losing session of the little world conerence in Berlin. He is Peter Muel-er, a Baptist pastor from Prenzlau, vho is sympathetic to the Mennonite vitness. He has been trained in a Baptist seminary and has had four years' experience as a pastor. A part of his ministry has been to serve as a counselor to conscientious objectors to military service. (East Germany is one of the few socialist countries to make provision for such objectors.)

Center for the ministry to East German Mennonites has been Menno-Heim, a large suburban house owned by the West Berlin congregation. Communication between Mennonites in West Berlin and East Germany is limited by the Berlin Wall and all the restrictions and hostilities which it symbolizes. As a Canadian, Friesen can travel to East Berlin which is off limits to West Berliners.

East Germans cannot come to West Berlin except for pensioners—those elderly people who have retired. When they come to visit relatives in West Berlin many of them stay in the rooms at Menno-Heim.

The August meeting in East Berlin was for many East Germans their first contact in many years with Mennonites from other parts of the world. And it was a rare contact for Mennonite visitors also.

J. R. Barkman, Henderson, Neb., a member of the world conference presidium and a speaker at the Berlin meeting, used the "opportunity to get acquainted and visit with a number of East German families."

He said, "I personally experienced some wonderful intimate fellowship in the Lord. We were happy to learn that their physical needs are sufficient, however they long for complete liberty."

He added, "However, they praised the Lord for the liberty they had in Christ because they were citizens of the perfect land, the perfect Home."

Others who participated in the conference were Erland Waltner and Elmer Neufeld. Excerpts from their reports are given below.

Erland Waltner, Elkhart, Ind., is the continuing president of the Mennonite World Conference, and has written the following report.

After the sessions of the Eighth Mennonite World Conference at Amsterdam, approximately twenty participants in that gathering made their way to East Berlin for an unpublicized "unofficial" gathering with the

The wall cannot destroy the unity of Jesus Christ.

Mennonites of the DDR (German Democratic Republic—East Germany) on Aug. 5-6, 1967. The representatives from the West came from the U.S.A., Canada, Paraguay, the Netherlands, and West Germany.

The conference had been arranged and the program planned primarily by John R. Friesen, pastor of the Mennonite Church of Berlin (West and East), and Walter Jantzen, a lay minister and leader in the East. The general theme, like that of the Amsterdam sessions was, the Witness of the Holy Spirit.

Program participants from the West included Peter Wiens, Paraguay; R. de Zeeuw, Holland; Erland Waltner, John Howard Yoder, J. R. Barkman, and Elmer Neufeld (U.S.A.).

The sessions were held in the Pfingstkirche, an Evangelical Lutheran Church in East Berlin, which has made some of its facilities available to the Mennonites of the DDR for worship and other meetings. The pastor of this congregation participated eagerly and generously in the conference sessions, and on Sunday morning members of the church joined with the Mennonites in a united worship and communion service conducted by John R. Friesen. On Sunday afternoon, Peter Mueller, a Baptist minister with deep commitment to nonresistance, was installed as the new spiritual leader of the Mennonites of the DDR, since the task of ministering to the over 500 scattered Mennonites of the country has become too large for those who have been carrying responsibility until now.

The conference involved its moments of anxiety for both planners and participants. While the conference had earlier been "approved" by recognized authorities, a later directive stated that the representatives from "the West" should confine their contributions to "greetings and descriptions of the Amsterdam conference" and that they should not engage in "religious teaching." Several hundred songbooks which Dutch representatives tried to bring to the conference were confiscated at the border after a four-hour detention period.

Zum Schaden
für Westberlin:
KALTER KRIEG
GEGEN DIE DDR!

Propaganda at the Wall. An East Berlin sign says, "Misfortune for West Berlin—cold war against the German Democratic Republic [East Germany]."

For western participants, significant moments in the conference included an illustrated lecture by a prominent Berlin medical doctor who showed slides of his relief ministries as a Christian physician in North Vietnam and of the destructive effects of U.S. bombings there, including the demolition of schools and hospitals, one of which he had helped to construct. They heard the report that needed hospital services were now carried on in underground caves in the most pathetic and inadequate circumstances. They heard the warm greetings and concerns of eastern churchmen (non-Mennonites) expressing repeatedly sincere appreciation to Mennonites for keeping the questions of baptism (the meaning of church membership) and the peace and war issue before contemporary Christendom. They had the privilege of participation in an open communion service on the other side of the wall on Sunday morning. They observed that East German ministers openly criticized Marxism from the pulpit and proclaimed Jesus Christ as "the only hope" for the world.

Several of the western representatives expressed surprise over the favorable economic conditions in East Berlin. All were deeply grateful to observe the dimensions of relative freedom for worship and ministry which do exist there. Moreover, the depth of Christian concern and commitment expressed by our brothers and sisters in the east was impressive.

For the Mennonites of the DDR the conference seemed to have a profound impact in that it demonstrated for them also the possibility of such an open conference gathering, which many of them had considered quite unfeasible under existing conditions. Moreover, many of them were deeply moved by the awareness that they are being recognized as part of a worldwide Mennonite brotherhood as well as of an "ecumenical fellowship" in East Germany. In the process of "becoming the people of God" in the DDR, this kind of encouragement may well have had a decisive impact.

One of the most painful aspects of their present situation is their physical separation from their brethren in "the West." Tears flowed freely as conference participants listened to a surprise recording of "There Is a Balm in Gilead" sung by the Bethel College choir, shared by the Lutheran pastor, and as they soon, thereafter, separated from each other in the awareness that even the Wall could not destroy the unity which Jesus Christ has achieved among those who love Him above all else.

Elmer Neufeld, Bluffton, Ohio, made the following observation on the Berlin meeting.

I was impressed with the apparently emerging stance of the Christian Church vis-a-vis the communist government and society in which they live. That there are some tensions is evident and this doesn't need much repetition in the West—the schools teach atheism, party members are expected to be non-Christian or anti-Christian, and there is always the wall which cuts people off from communication with the West.

However, it is also clear that there

…hören zusammen
–nichts
kann uns trennen!

Retort from West Berlin: "We belong together—nothing will separate us."

is a process of change in the East as well as in the West, that living conditions are much better than they were several years ago, and that truth and right are not all on one side—they are not all on the side of the western nations. At least some of the Christian leaders have come to recognize that their primary calling is not anti-communism—not to revolt against the government under which they live, and one might think here of Christ under the Roman government and of what Paul says in Romans 13—but that their calling is rather to live and witness as Christians within a larger non-Christian society. This they see more clearly than many Christians in the West who somehow have the feeling that we live in a Christian society while people in the East live in an anti-Christian society.

But when we really stop to think of our biblical understanding and of the injustice, violence (in crime, race, war, and television), and our materialistic indulgence in a world of poverty, then it is clear that the church in America also lives in a non-Christian and, perhaps, even more accurately, anti-Christian society. In fact, I found that at least some persons in the East are genuinely distressed with the developments in America as they understand them, for they themselves had really looked to America as a bulwark of freedom and justice.

I had a very meaningful visit with a non-Mennonite pastor who had been imprisoned before the war already because of resistance of the church to the Hitler government, who was a personal friend of Bonhoeffer during the time of Hitler, who already in 1941 saw what was being done to the Jews, and who is now living and witnessing as a Christian in a socialistic society. When he indicates that our normal situation as Christians is to live and witness in a non-Christian world, then I am gripped by the substance of that judgment, and I wish that Christians in the West would see more clearly that basically this is also our situation.

This relates to a final conviction, that we as Christians in the West should be open to and should foster dialogue with people in the communist world and especially with our Christian brethren in the communist countries. No militant nationalists in the West, though they claim great piety as Christians, should deter us from that responsibility, and we should realize that we need that dialogue for at least two reasons. We need it first of all as a corrective for our own understanding in the West. We too live behind various curtains. For example, most Americans don't know and perhaps don't want to know what really happens through the American bombing in North Vietnam.

In the second place, we should be open to this dialogue if we believe seriously in Christian witness. Why are we so afraid? Myron Augsburger reminded us at Amsterdam that we cannot convert those with whom we do not converse. Why aren't we more willing to converse with those who see things differently than we do?

A final comment: the era of the old state church or *Landeskirche* in East Germany has clearly come to an end. In fact, according to some party calculations the church in East Germany will be essentially finished by 1985. However, the person who told me this stated that the party had failed to calculate with the Holy Spirit, and I too am confident that the work and witness of the church in East Germany will continue. In fact, in this period of transition, with the death of older forms of church life and the birth of other forms, there will be moments of vitality and insight that are a challenge to us in the West.

Charles Smith has nothing Answers to those city riots

By the fourth night of racial rioting, 1500 were wounded and 1000 jailed as twenty-one dead persons were carried off the streets of Newark, in another outbreak of urban violence. What is the cause of the ever-increasing incidents of racial revolution?

The July 19 issue of the *Christian Science Monitor* provides a clue in an editorial titled, "I got an answer . . . white man." The setting is a doorstep in Newark where two Negro men create an imaginary young Negro named Charles Smith and tell why he had learned to hate:

"I got an answer for you, white man. Charles Smith ain't never had nothing, and you got to understand the nature of that 'nothing' because it's full of terrible somethings.

"From the day he was born he's got the inside track on the leftovers—I mean he gets the house nobody else wants, he gets the clothes you throw away, the jobs you don't want. He gets to go to school where he ain't got a chance of understanding big words . . . because he's learning from black teachers who went to the same schools . . . and they is hurting just as bad as he is, only he don't know it yet.

"It's those little words he don't understand yet like food, home, love, a job, money . . . and finally he hears that word 'nigger' somewhere.

"And then it starts up inside of him. . . . He sees you riding around in your new cars, or sees you on TV living in your big house, and he hears the lies from your politicians . . . and this 'nothing' inside of him starts filling up with dislikable juice—not hate yet—just dislikable juice. . . . And he don't know enough yet to know what's going on inside of him. . . . And all around him, his black brothers are filling up, too. . . . And then comes the night when all together they find out they are all thinking the same thing—get whitey!

"And Charles Smith and all his brothers riot full out because they ain't never had nothing—you got it all—and they ain't got nothing whatsoever to lose by tearing up a world they don't want."

Training for American life Others sailed for Europe

" 'What are you doing in our country?' That's the question I heard very often. When I answered I am a trainee, people naturally asked, 'What are you training for?' And I found that the best answer was, 'I am training for American life.'

"Now maybe you would ask me if it really needs special training for the American life. I would say it sure does!

"I needed training to make hamburgers, and also to eat them without a fork and knife; to run a dishwasher and to use a dryer; and especially to speak and understand the language.

"But training for the American life can be lots of fun, if you 'take it easy' like American people do. . . ," says Suzanne Comtesse, French trainee, of her past year in America.

On July 27 and 28, thirty-two trainees began their year in America. On Aug. 21, eighteen Americans sailed for Europe. This is the seventeenth group of trainees to spend a year in America and the fifth year for American youth to spend a year in Europe under the MCC exchange.

Working, worshiping, and living with a family provides the trainee with firsthand knowledge of the new culture. This knowledge becomes the basis for a broader understanding between nations. The trainee returns home able to answer questions and dispel misconceptions that often arise when a nation is only read about.

While worshiping in their new homeland, the trainees often discover differing viewpoints. But they also discover that in Christ's love there is a bond stronger than the differences. Thus, the trainees strengthen the ties between their home churches and the churches in the host countries.

This year the trainees will be working in hospitals, offices, homes, and on farms. When possible, the trainees are placed in positions that will give them practical experience in their chosen occupation.

The 1967-68 trainees represent fourteen countries. Besides western European countries, they come from Paraguay, Argentina, Uruguay, Brazil, Japan, India, and Yugoslavia.

Aid sent to North Vietnam

Stanley Bohn, secretary for peace and social concerns, wrote the following report.

At the Mennonite World Conference in Amsterdam, an announcement was made that the Mennonite Central Committee of Canada had found a channel for medical aid to North Vietnam war victims. The audience responded enthusiastically with a large offering for relief in both North and South Vietnam.

The General Conference Mennonite Church's application to the United States Government to send aid to North Vietnam had been turned down and previous Quaker efforts have been harassed by frozen bank accounts and confiscated checks. Interpreting such aid to war victims as aid to the enemy, the United States Treasury Department prohibited sending aid unless we also had staff people present to see that it was not used to further the war.

Since North Vietnam does not want foreign relief workers, the opportunities to rebuild some of the hospitals and schools destroyed in bombing raids were eliminated under these kinds of restrictions. Our government has, of course, no restrictions against MCC efforts in South Vietnam which provide assistance for the pacification of the enemy.

Many Mennonites are disturbed by the fact that our aid to war sufferers is interpreted as helping one side and supporting the policies of the foreign invaders of Vietnam. Even though it means breaking a law of the United States Government and giving aid to North Vietnam which it can get from other sources, they feel it is urgent that we replace some of the medical facilities and supplies that we have destroyed.

Medical aid to North Vietnam is one powerful way to show God's love is bigger than the war aims of the United States. It is also a way of telling our fellow citizens that some people are serious to the point of risking jail about the need for regarding our brothers in Vietnam as people instead of bodies to be totaled at the end of each week.

Sheen asks troop pullback

Fulton J. Sheen, bishop of the Roman Catholic diocese of Rochester, called on President Johnson to withdraw U.S. troops from Vietnam immediately "for the sake of reconciliation."

Bishop Sheen made his call in a sermon at Sacred Heart Cathedral in response to the President's plea that July 30 be a national day of prayer for peace and reconciliation to end the current racial strife in the U.S.

"Is this reconciliation to be limited only to our citizens?" the bishop asked. "Could we not also be reconciled with our brothers in Vietnam?"

The bishop said: "May I speak only as a Christian and humbly ask the President to announce: 'In the name of God, who bade us love our neighbor with our whole heart and soul and mind, for the sake of reconciliation I shall withdraw our forces immediately from southern Vietnam.' "

Bishop Sheen's stand on the Vietnam war is in opposition to that of Francis Cardinal Spellman, archbishop of New York. Bishop Sheen served for fifteen years as auxiliary bishop of the New York archdiocese.

Words and deeds

In Spain, sixty-seven Jehovah's Witnesses have been prosecuted for refusing to accept military service and are now serving prison terms ranging from six months to fourteen years. Four of the men in prison are serving their third consecutive terms and have already been imprisoned for periods ranging from eight to fourteen years, according to a report from French Radio. Spain's 2000 Jehovah's Witnesses come chiefly from the poorest people and appear to be alone in their refusal of military service.

Dr. Dzao, a Chinese evangelist, spoke at seven evangelistic rallies in Kinshasa during the first week of May. Churches of the Congo capital cooperated to support the meetings held in various football stadiums.

The Western District has purchased a four-acre tract in Houston at 1231 Wirt Road for a church site. Elmer Friesen assumed pastoral leadership in the community Sept. 1.

Peaceful Mennonite revolt CBS gives a positive view

Mennonites had their day on national television on Sept. 10. Some Mennonite leaders were afraid of what the critical and secular eye of the Columbia Broadcasting System might see in our church.

But "Mennonites—A Peaceful Revolution" was a sympathetic interpretation—probably more positive than we deserved. The thirty-minute program was aired as part of the religious affairs presentation known as *Lamp Unto My Feet.*

Stuart Novins, the program's moderator, found a Mennonite in New York who operates a taxi service. What is a Mennonite doing in the city? Aren't Mennonites a rural people?

Thus Novins begins to explore the movement of Mennonites from the country to the city. He discovers a philosophy of service in many of the people to whom he talks in Elkhart County, Indiana. John Howard Yoder tells him of a Mennonite desire to do "God's work in the world."

In visiting an Indiana farm, the son tells him, "I don't think I'll be a farmer."

But the daughter says, "I think I'd enjoy it, being a farmer's wife."

And the father testifies to the fact that less than 10 percent of his congregation are living on farms.

Students at Goshen College ("a fertile ground for inner confusion," said one Mennonite commentator) indicate that a changing way of life is more than geographic. They discuss art and one student's interest in jazz. Can you be a Christian and witness, he is asked. He thinks it is not only possible, but necessary.

Mennonitism is then a style of life, not a way of dress or a place to live. Mennonites are seen interacting in the world. An Amish man is working in a mobile home factory. Oaklawn Psychiatric Center ("a symbol of advanced Mennonite thinking") is another place where traditional isolation from the world has been left behind.

General Conference Mennonites will feel that they have not been given equal time, though they can rejoice that the program did not get bogged down in using the Amish as the Mennonite norm, an all too frequent error in the mass media. It was probably enough that CBS acknowledged a variety of expressions within Mennonitism.

J. Daniel Hess, Goshen College professor of English, told Novins of the "ecumenical movement within the various Mennonite branches."

Hess also said that once young people saw no future in the Mennonite church. But the church has "had to adjust to accommodate the young Turks." All of it is a part of the peaceful revolution—a blending of the old and new.

Copies of the television program will be available on film from some Mennonite offices in the near future.

World Literature Sunday will be observed Oct. 15, sponsored by Evangelical Literature Overseas. The General Conference Board of Missions is cooperating with the observance, the slogan of which is Revolution Through Literature. "World Literature Sunday is a reminder to the church to give proper heed to this tremendous God-given tool for communicating the spiritual revolution needed as never before," states the ELO office. "Not to do so is to invite other revolutionary movements to have their day; to ignore it is to be derelict in our spiritual responsibility."

CHURCH RECORD

Workers:
P. Epp
C. Epp

Calendar

Oct. 1 — Worldwide Communion Sunday.

July 13-20, 1968 — Estes Park, Colo., General Conference.

Eastern

Sept. 23—Bowmansville, Pa., Sunday school convention and workshop.

Northern

Sept. 17-24—Henderson, Neb., union services, Paul Erb, speaker.

Oct. 1—Freeman, S.D., presidential inauguration, Freeman Jr. College.

Deaths

Mrs. Lester Foss, Bethel Church, Mountain Lake, Minn., was born Dec. 15, 1915, and died Sept. 1.

Emily Louise Nitengale (Mrs. Harry), Burrton (Kan.) Church, was born Nov. 26, 1907, and died. Aug. 30.

Dorothy Spaide Burkhardt, Upper Milford Church, Zionsville, Pa., was born Jan. 1, 1926, and died Aug. 27.

John D. Fast, Gospel Church, Mountain Lake, Minn., was born Aug. 31, 1894, and died Aug. 26.

Willie B. Nickel, Faith Church, Newton, Kan., was born Apr. 25, 1895, and died Aug. 28. He was a charter member of the congregation and had served as its custodian.

Jon D. Peters, Lehigh (Kan.) Church, was born July 23, 1944, and died Aug. 27.

D. H. Thiessen, Tabor Church, Newton, Kan., was born June 24, 1891, and died Aug. 29.

Marriages

John R. Bartel, Trinity Church, Hillsboro, Kan., and *Lila Waltner,* Eden Church, Moundridge, Kan., Aug. 19.

Paul Davis, Methodist Church, St. Louis, Mo., and *Renette Thiessen,* Summerfield (Ill.) Church, Aug. 18.

Lorne Epp, Eigenheim Church, Rosthern, Sask., and *Hilda Koop,* Nordheim Church, Pleasant Point, Sask., on Aug. 27.

Gerhard Flegel, Summerfield (Ill.) Church, and *Jo Ann Gentry,* Lutheran Church, St. Louis, Mo., June 3.

Gary Ford, Baptist Church, Clinton, Okla., and *Carol Lou Hinz,* First Church, Clinton, Okla., on June 3.

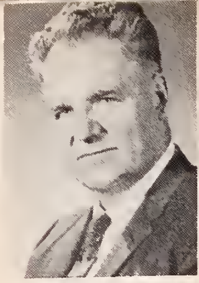
Jerry Friesen, Bethesda Church, Henderson, Neb., and *Carol Jantz,* Faith Church, Newton, Kan., Aug. 18.

Fenton L. Goering, Eden Church, Moundridge, Kan., and *Connie Sue Wilson,* Bear Creek Church, Earlham, Iowa, on Aug. 18.

Peter Graber, Stryker, Ohio, and *Melba Ensz,* Bethesda Church, Freeman, S.D., on Aug. 19.

James Hoffman, Congerville (Ill.) and *Portis Schelle,* Carlock (Ill.) Church, on Sept. 2.

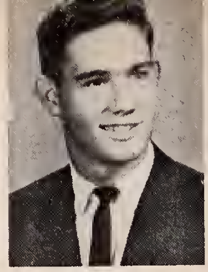
Roger Dean Krehbiel, Eden Church, Moundridge, Kan., and *Deborah Leslie,* Presbyterian Church, Hutchinson, Kan., on July 29.


Workers: Dyck

O. Ortman

J. Ortman

J. Pannabecker


L. Quiring

L. Rempel

William Loewen, Eden Church, Moundridge, Kan., and *Joyce Ann Reiswig,* Mennonite Brethren Church, Buhler, Kan., on Aug. 11.

Carl Lund, Bethel Church, Mountain Lake, Minn., and *Judy Wall,* Mennonite Brethren Church, Mountain Lake, on Sept. 2.

Larry Miller, First Church, Reedley, Calif., and *Jamie Quiring,* First Church, Clinton, Okla., on Aug. 25.

Orlando Gerhard Penner, Whitewater, Kan., and *Mabel Lois Friesen,* Eigenheim Church, Rosthern, Sask., on Aug. 25.

Albert Schmidt, Broadway Heights Mennonite Brethren Church, and *Racheal Quiring,* Baptist Church, Visalia, Calif., on Aug. 29.

Dwayne D. Schrag, Eden Church, Moundridge, Kan., and *Sandra Kay Busselle,* Presbyterian Church, Cottonwood Falls, Kan., on July 16.

Jim Spoo, Lancaster, Pa., and *Patricia Shenk,* Bethel Church, Lancaster, Pa., on Aug. 26.

James Springer, First Church, Normal, Ill., and *Janet Martin,* Denver, Colo., on Sept. 2.

Wayne L. Stucky, Eden Church, Moundridge, Kan., and *Toni Sue Disque,* Christian Church, Pratt, Kan., on Aug. 11.

Filmstrips

Four new filmstrips will be released Oct. 1 by the General Conference Board of Missions. These filmstrips are being produced by Leon Kofod in consultation with the Board of Missions and the various mission fields represented by the filmstrips.

Healing in the Heart of India tells the story of medical ministries in that area of India where General Conference missionaries work in the context of the church and famine needs.

Teen-ager in India is the title of a short filmstrip which seeks to describe the life of a typical teen-ager in India today.

Otani's Story is based on the experience of a Japanese convert. It is the true story of the struggles of one man, but the filmstrip also outlines the development of the church.

The Child in Japan Today deals with the kindergarten work in Nichinan.

After Oct. 1, these filmstrips will be available from the Audio-visual Library, Box 347, Newton, Kan. 67114. They may be purchased for $5.00 or can be rented on a free-will offering basis.

Films

Africa in Three Dimensions, a new mission documentary film which was shown for the first time at the Eighth Mennonite World Conference in Amsterdam, is now available for use by church groups. This forty-five minute color motion picture tells the story of a young short-term teacher in Nigeria, who visits Mennonite churches in the Congo and Tanzania on his way home. Gary Franz, Turpin, Okla., plays the part of the American teacher in Nigeria. The film is designed to complement the 1967 Fall Mission Study Guide, *The Kingdom of Priests.* It is available on a free-will offering basis from the Audio-visual Library, 724 Main St., Newton, Kan. 67114

Ministers

Frank Horst became the pastor of Warden (Wash.) Church this month. He has been pastor of Faith Memorial Church, Filer, Idaho, for three years and before that worked in a rural mission in Arkansas for nineteen years and Latin American Fellowship in Mexico for four years.

Abe Wiebe, Freeman, S.D., has been named campus pastor for Freeman Junior College and Academy. He will give special attention to pastoral counseling.

New addresses

A. H. Born, Box 1005, Altona, Man.
Edwin Brandt, Box 1268, Meadow Lake, Sask.
Harris Bredsen, Apt. 1515, 13005 Old Stage Coach Rd., Laurel, Md. 20810 [52]
Mrs. Pearl Friedt, 16109 Deanthus Ave., Fontana, Calif. 92335 [133]
William Gering, 624 W. Mishawaka Ave., Mishawaka, Ind. 46544 [287]
Gerald Lee Godshall, Riverview Apt. 101, Laurel, Md. 20810 [105]
Ralph Goering, Rt. 1, Box 31, Naperville, Ill. 60540 [18]
Jakob Letkeman, 594 Strathcona St., Winnipeg 10
Roy D. Unruh, 2608 Neola, Cedar Falls, Ia. 50613 [53]
C. Howard Steinmetz, 5019 - 9 St. North, St. Petersburg, Fla. 33703

Note: Change of address notice for R. L. Hartzler applied to Robert Lee Hartzler formerly of Wayland, Ia., and not to R. L. Hartzler formerly and presently of 809 N. Evans St., Bloomington, Ill. 61701. (June 27).

Baptisms

Deer Creek (Okla.) Church, on Aug. 27: Beth Krehbiel, Ralph Krehbiel.

Summerfield (Ill.) Church, on May 7: Linda Kloos, Karen Kloos, Don Mueller, Paul Baer, Mike Thiessen.

Workers

Mr. and Mrs. Gerhard Buhler have returned to the Freeman Junior College staff after a year's absence. Buhler will return to his post as principal of the academy, and Mrs. Buhler will again manage the college book shop. During the past year, the Buhlers served on the staff of Saints Junior College, Lexington, Miss.

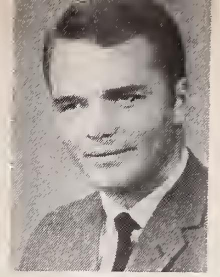
I. R. Dyck is the newly-appointed MCC and MEDA (Mennonite Economic Development Associates) representative in Paraguay. He will succeed John R. Dyck, who has served in that capacity for two years. The I. R. Dycks and son left for Paraguay Aug. 12. They are members of the Winkler (Man.) Mennonite Brethren Church.

Paul and Charlotte Epp will spend three years teaching in Zambia under the MCC Teachers Abroad Program. Both are graduates of Bethel College. Paul also holds a degree from Nebraska University, and is a member of Bethesda Church, Henderson, Neb.; Charlotte is a member of First Church, Reedley, Calif. Their parents are the Paul Eymanns, Reedley, Calif., and the Edward H. Epps, Plainview, Neb.

hmidt

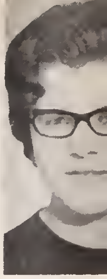
J. Schrag

J. Schrag


L. Unruh

S. Voth

D. Voth


I. Wiens

Lorne W. Friesen, Winnipeg, is the new science instructor at Freeman (S.D.) Junior College. He is a graduate of Canadian Mennonite Bible College and the University of Manitoba. His wife will serve as secretary in the college administrative offices.

Henry Kenn, Bethel Church, Lancaster, Pa., is teaching under MCC Teachers Abroad Program in the Church Regional High School, Channel, Newfoundland.

Larry Krehbiel, Kingman, Kan., is the new industrial arts instructor at Freeman Junior College this year. He is a graduate of Bethel College and the son of Mr. and Mrs. Alvin Krehbiel. His wife, Joyce Goertzen Krehbiel, formerly of Mountain Lake, Minn., will serve as a staff assistant in education.

Mr. and Mrs. Orville Ortman will teach at St. Paul's College, Zaria, Nigeria. Both graduated from Bethel College. He is a member of Salem-Zion Church, Freeman, S.D., and she is a member of Salem Church, Freeman. Their parents are Mr. and Mrs. Roland Preheim, and Mr. and Mrs. William Ortman, both of Marion, S.D.

Lynn Quiring, First Church, Clinton, Okla., will serve a Pax assignment in the Thal Desert, West Pakistan. He and two other Paxmen will level land in order to bring irrigation to the village farmers, and thus increase food production. The work is in cooperation with Presbyterian missionaries and local churches.

Larry Rempel and John Pannabecker are among the first five participants in the Congo Service Educational Program. They left Aug. 16 to serve in the MCC Congo Pax program. They will also study under the direction of the Council of Mennonite Colleges in the Free University of the Congo. Rempel is from Alta Loma, Calif., and Pannabecker from Bluffton, Ohio.

Deanna Schmidt, Grace Hill Church, Whitewater, Kan., and a graduate of Bluffton College, has accepted a three-year assignment at Gindiri Teacher Training College, Nigeria. Her parents are Mr. and Mrs. Rheinhold Schmidt, Whitewater.

James and Judy Schrag will teach for two years at Emusire Secondary School, Kenya. Both are graduates of Bethel College. He is a member of First Church, Newton, Kan. She is a member of Trinity Church, Hillsboro, Kan. Their parents are Mr. and Mrs. John R. Nickel, Hillsboro, and Mr. and Mrs. Menno Schrag, Newton.

Carl F. Smucker, assistant professor of social service at Bluffton College, began a course of study in the School of Social Welfare, Louisiana State University, Baton Rouge, this fall.

Erwin Unruh, Freeman, S.D., will teach mathematics at Freeman Academy this year. He has been a public school teacher since 1921.

Loren Unruh, son of Mr. and Mrs. Lincoln H. Unruh of Galva, Kan., began a two-year term of voluntary service under the Mennonite Board of Missions, Elkhart, Ind. He will serve as a recreation leader at Los Angeles. He is a member of First Church, McPherson, Kan., a 1963 graduate of Hesston High School, and a 1967 graduate of Goshen College.

Stanley and Donna Voth will attend language school in Brussels, Belgium, before going to the Congo for a two-year teaching assignment. Both are graduates of Bethel College. He is a member of Hoffnungsau Church, Inman, Kan. She is a member of Lorraine Avenue Church, Wichita, Kan. Their parents are Mr. and Mrs. Millard Fretz, Wichita, and Mr. and Mrs. Elmer Voth, Inman.

Irene Wiens, Ebenfeld Church, Herschel, Sask., will teach at Msalato Girls' Secondary School, Tanzania, for three years. She holds degrees from the University of Saskatchewan, and Goshen (Ind.) College. Her parents are Mr. and Mrs. John J. Wiens, Herschel.

WHAT IS A GIFT ANNUITY AGREEMENT?

A gift annuity agreement is a legal contract between a donor and the General Conference Mennonite Church. In return for a gift the conference agrees to pay to the donor, or other designated beneficiary, a fixed amount every year for the lifetime of the annuitant.

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Send to: Board of Business Administration, General Conference Mennonite Church, Box 347, Newton, Kansas 67114.

Hilda Troyer, R.N.

How can a Christian become emotionally ill?

WHEN A CHRISTIAN finds himself becoming emotionally ill, why doesn't faith intervene? Is it possible that the individual was not truly Christian after all? These are some of the questions that plague those of us who believe in Christ and have witnessed the breakdown of friends and loved ones.

God created Adam and Eve as human beings with a capacity for spiritual growth. Down through the ages, we have record of the descendants of these human beings and their struggles with Yahweh, self, and, in the New Testament, Christ. Some of these people grew into spiritual giants, but we have record of many who grew only physically.

What we fail to realize in many instances is that to prepare ourselves as spiritual beings, we need to make as much provision for our spiritual life as we do for our physical life. We spend over eight hours each week just feeding the physical side of our bodies. This does not account for the hours spent in body care and repair.

On the spiritual side, we feel that two to three hours weekly in church are a great burden. (Can we really count these hours spent in church unless we absorb, act, or enlarge upon the sermons and lessons prepared for us?) So many of us attempt to live a spiritual life without knowledge or understanding in regard to where or how to begin. Would you expect your six-week-old baby to drive your car or repair your TV? We make the same impossible requests of the spiritual side of our natures. We are literally unprepared to accommodate our own spiritual natures or assist another person to a healthful spiritual understanding.

Each of us has experienced extreme physical exhaustion. "I was so tired, all I could manage was to plop in bed!" or "Should anyone have tried to make me move, I wouldn't have had the strength!" Bone and muscle weary, our tired bodies seek rest.

Consider the ill-prepared student facing a forthcoming exam. Relentlessly he crams, attempting to fill his brain with all the necessary information that will be useful to him. Finally, comes an end to cramming. The brain will absorb no more, and reluctantly the books are closed. The mind is exhausted and refuses to retain the printed word.

How, then, is it so impossible for us to understand emotional exhaustion, complete emotional stasis? Remember the last scenic trip you took? How your eyes finally failed to turn at the request, "Oh, look over there!" What about the evening spent in social chatter, when the sound of voices pelted upon deaf ears and your responses were not quite clicking? Obviously, it was time to make excuses and leave. Now we have some idea of emotional exhaustion.

Sometimes these three — physical, mental, and emotional exhaustion—combine into complete exhaustion. It is also possible for the body to experience one without the other. Physical exhaustion can be experienced more quickly because of muscle weakness or injury. The mind also can refuse to function due to sclerotic changes or injury. And it is also possible for us to experience emotional exhaustion without the breakdown of mind and body. Some people are required to cope with greater emotional problems than others. If the physical and spiritual makeup is inadequate, we have a breakdown.

Emotional breakdown comes when an individual reaches an impasse. When he finds himself at an impregnable wall, this barrier prevents him from going over, under, or around in order to solve his personal problems. When he is completely incapable of solving the problem that disturbs him, and too exhausted to try, he is in a state of emotional exhaustion. In this state Christian love can and does play a major role. Spiritual love, contributed by Christian friends and family, provides a bridge of communication that prevents Satan from controlling the inert will.

If the individual is Christian, why doesn't he pray? If he believes in Christ, why doesn't he call upon Christ's name? If the physically-exhausted individual had prayed, would he have received sufficient strength to rise up and work again? We know there is a state of physical exhaustion in which prayer will suffice. There is also a state in which no matter of inducement will produce a result! How can an individual become too emotionally exhausted to pray? How can a Christian allow himself to go so far over the brink that he is unable to pray?

With extreme emotional exhaustion, as with extreme physical or mental exhaustion, comes the exhaustion of the will. A person belongs to Christ because he wills it so. Our will must be combined with Christ's will to make communion possible. If we are too exhausted to will or direct our lives, we cannot commune with Christ. If a Christian fails we all fail, because as Christians we have an obligation to our weaker brothers and sisters. We should be more alert to the signs of stress and strain in others and more willing to extend love in action.

Our Christian friends can through Christian love permeate the emotional stasis that envelopes us. Perhaps in some miraculous way the candlepower of love, sent forth by several praying loved ones, equals that love power Christ gave forth in the New Testament. Love demonstrated through pastoral and psychiatric counseling can carry us through emotional crisis. Emotional rest is achieved through time and loving care until we as individuals can again function, restore our commitment to Christ, and renew our fellowship with Him.

Sponsored by the
Women's Missionary Association

William Finlaw and Myrna Balk

ON ICE

In many treatment centers for teen-agers, like state hospitals and juvenile detention homes, one therapeutic technique used by the staff is known as "isolation." When a boy or girl is upset or acting out in such a way as to injure himself or others, he can be removed from the group and given time to sort himself out.

The staff may call it "therapeutic isolation," but the kids themselves refer to it as being "on ice." As in many other instances, the young people seem to have cut right through all the mumble-jumble.

To be cut off from the rest of the group is to be on ice.

You may never have to worry about being in such a state in a treatment center, but like most teen-agers, you may at times feel isolated, very much set apart from others. At first glance, it may appear that all you have to do to avoid feeling isolated is to surround yourself with people.

Two girls were overheard talking recently. They came from different backgrounds and ran around in different crowds. They only knew each other because they were seated together in an English class.

One said to the other, "I envy you. You've got everything I want; friends, lots of activities, popularity."

The other girl was startled by these remarks, because she felt very incomplete herself, and thought that if she only had the looks and grades of the first girl, her life would be complete. Besides, she had assumed that the other girl was much more active and popular than she was.

Isolation, it would seem, has nothing to do with geographical separation. You can feel on ice in the midst of a crowd, even an admiring one.

What causes this feeling of being all alone, even in the midst of people? A young lady wrote in response to a question about her feelings:

Things are changing so fast; my body, my goals, the way I view my family, the way I look at the world. My family complains that they don't know me anymore. How can they? I don't even know me! The song says, "No man is an island," but I feel like one. Can it be true that I'm the exception, that I am an island who doesn't need anybody, and, especially, adults? But I do need people. I know that. I need them to understand, or why does it hurt so much when they don't?

A seventeen-year-old writes:

If I were to die tomorrow, what effect would it have on the world? My parents would cry, the kids would, too, but in a few weeks that would all be over. Life would go on. My family would miss me, sure, but it would get easier as the weeks turned into months. And a couple of weeks from now, even my best friends would be going to hops, and laughing, and having fun just like they did before.

Note what she is saying. She is saying that it looks as if we need others more than they need us. And when we come to this realization, either consciously or unconsciously, we are devastated.

While isolation has to do, then, with not feeling as needed as we need others, it also has to do with feeling very different. You have probably had the experience of being in a group and feeling like the only one who is not fitting in. You are left standing alone, everyone else is in small gatherings. You approach a group and try to get involved. Soon the others disappear one by one, and you are left alone. You wish you had never come.

You excuse yourself by saying, "They are too tight a clique. I don't like them. They are different."

But are you not really feeling, "I don't fit in. They don't like me. I am different"?

Such are the feelings of one who considers himself on ice. We have described it as a feeling that no one (and especially our parents) understands us, of being different, of needing others more than they need us, of not knowing who we actually are, of aloneness.

If you are able to verbalize these kinds of feelings, you are one up on many of the young people with whom we work in our respective treatment centers. It takes a real security to be able to generate the courage necessary for a realistic self-look. Many of the kids we see do not dare to open that door, for fear that it will be ripped off at the hinges.

So, first of all, to be able to ask these questions of yourself points up that your parents have given you something; some secret ingredient which permits all this internal pondering. People, even parents, probably do not completely understand, and that hurts because someone has to, but would it hurt even more if they never tried? A what-in-the-sam-hill-did-you-do-that-for? from an angry parent may be a more positive thing than we originally thought. Rubbed nerves are no problem when someone does not care. Ice-water-veined parents who are impervious to our actions can never be warm parents. The heat of anger may very well indicate a warmth of caring behind it.

Second, we have said that isolation is a feeling of being different. Of course, you are different like every one else is. But in your individuality you have something to give, something another person has not experienced before, and will not until he meets and knows you.

On the other hand, if you cover up your difference for the sake of blending in, you will be about as exciting as food which goes through a blender—a real blah. A deep realization and acceptance of the fact of your differences can help you see where it is important to accent your particularity (especially in areas of personal integrity), and where it is appropriate to tone down those differences for the sake of harmony.

Third, isolation is that feeling of needing people more than they need us. So often, we get so wrapped up in these kinds of thoughts about ourselves that we forget that what is true for ourselves is true because it is universally so. Others feel that we need them less than they need us. We do not allow ourselves to see that while we are searching for meaning in our lives and trying to find it in our relationships with others, they are undergoing the same search.

Closely related to this search for meaning is the fourth aspect of isolation: our not knowing who we really are. The same thing that we said about the universality of our need for people can also be said here. The difference comes in our acquaintance with people who do, in fact, seem to know who they are. You can be assured that they worked to get there, and it might be worth our while to find out what road they traveled.

Fortunately, these are the people best equipped to help us, because they know that the road to self-knowledge is a lonely one, and they can remember with gratitude those who paused to help them find the way, and are anxious to transmit those same directions to you. This person may be a teacher, a pastor, a school counselor, a doctor. Self-knowledge is certainly not a guaranteed find in these professions; some people within them would be the last people to seek out. But those around us, in the professions and just plain friends, who stick out as people with personal insight are those with whom we should be asking, "Who am I?"

Finally, in its deepest sense, isolation has to do with that dreadful feeling of aloneness. Sometimes it is as if we are invisible. We walk down the hall or the street, and no one seems to notice. We feel just like an island, plunked off a thousand miles from the mainland.

But we are not invisible and we are not a thousand miles from the nearest land. Aloneness is a self-imposed imprisonment. It is a wanting to be smiled at, rather than smiling. It is a selfishness, an unwillingness to take the risk of involvement for fear of injury. Certainly, involvement hurts sometimes. Smiles are not returned, heads are turned away. But we cannot have the peaks of life without ever having valleys. That is a geographical fact. Life can be lived on a plateau with no valleys, but in terms of what we have said here, that would mean no peaks, no involvement; and no involvement means isolation.

How often we take for granted another's attempt at involvement, the miracle of having someone say "Hello" as he passes by. And if it never gets any further than the hello, whose fault is it? The other person's? Are you sure?

Being on ice is not always a negative thing. If being in such a state tends to freeze one there, that is negative. But if separating himself from others is a way of giving himself time to thaw things out, this can be a very positive thing. What are you doing in your period on ice? Freezing or thawing? Try this list.

FREEZING	THAWING
1. No one understands me.	1. What I see as misunderstanding may indicate deep concern.
2. I am different.	2. Viva my difference!
3. Nobody needs me.	3. Need is universal.
4. I don't know who I am.	4. I need to seriously search out who I am.
5. I am all alone.	5. Involvement is worth the risk *I* have to take.

Hotel

Ronald Conrad

After nights of phone voices and neon lights
And TV, they like to talk.

I had a breakdown two years ago. And
you know what they charge for an aspirin
in a hospital? Fifty cents. *Fifty cents!*
So I sez to them don't bring me any
aspirin. I'm bringing my own aspirin, you
can keep your lousy aspirin.

The bags around the eyes wrinkle with her laugh.
I smile, and turn. At the end of the counter,
Propped against something—
A letter.

George had a heart attack when we
lived in Chicago. He had three kinds
of insurance. Did we ever make money
on that one!

With red writing—IMPORTANT—through squint eyes.
Long envelope . . . important.
The phone rings:

H'llo, Haven Hotel. . . . My goodness,
next September? Look, Sweetie, I don't
know. . . . We don't make reservations
that far in advance.

Selective Service on the envelope.
A letter nestled inside, crouched
To unfold a mandate. . . .

I'll look. But I don't even think George
has the pages here for that far in advance. . . .
Tell you what, Sweetie, give me your name
And we'll see what we can do for you.

Crouched to give him to rice paddies
In a land of mud. To break bones
And tear flesh in the sun.
From them to him, waiting. . . .

Don't mention it. S'long.

The receiver clicks.

Say, Sweetie, you going uptown? Take
this letter, will you? Somebody sent
it here by mistake.

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COVER

"Can it be true that I'm the exception, that I am an island who doesn't need anybody, and, especially, adults? But I do need people. I know that. I need them to understand, or why does it hurt so much when they don't." See "On Ice."

CONTRIBUTORS

John S. Groenfeldt, 1135 Main St., Bethlehem, Pa., is president of the executive board of the "Moravian," the church's monthly publication.

Hilda Troyer is a pastor's wife. She lives in Smithville, Ohio.

William Finlaw is the Protestant chaplain to a juvenile court and a member of the Episcopal City Mission, 314a N. Euclid, St. Louis 63108. He was also the author of "The Good Guys and the Bad" (July 4). Myrna Balk is a research psychiatric social worker in the adolescent unit of the Boston State Hospital, 591 Morton St., Boston 02124.

Ronald Conrad is a new instructor in English at Bluffton College where as a student he was editor of the college paper.

CREDITS

Cover, Ken Thompson, 350 West End Ave., New York 10024; 561, 562, Maynard Shelly; 558, Clark and Clark, 1405 N. 64 St., Kansas City, Kan. 66102; 569, Almasy.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S. D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

THIS DEALS WITH a topic I've discussed before. Perhaps that's why I keep coming back to it, because it comes back to the place where I live and work.

The sign inside the door said, *"Kongresshaus Hotel —Eintritt um die Ecke."*

We had arrived in Vienna late in the day after a long ride on the train. Being without hotel reservations, we went to the tourist office in the railroad station for an assignment. The line was long, but after a time we got to the desk and were given a room. The lady behind the counter said it was a nice place as she handed me a full-color folder picturing the hotel's rooms and facilities. And it isn't far away. Just take the streetcar.

We did and after asking directions several times both before and after we got off the tram, we found the address. The street was dark and the building seemed deserted. But we headed for the dimly-lighted doorway. Inside we could see a carpenter's sawhorse and a mason's mortar trough along with concrete blocks and assorted pieces of lumber scattered around the entry.

"This doesn't look like a hotel," said my wife.

Oh, but look at the sign. Since they're remodeling, they have a temporary entrance around the corner.

So with confidence and visions of soon being in bed, I grasped the baggage and trudged around the corner. But the street here was darker and all doors proved to be locked and barred.

But the sign said, "Entrance around the corner." Of course, that's it. We went around the wrong corner. We should have gone right instead of left. Followed by such reassuring comments as, "We better go back to the station and get another assignment," I set off to explore the other side of the building. But around the other corner it was darkest of all and not a single door.

My faith in my ability to translate a simple German sentence was beginning to slip. I knew I needed help because those suitcases were too heavy to carry further. A ray of light, which we had ignored before, was coming from a small restaurant, the only sign of life in the whole block. So I staggered into the dining room and approached the waiter who was serving a few late diners.

Where is the hotel? He pointed in the direction of the door with the sign. He said, "Go through the door and up the stairs and around the corner. . . ."

His voice trailed on as the picture began coming in sharp and clear on the small screen of my portable mind.

Now any language-class dropout would be able to tell me that *"um die Ecke"* means "Go through the door, and up the stairs, around the corner, and [as it turned out] take the elevator to the fifth floor," wouldn't they? Please say no.

I can imagine the conference of the hotel staff that brought on the sign.

"We've printed this expensive folder about our hotel," says the manager, "but people aren't showing up at the registration desk. What's wrong? Should we change printers?"

"Problem is," says the assistant manager, "that we're on the fifth floor. People look in the door downstairs and go away because they don't see a hotel. They don't know how to get here."

"Why don't you put up a sign inside the front door?" asks the maid. "I've always said we needed a sign so people can find the elevator."

So the porter writes a sign since everybody else is busy with more important things such as serving the customers who got lost on the way to the hotel. Next day they see the sign as they come to work. Everyone is delighted.

"Good sign. Short and to the point. I don't like complicated signs myself."

"Anyone who can't find us now is pretty dense."

Maybe. But hotel porters and all others who write could help us all if they would put themselves in the shoes of their readers. Our porter knew where the hotel was. And he knew where the elevator was. So even four words seemed like a long explanation.

He could have done better. But even so, some of us might not have understood. We're like the Ethiopian who when asked whether he understood what he was reading said, "How can I unless some one guide me?" (Acts 8:31).

I'm glad for the people who write, but I'm also glad for the people who can show the way.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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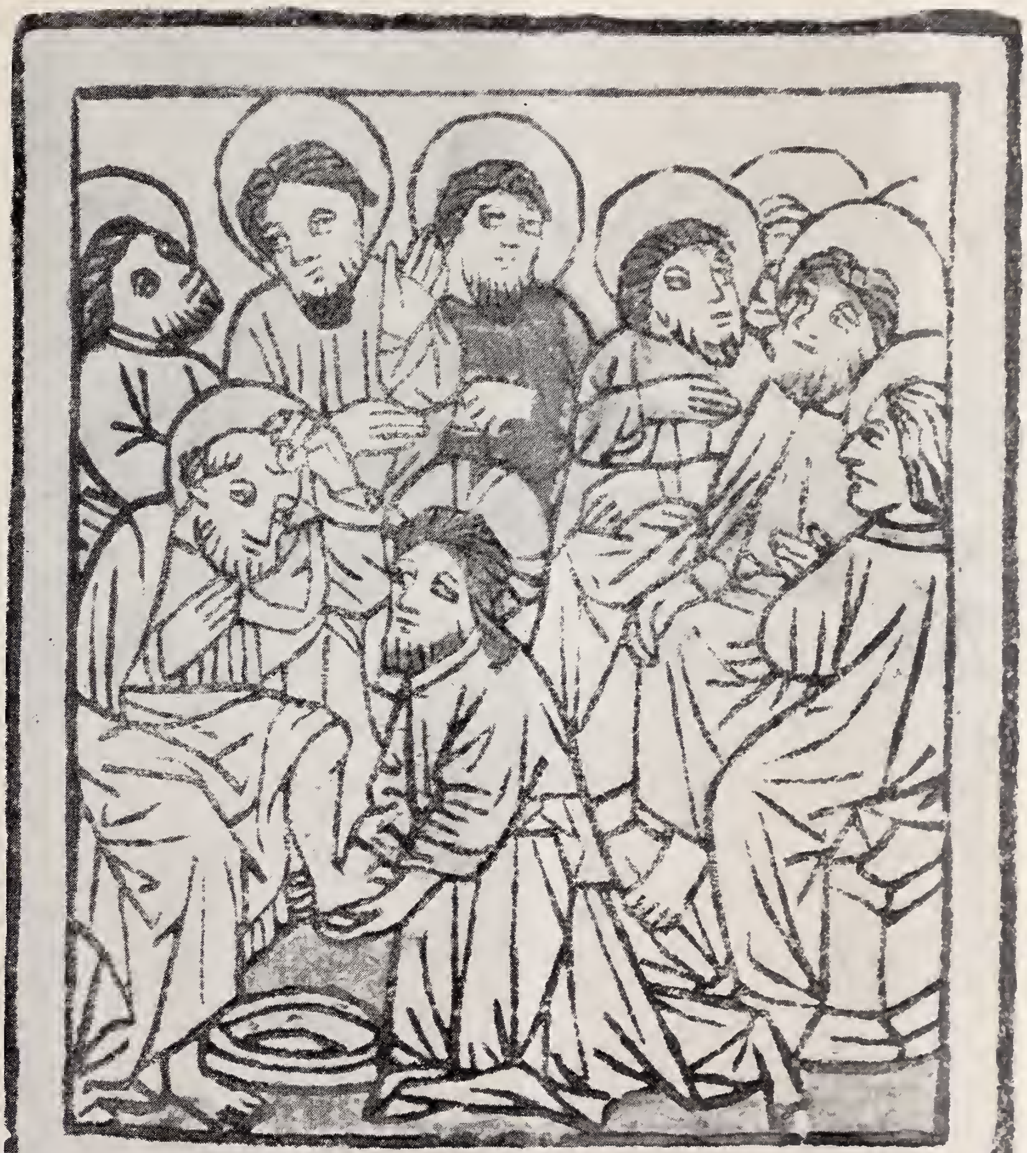

For I have given you an example

LOOK WITH COMPASSION

Robert W. Miller

JESUS WAS MOVED to compassion by the world's hunger and pain. He was moved by the world's sorrow and bewilderment. He was not only moved to compassion. He did something about it. He brought the good news of the gospel and He spent much of His time healing the sick, feeding the hungry, and comforting the sorrowing.

Every Christian should learn to look at the world with compassion, to be sensitive to the problems of others, and concerned about what he can do to help.

Almost 60 percent of the people in the world live on average incomes of less than one hundred dollars per year. India, for example, with more than 450 million people has a per capita income of approximately sixty dollars per year.

United Nations' studies show that the person with an income of seventy dollars per year spends fifty-four dollars of that income for food. On a monthly basis this would be $4.50 a month for food and $1.33 for shelter, clothing, and all other expenses. The low-income countries of the world are referred to as "developing countries," but they are developing much less rapidly than the wealthier countries, and so the gap between the rich and the poor is widening.

World food production failed to rise in 1965-66 but the population increased by about 70 million persons. Thus food production per person fell by about 2 percent. This is not only a problem of the amount of food but also of the right kind of food. Man cannot live by calories alone. He also needs protein. Upwards of three million people die every year from protein malnutrition and many millions more are believed to be retarded in mental and physical development because of malnutrition.

Compassion sees the needs of individuals. It sees the unwed mother in the slums of a Latin American city going out in the early morning to hunt through the trash cans of the rich for paper which she can sell to support her family.

It sees the Indian in the Chaco of Paraguay who wants to have a farm and a house like his Mennonite neighbors but who has no idea how to get settled and start farming.

It sees the Congolese young man who has reached the secondary school level and who has a tremendous desire to continue his education but for whom there is no secondary school available.

Compassion sees the men, women, and children in a civilian hospital in Vietnam whose bodies have been burned with napalm or who have lost arms or legs because they were caught between the forces which oppose each other in the war.

In India, it sees the farmer looking out over his parched fields at harvest-time with no notion how he is going to feed his family during the coming months nor where he might be able to get seed for replanting if the rains should come.

As people learn about their global neighbors and begin to see them as individuals, the compassionate hearts seek a way to respond. It is gratifying to serve on the Mennonite Central Committee staff and to witness the response of people who support this ministry.

In 1966, Mennonite and Brethren in Christ groups contributed nearly one million pounds of supplies through the MCC clothing centers. This included 46,190 Christmas bundles, 19,624 layette bundles, and 7600 leprosy bundles. Through the canning project they contributed 236,052 cans of meat and lard, and 7000 cans of fruit and vegetables. Supplies were shipped to countries in Asia, Africa, and Latin America for distribution.

Another way people respond is by volunteering to serve in projects at home or overseas. One hundred and twenty-four men are now in Pax service. They are engaged in a variety of assignments and are doing outstanding work.

Every Christian should learn to look
at the world with compassion,
to be sensitive to the problems of others,
and concerned about what he can do to help.

In the Congo, twenty-one Paxmen serve at different locations assisting in building schools, dispensaries, and housing; in teaching electricity, English, and physical education, in agricultural work, in repair and maintenance of equipment, in carrying out relief distributions, and in youth work in cities.

There are now ninety-five persons serving in the Teachers Abroad Program in Africa. They are helping to fill the great need for teachers in Africa at the secondary level.

Nineteen TAP volunteers serve in the Northern Region of Nigeria. They teach in Anglican, Baptist, Methodist, Qua Ibo Mission, and Sudan United Mission schools. Besides teaching in the classroom they have many opportunities to contribute in other ways such as through the Student Christian Movement, in Bible conferences, teaching in Sunday schools, and occasionally taking part in preaching services.

Agriculturists are engaged in helping to find ways of increasing food production and providing better diet for people in different parts of the world. MCC workers serve at the Gurupi settlement project in Northeast Brazil, which is being carried out by the Brazilian Confederation of Evangelical Churches. Thirty to forty families who have left the drought-stricken area of Northeast Brazil are being helped to make a new start in the more fertile area along the Belem-Brasilia road. Last year only one or two families had gardens. At present all the farmers in the colony and many in the surrounding area are either producing vegetables or planning to do so.

Not to be forgotten are the doctors and nurses who often work long hours serving the needs of the sick. Home economists, social workers, administrators, and others serve in various ways.

Vietnam Christian Service is a good example of bringing together resources of personnel, supplies, and funds to respond to need. This is a joint effort of Church World Service, Lutheran World Relief, and MCC which is being administered by MCC. One of the main emphases of the program is providing skilled Christian personnel to serve among refugees and other needy people to help meet their needs and to demonstrate Christian concern.

Sixty-two Western people are now serving in this program in Vietnam. Doctors, nurses, social workers, home economists, child-welfare workers, community-development workers, agriculturists, material-aid workers, administrators, and others are represented on the staff. They usually serve together with Vietnamese personnel in teams. They are located in Saigon and in various other population centers in Vietnam. The work includes medical services, community development, material assistance, and other services.

One of the teams is located at Quang Ngai, a provincial headquarters town on the coast, where there is a heavy concentration of refugees. Two social workers, two nurses, and three community-development workers are busy working in several refugee camps around Quang Ngai.

Hygiene and child-care instruction is being given. One person is spending most of his time developing recreational activities in one of the camps. A refugee feeding program provides bread and milk for about 850 children. Agricultural possibilities are being investigated.

During the past year, India has experienced floods and drought which have caused large-scale loss of crops in various parts of the country. This has resulted in a serious food shortage for thousands of people. For example, the state of Bihar, with a population of 52 million, is facing the worst food shortage in recorded history. We are working in cooperation with the Mennonite Christian Service Fellowship of India in providing emergency relief assistance on this subcontinent.

In 1966, the General Conference Mennonite area at Jagdeeshpur and the Mennonite church area of Dhamtari in the state of Madhya Pradesh were among those areas hard hit by crop failure and food shortage. Indian Christians and missionaries in these areas were active in organizing food-for-work relief projects. Villagers worked at repairing rice paddy walls, digging wells, and at other projects. They were paid four days a week with U.S. Government food received through the Committee on Relief and Gift Supplies of the National Council of Churches of India. On the fifth day each week they were paid with funds provided by MCC. In this way, thousands of people received assistance and many worthwhile projects were completed.

Ten thousand dollars was made available for the relief effort in the Jagdeeshpur and Dhamtari areas. MCC purchased $25,000 worth of rice, beans, and meat for shipment to the famine areas. It appears that the emergency relief need in India is as bad this year as it was in 1966.

Plans call for sending a well-drilling technician and mechanic assistant to India to be made available to the Action for Food Production organization in India to help in the operation of one of the well-drilling rigs which is being used to increase water resources. It also hopes to send an agriculturist to work with local groups in an effort to work out ways of increasing food production.

How easy it is to live in North America with its high standard of living and to feel that we have done our part in responding to the needs of our neighbors. We have given money and relief supplies and, perhaps, we have served in a special way at home or overseas. We feel we can justify our comfortable lot because everyone lives on about the same level here. We feel we cannot give much more to others than we have been giving, because it simply takes a certain amount of money to pay the bills and keep from going into debt.

But if we have compassionate hearts, we will never be quite satisfied with things as they are and we will keep searching for ways in which to share more generously and respond more meaningfully to the needs of our neighbors in many quarters of the world.

NEWS

City life tests training of ministers

The following survey of trends in one area of Christian education was written by Warren D. Colman.

William Maxwell, minister of the (Episcopal) Cathedral of St. James, Chicago, opposes classical seminary education. He says the seminaries are presently nothing more than a kind of "dream world" in which students can revel in high-flown lectures and seminars, but when the new minister takes his first job, he is often unable to cope with the day-to-day problems.

"The clergyman must live with the phone twenty-four hours a day," says Maxwell. "He must cope with constant demands—the drunk he has to take to the hospital, the insignificant problems that parishioners think earthshaking. But the new minister comes into these workaday situations with little perspective. He lacks the ability to distinguish what are really important problems and those he can slough off with good conscience. The everyday demands can drive the beginner to an early grave if he does not have, from the beginning of his career, a critical awareness to weed out what is insignficant and what is not . . . and seminaries, at the present, do not provide their students with this kind of awareness."

Recently a group of Episcopalian theologians and ministers met in Evanston, Ill., to discuss the future role of seminary education in contemporary society.

For more than two hours, the eleven men thrashed out problems which cut to the core of the church's role in urban society and how church education was affected. The discussion—one example of much critical reappraisal going on these days in seminaries of all denominations throughout the country — included Charles R. Stinnette, Jr., professor of pastoral theology and psychiatry at the University of Chicago Divinity School; Charles L. Taylor of Dayton, the director of a comprehensive study on theological education in the Episcopal Church; James P. Morton, director of Chicago's famed Urban Training Center for Christian Mission; and Nathan M. Pusey, president of Harvard University.

As the United States becomes increasingly urbanized, the church finds that the old precepts on which traditional theological education are based are becoming outdated. The relevance of a standard course in Old and New Testament literature, Greek, classical history, and classical philosophy may still be needed, but some say only as a foundation for the country's seminary students. Some church educators along with Maxwell have even questioned the need for any of the old classical curriculum, noting that such courses cause a gap between the clergy and congregations.

President Pusey, of Harvard, laments the fact that there is currently little emphasis on continuing education in seminaries.

"Most other professions have now come to the realization," he says, "that four to eight years of professional training is not enough today. For instance we have the Nieman program at Harvard for professional journalists. Medical doctors and lawyers are constantly reappraising their methods and practices in the light of the newest research in their fields, but there is little such post doctoral or postgraduate degree training in theology, and before we can keep up-to-date on all the vital issues the church faces, we must have some kind of continuing education."

Although these problems concern almost all church educators, the focal point of the general reassessment has come in the wake of civil rights demonstrations and the problems caused by urbanization—blight, ghettoization, and the influx of the poorly-educated unable to cope with the social habits of an urban center.

One way of tackling such problems is getting the minister to understand—really understand—the problems that inner-city denizens face. That is the purpose of the revolutionary Urban Training Center for Christian Mission on Chicago's near west side.

The UTC program was inspired by the French Catholic worker-priest movement, and attempts to bridge the "relevance gap" between the ministry and urban society.

The Urban Training Center's method of bridging the gap is distinct from most denominational programs of urban ministry. In the first place it is ecumenical, the first major effort to organize such a program with the help of twelve Protestant denominations, of which the General Conference Mennonite Church is one. Its students do not have to be clergymen, though most are.

However, it is the Center's curriculum that is most unique. When the student first enters the center, he is given eight dollars and told to fend for himself for five days in a Chicago slum area. Some get jobs like dishwashing, some do nothing, wandering around the area for the five-day period experiencing the despair of the unemployed.

Some students are assigned to live with Negro families or work on urban renewal projects or social welfare programs. In every case, the initial five-day period is designed to make the student feel the realities of poverty's despair.

After the initial five-day orientation, students attend seminars three days a week, discussing from first-hand experience the implications of an industrial society. Seminar topics range from unemployment, school dropouts, to urban politics and cybernetics. Required reading not only includes the Bible, but also selections from sociologists and anthropologists.

Ultimately, UTC is concerned with having some effect on social change through new methods of ministering. The immediate effect of the center has been, of course, in Chicago. The UTC has helped organize one Negro

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area into an effective community organization, and some of its students have acted as mediators to negotiate for jobs for impoverished Negroes on the West Side.

Center director James Morton says that this year the United States Office of Economic Opportunity is sending ten "indigenous" students to the Center, which means ten people with little formal education, probably coming from the deep south or Appalachia. The Center's job will be to teach the ten to explain to people in their local area what moving to an urban center means.

One of the major problems urban clergymen face today, according to Morton, is the inability of the highly-educated minister to communicate with impoverished inner-city dwellers.

"The two don't speak the same language," says Morton, "and this lack of communication results in an appalling gap between the clergy and those who they are supposed to serve."

Some seminary students are not willing to wait until they graduate to get the kind of training offered by UTC. They either volunteer for civil rights work on their own time, or if they are lucky, adapt their courses to causes they deem relevant.

One student who can count himself as one of the lucky few is twenty-five-year-old John Rhodes, a third-year student at Garrett Theological Seminary, a Methodist institution in Evanston.

Most third-year students are required to devote some of their time to field work, that is, working in a church as an associate minister or youth leader. Rhodes wanted something else and last spring applied to seminary officials to work in one of the most impoverished areas of Chicago, the Englewood district on the south side.

Rhodes works with another Garrett student, thus making enough time to perform normal duties demanded of an associate minister at his South Side Church, and also enough time to do a social ministry, working with civil rights groups and teen-aged gang members.

Every Saturday morning, Rhodes and his colleague, Gary Graham, drive to Englewood from Evanston. Early in the morning, they meet with the pastor of the church they serve whose congregation is ninety-eight percent Negro. At the meeting they discuss various church problems and their agenda for the weekend. Later, they meet with parishioners, mostly parents whose sons or daughters are in trouble, or with community organizations which typically are interested in building recreational facilities for the area's youngsters.

After lunch, Rhodes and Graham usually join pickets at Sixty-third and Halsted, the hub of Chicago's second largest business district. The two join with civil rights and community organizations who say urban renewal in the district will displace hundreds of families whose apartments, they claim, are structurally sound. The groups are also fighting renewal advocates who have made no provision for relocating families who would be pushed out of the area once the program got started.

It is, however, Saturday evening that has the most meaning to Rhodes. Every Saturday night, neighborhood gang members come into the church basement to play pool. The church has invested in a pool table, and the investment seems to be paying off. Rhodes says if nothing else, it's a place where a fellow can play for free.

But it is apparent that the pool table means much more to him than a free drawing-card to entice teen-agers into the church building. It gives Rhodes a chance to meet gang members, to eventually gain their confidence, and ultimately to do what he has set out to do—social ministry.

"You know," he says, "this table shows these kids that we—the church—accept them. They come in here and they know that they're not going to get moralizing, just a place they can have some fun and be accepted. That's the important thing. To so many people they aren't acceptable. They're undereducated, their home-life usually isn't accepted by society and they're gang members which automatically puts them in the category of outcasts. But not here.

"And that's what the church is for, ultimately, isn't it?" asks Rhodes.

"Isn't it to love your neighbor? Isn't that the gospel?"

On Saturday afternoons, after services, the pool table is covered and becomes a buffet table on which coffee and other refreshments are served. And thus to Rhodes, Saturday night's pool table miraculously transforms into a kind of communion table. This symbolism may be the product of youthful idealism, but not completely.

The Christian church was originally an urban church, centering its activity in ancient Mediterranean urban centers. With the advent of the Middle Ages, however, the church, as with the rest of Western Europe, lost its urban orientation and became ruralized.

Many church critics charge that it has retained its rural characteristics up to the present day, lagging far behind the realities of industrialization and burgeoning technology, and finally, their by-product of urbanization with its manifold problems.

Only lately has the church begun to realize the implications of urban society and how it must reorient itself to survive in the new and sometimes hostile conditions of increasing materialism juxtaposed with city deprivation and suburban affluence.

It is, to many, the pool tables in church basements, and clergy fully aware of suburban anxieties that may make the church a growing influence in contemporary society.

To do this, the country's seminaries are adding new courses to their curricula including updated pastoral psychology, the therapeutic sciences and sociology and anthropology as they are related to ministerial functions. But change has come slowly and rankles church conservatives and many congregations.

Charles Stinnette says the conservatism must be overcome. Says Stinnette, "Our situation now means that we must apply theology to new social phenomena, not phenomena to an old theology."

Seeing the sticky problems Educators meet in Africa

Christian educators from seventy-five countries confronted some fundamental questions when they met in Nairobi in July. The meeting was called the World Institute on Christian Education.

Sponsored by the World Council of Christian Education, the Nairobi Institute brought together 375 specialists in Christian education from six continents. Among them was Willard Claassen, executive secretary of the General Conference Board of Education and Publication.

Theme of the meeting was God's People in God's World: Living, Learning, Teaching.

The institute's value was to be found in its success as an educational experience for participants, rather than in documents produced, according to the council's general secretary, Ralph N. Mould.

"You can only take back yourselves," he told delegates at a closing plenary worship service.

Claassen expressed appreciation for the opportunity to confront world problems. "The greatest value of the institute," he said, "was its intense exposure to some of the world's sticky problems and an exploration of how the church's teaching ministry might relate to these problems.

"An attempt was made to do this through dialogue in small groups on educationally-relevant issues. Delegates spent more than thirty hours in discussion groups. What came out of these groups depended very much on the group and its leaders."

Subjects discussed by the various small groups were: daily work, structures of church and society, tension between generations, racial and cultural differences, state education, just and peaceful international order, public and private worship.

Participants sought answers to the question: How can we best educate adults, as well as children and youth, not only to understand the Christian faith but also to participate intelligently and constructively in their communities, nations and the world *as Christians*—equipped and ready to serve others in their needs?

Claassen, who participated in the seminar on international order, noted a sincere effort to come to grips with contemporary issues. "It was refreshing to meet Christian representatives from the younger churches in Asia and Africa," he said. "One heard expressions of faith in Christ and the power of the gospel. But how to relate this faith to the problems of famine, poverty, lack of economic justice within nations and among the nations, the problems of developing nations, how to restore human dignity is not always clear nor is it easy.

"One came away with the impression that there was a serious attempt to understand the gospel as intended for the whole man."

African peacemaker killed

Zulu Chief Albert J. Luthuli, sixty-eight, of South Africa, a Christian who won the Nobel Peace Prize for his nonviolent efforts against racial separation in his country, died July 21 from injuries suffered in a train accident.

He was struck by a freight train while walking on the tracks of a railway bridge in Stanger, about thirty miles north of Durban.

Restricted to his home district of Stanger since 1959, the former chieftain worked as an overseer of Negro cane cutters in the hamlet of Groutville where he lived in a cottage. He was given permission to travel to Stanger.

When Luthuli received the 1960 Nobel Peace Prize he became the first African ever to be so honored.

Chief Luthuli was the son of an African Christian missionary, who went from South Africa to Rhodesia in the service of the former American Board of Commissioners for Foreign Missions of the Congregational Christian Churches. This agency is now the Board for World Ministries of the United Church of Christ.

Luthuli was educated at Adams College, a missionary school near Durban, and later taught there before being elected a Zulu tribal chief of about 4000 South Africans. (See "South Africa's Exiled Chief," *The Mennonite*, Nov. 8, 1966, p. 674).

Put people ahead of bricks Centralization for Canada

How many things can the Mennonites in Canada do? They can and are doing a lot of things, but they can't do everything.

This is the opinion of David P. Neufeld who has served as the chief executive officer of the Conference of Mennonites in Canada for the last six years.

In his last report to the conference this summer before returning to the pastorate, he said, "It will be necessary to guard against proliferation. Ours is an extremely small conference [21,300 members]. We can do much, but we cannot do everything."

Strengths that Neufeld saw lie in the area of witnessing. "I think that we are good missionaries because we live what we teach," he said. "I also believe that we have a healthy conscience on social concerns with our most effective witness in our doing rather than in our speaking."

The emphasis should be on training people rather than building institutions or developing expensive programs. "We must begin to invest more money in people and less in bricks."

He added, "I have real qualms about launching out in the establishment of large institutions, into a large publication program, or even into a wide radio and television ministry.

"Our strength is not in these but in dedicated personnel."

He spoke of the need for people to work in homes for the aged, mental institutions, penal institutions, hospitals, and schools. But more attention needs to be given to the church's own leadership.

"On the list of persons who need our help most," he said, "are our middle-aged ministers. Checking through the list of ministers a few weeks ago, I found that there are about fifty ministers under fifty years of age who would profit greatly from a few years of additional training.

"Many of them have no Bible training other than what they got on their own."

In terms of organization, Neufeld felt that the Canadian-wide conference, which extends from Ontario to British Columbia, would benefit by more centralized operation.

"Shall the strength be at the provincial level, at the so-called grassroots level, or shall it be on the national level?" he asked. "After being at the heart of conference activity for six years, I would make a strong plea for greater centralization. I know we are all afraid of superstructures, but a conference of 20,000 cannot be considered large by any stretch of the imagination."

The group has a central office at Winnipeg with three executives and a treasurer. Jacob Letkeman succeeded Neufeld in August.

Indication of the conference's over-extension in the past is its current debt retirement program to pay for projects undertaken in the past, mainly a new building for Canadian Mennonite Bible College, Winnipeg. The debts caused tensions and dissent and had implications for the total health of the conference.

"The executive committee came in for its share of criticism during 1966," said Neufeld. "Some of the criticism was unfair, but it became an occasion for real heart-searching. When, after the theology, the methods, and the leadership of the executive committee had been questioned, it was asked to initiate a debt retirement program, it took real faith and courage to move ahead."

Efforts to reduce past debts while maintaining giving for current programs have met with a good measure of success. Said Neufeld, "The contacts which board members and staff members made in connection with the debt retirement program have strengthened our conviction that our congregations still have a unity of purpose and a strong loyalty to Christ and His church."

Neufeld's report was given to the sixty-fifth session of the Conference of Mennonites in Canada which met in Leamington, Ont., July 5 to 9. Ninety-six congregations were represented by 274 delegates.

Henry P. Epp, St. Catharines, Ont., the conference president, welcomed two new congregations into the conference. They were the First Church, Burns Lake, B. C.; and the Ottawa Church.

The conference received a petition from one of its congregations in Vancouver asking that the conference take action on the concerns raised by the Vietnam war. The letter was signed by forty-five members. But the conference deferred action by asking its Board of Christian Service to explore the issue further with the Mennonite Central Committee of Canada, an inter-Mennonite organization.

The conference adopted a budget of $368,610 to cover its own activities in Canada and added an almost equal amount ($390,000) for its obligations to the program of the General Conference Mennonite Church.

The largest portion of the Canadian budget ($174,840) is for its mission program which includes the work of the Mennonite Pioneer Mission and a home mission program with twenty-six churches. The Mennonite Pioneer Mission works with the Indians of northern Manitoba.

Peter G. Sawatzky, Saskatoon, was chosen to serve as president for the next year. The 1968 conference will meet in Calgary, July 3-7.

In the slums—a man dies

Peter Wiebe, Watrous, Sask., voluntary service worker in Chicago, wrote the following meditation.

Blass is dead.

Someone just came in and told me, for I knew Blass.

Blass is dead.

Who was Blass? What was his real name?

I never really knew. I only knew him by the name Blass. Every time I saw him he was under the influence of alcohol. He used to come into the Quiet Place and play the piano. He could play like no one I had ever heard before. He composed his own music, and it talked: it told of beauty to be had just for the looking.

Blass is dead.

But who cares? He was just another drunk.

Blass was a man with feelings. He loved nice things. He got angry when someone spoiled something nice or messed up his music. When he played there was feeling in his music.

Now he is dead.

How did he die? Did he walk along and fall on the sidewalk dead? Did he walk, not knowing that the next step was into eternity?

Yes, he is gone.

But was it his fault that he was a slave to alcohol? Was it his fault he did not get a good education? I don't even know if he worked. Many times he asked for a quarter—he was always broke. A man only about thirty years old died. A man with a heart and a soul. I was not able to get through to him, though I tried. Why did he have to die so young? Whose fault is it? Who is to blame?

Who builds slums? Is it the poor or the rich?

The poor don't build slums. They don't know how to build. They just live there. The rich build everything. They must have someone to look down on, so they build the slums and fill them with people like Blass, who don't even have a real name.

And you Christians at home, do you care?
You Christians living such lovely polished Christian lives?
Sell all your goods and give to the poor.
Then go out on the street and preach the truth,
Not knowing where this night you will sleep
Or if tomorrow you will eat.

Can you do it? No, I don't think so. These words I write for you are not for real.

There shall be a judgment day. Who will be guilty then? Blass, a drunk, who never knew the truth, who loved people and nice things and never harmed anyone, who shared his music with all? Or will it be the Christians, who say they have the Savior, who know the truth but keep it for themselves, who lay away treasures and get rich and then say that the Lord is blessing them, who look at the poor and say, "Thank God I'm not like them"? Who will be guilty? Oh, God, there shall be justice!

Congo viewed with caution
Workers delay travel plans

Mennonite mission boards have temporarily delayed sending new workers or returning missionaries to the Congo. Their decision is based on the advice of American government officials and missionaries currently in the Congo.

Though missionaries of the Congo Inland Mission, an inter-Mennonite agency of which the General Conference is a member, and the Mennonite Brethren are not in regions of the country in immediate danger, church leaders feel that precautions should be taken. Missionaries in the Congo are not being evacuated.

Current unrest stems from the continuing instability of the Congo, an almost impossible country to govern because of the variety of its tribal population. Says Lawrence Fellows in the New York *Times* of Sept. 10, "Rebellion lurches on in the Congo, the threat of secession looms again in the copper-producing province of Katanga, the administration outside Kinshasa is in turmoil, and the army is a big but tattered remnant of its old self."

The government of Joseph Mobutu is attempting to strengthen its weakening position by serving as the host this month for the member nations of the Organization of African Unity. The rulers of the other African nations have regarded Mobutu with suspicion, because says Keith Kyle in the Sept. 16 issue of the *New Republic,* he "has been strongly backed by the Americans, especially the CIA's top Congo expert, Lawrence Devlin, ever since 1960."

Kyle, a fellow in the Institute of Politics at Harvard, adds, "He had to prove that he was not a western stooge. The noisier his quarrel with the Belgians, the more successful he would be in purging himself of this reputation."

Mobutu has been trying to clear up some other things to please his fellow Africans. He has taken possession, in name, at least, of the Belgian mining interests in Katanga. He has attempted to control the small band of white mercenary soldiers he imported to quell the rebellion of the left-wing rebels, *simbas,* who attacked Stanleyville (now Kisangani) in 1964 and harassed the central regions of the Congo. Pierre Mulele was their leader.

And Mobutu, again to impress his fellow Africans, wanted to dispose of Moise Tshombe, Congo's former prime minister living in exile in Spain. Tshombe has been placed under a death sentence for conspiring against the present government. In July, white mercenaries in collusion with some Katangese troops loyal to Tshombe attacked Bukavu and Kisangani in the northeastern part of the country.

So while Tshombe was plotting against Mobutu, Mobutu plotted against Tshombe. The first step was to kidnap Tshombe and secretly bring him back to Congo for execution. The kidnapping took place on June 30 with the help of Algeria, but it wasn't kept secret.

With Tshombe in his possession, Algeria's President Boumedienne seized the opportunity "to exact a high political price from President Mobutu for forwarding his prisoner."

"The Arab states—and particularly Algeria which was moving to take over the nationalist leadership from Egypt—were casting around for any diplomatic weapon with which to compensate for their military catastrophe."

Algeria asked that the Congo sever all relations with Israel and grant "a general amnesty of left-wing politicians like Gbenye, Gizenga, Mulele and Soumialot, and the thousands of simba guerrillas who took refuge in countries bordering on the Congo."

This Mobutu refused to do because it would isolate him from his non-African supporters including Israel and the United States.

"There was some reason to think that Tshombe's arrest had caused sufficient confusion among the anti-Mobutu, pro-Tshombe plotters," concludes Kyle, "to prevent anything untoward happening in Kinshasa this month. But it would have been unwise to count on it. Mobutu and his backers, including the State Department and the CIA, were having a worrying time."

American mission agencies continue to watch the situation also and call for prayer.

"It is the desire of the Congo Inland Mission board, the missionaries, and the church in the Congo," says Andrew R. Shelly, General Conference mission executive, "that obedience to the will of God be the key aim. No one can predict what the next weeks and months will bring forth. The North American church is also being tested, but our course is clear. We need to continue to stand by, to pray as never before, and to give more liberally than ever during these critical times."

India prays for Vietnam
Sends medical technician

A day of special prayer for peace in Vietnam, sponsored by the Mennonite Christian Service Fellowship of India, was observed Sept. 10.

Activities for the day included raising a fund to support M. B. Devadoss, an Indian volunteer joining the Vietnam Christian Service team.

Publicity released in conjunction with the day of prayer for Vietnam states that "Vietnam is a beautiful country with a sick soul—weary from the long ravages of war."

Insisting that "the involvement of the big powers on both sides has complicated the situation," the inter-Mennonite group said that "the Vietnamese sincerely do not want prolongation of the war. They would prefer cessation of the war and that all foreigners leave their country.

"The situation calls for human help and sympathy and the healing balm of Gilead to bring the two divided parts of the same country to reconciliation and love."

On the basis of this recognition, M. B. Devadoss joins the Vietnam Christian Service team "to represent the churches of India."

Devadoss, a member of the Devaerkonda Mennonite Brethren Church, has been assigned to work in the Nha Trang Hospital. He worked for two years in the Mennonite Brethren medical centers at Jadcharla and Wanaparthy and has had training as a laboratory technician.

CHURCH RECORD

Ministers

David Brunner, pastor of the Summit Christian Fellowship, Akron, Ohio, was ordained to the ministry on Sept. 10. The congregation is a member of both the Central District Conference and the Ohio and Eastern Conference.

Elmer Ensz, former pastor of the Grace Church, Enid, Okla., became pastor of the Bethel Church, Lustre, Mont., on Aug. 1.

Peter Neufeld, pastor of the Bethany Church, Kingman, Kan., has accepted an assignment from the Central District and the Ohio and Eastern Conference to organize a congregation in Fairview Park, a suburb of Cleveland. He will begin his work in January.

Lloyd L. Ramseyer, Bluffton, Ohio, is serving as the interim pastor of the First Church, Bluffton, Ohio.

Abe Rempel, Steinbach, Man., has been ordained to the ministry and has become pastor of the North Kildonan Church, Winnipeg. A 1967 graduate of Mennonite Biblical Seminary, Elkhart, Ind., he has been a public school teacher and has been a missionary in Mexico. He succeds Victor Schroeder who served for twenty-six years.

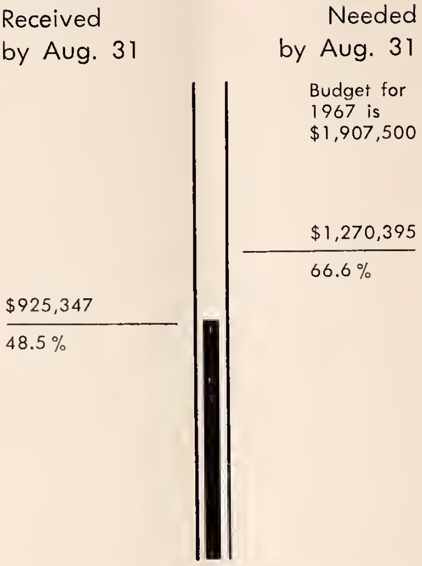
Films

The Odds Against, a documentary film depicting today's correctional response to criminal offenders has been purchased by the Board of Christian Service. Released by the American Foundation Institute of Corrections, it was selected for a Golden Eagle Award by the Council on International Nontheatrical Events and will be the United States' entry in overseas film festivals. It introduces the entire range of correctional problems and provides a starting point for in-depth examination of each step in the correctional process. This film is available from the Audio-visual Library, Box 347, Newton, Kansas 67114.

College football

Baker 19—Bethel 0
Heidelberg 16—Bluffton 8

Conference budget



Receipts at central offices during August were somewhat higher than during the comparable month in 1966. Budgetwise, we're about 2 percent behind last year at this date. While two-thirds of the year is gone, we have received 48.5 percent of the budgeted amount. As always, whether or not we finally receive the budgeted amount will depend on receipts in November and December. *Wm. L. Friesen, conference treasurer.*

New addresses

Harry Dahl, Esterhazy, Sask.
Clarence Epp, 395 Rosedale Ave., Winnipeg 13
David Habegger, 2625 Pleasant Plain, Elkhart, Ind. 46514 [287]
Roy Henry, 356 S. Main St., Bluffton, Ohio 45817 [133]
Lyman Hofstetter, 11490 Mines St., Whittier, Calif. 90606 [253]
Dale Horst, 27 Reigate Rd., Bloomfield, N. J. 07603 [84]
Lawrence Klippenstein, 2509 - 36 Ave. S., Minneapolis 55406 [279]
Ray Linberger, 6143 N. Reach St., Philadelphia 19111 [282]
David Loewen, Congerville, Ill.
Helen Loewen, Yellowknife, Northwest Territory [302]
Abram H. Snavely, Avoca, N. Y. 14809

Workers

Dennis Duerksen, Alexanderwohl, Goessel, Kan., has been accepted for the Teachers Abroad Program in Algeria where he will teach industrial arts.

Omar E. Eby, who has been teaching at the Musoma Secondary School in Tanzania under the Eastern Mennonite Board of Missions and Charities, became secretary of information services for the Mennonite Central Committee this month. An alumnus of Eastern Mennonite College, he earlier also served in Somalia. After returning from his first term in Africa in 1960, he taught English at Lancaster Mennonite School and served in the Eastern Mennonite Board's information office part time. In 1964, he earned an M.A. degree in journalism at Syracuse University. He succeeds Larry Kehler who has become editor of the *Canadian Mennonite*.

Fenton and Connie Goering, Moundridge, Kan., have accepted a two-year special service assignment in Houston, where they are the first couple to be assigned to a volunteer program in the Methodist Hospital. They will also participate in the formation of a Mennonite congregation in the city. Fenton is a member of the Eden Church and the son of Mr. and Mrs. Olin Goering. Connie, a member of the Bear Creek Friends Church, Earlham, Iowa, is the daughter of Gene Wilson, Earlham.

Dale and Mary Kay Hofer, Carpenter, S. D., are members of a team of volunteer teachers and community workers who have been assigned by the Mennonite Central Committee to work in Cincinnati's inner-city. They are members of the Hutterthal Church, Freeman, S. D., and Bethesda Church, Henderson, Neb. Their parents are Mr. and Mrs. Elmer A. Hofer, Carpenter, and Mr. and Mrs. Frank Janzen, Henderson.

John N. Hostetter, Nappanee, Ind., was elected moderator and a bishop of the Brethren in Christ Church last July. Editor of the denomination's magazine, the *Evangel Visitor*, since 1947, he resigned that post upon becoming bishop of the denomination's central conference.

D. Hofer

M. Hofer

Hostetter

Leatherman

J. Peters

D. Peters

P. Peters

Voth

Rempel
(Ministers)

E. G. Kaufman, president emeritus of Bethel College, was the speaker for the Christian Life Week at Freeman Junior College, Sept. 18 to 22.

Elbert Koontz, Hillsboro, Kan., will become Western District Conference minister on Nov. 1, replacing Elmer Friesen who resigned Sept. 1 to help organize a congregation in Houston. Koontz has held pastorates in Nebraska and Kansas since 1944. Currently, he is pastor of the First Church, Hillsboro, Kan. He will be conference minister on a part-time basis until June 1, when he will begin full-time service.

Paul Leatherman, director of Vietnam Christian Service, has been awarded the Order of Merit of the Republic of Vietnam in recognition of his "good will and efforts in contributing to the achievement of various social welfare services." The award was presented by Nguyen Luu Vien, deputy prime minister, at a special International Aid Day celebration in Saigon's Botanical Garden on June 22. Altogether some 20 awards were made to foreign voluntary agencies and military units. Vietnam Christian Service, with more than sixty foreign workers throughout South Vietnam, is one of the largest foreign voluntary agencies in the country.

Sarah Loewen, Gospel Church, Mountain Lake, Minn., is leaving for Sokoti in Nigeria where she will work as a missionary nurse.

James and Dora Peters, Bethesda Church, Henderson, Neb., will teach at Livingston College, Kigoma, Tanzania, for three years. Both are graduates of Taylor University, Upland, Ind. James holds a masters degree from the University of Nebraska. He is the son of Mr. and Mrs. C. A. Peters, Henderson. Her parents are Mr. and Mrs. Herman Epp, Aurora, Neb.

Paul Peters, Lushton, Neb., has accepted a two-year voluntary service assignment at the State Home and Training School, Wheat Ridge, Colo., beginning Sept. 15. A member of the Bethesda Church, Henderson, Neb., he is the son of the Arthur D. Peters.

Kay Siebert, Sardis, B. C., assumed responsibilities as hostess for the Mennonite Central Committee headquarters, Akron, Pa., in July. She has previously served for two years as hostess of the MCC unit in Henchir Toumghani, Algeria.

David Swartz, Cromwell, Ind., assumed responsibilities as assistant voluntary service director for MCC in July. A 1967 graduate of Goshen College, Goshen, Ind., he was president of Goshen's student government.

Hilda Voth, daughter of Mr. and Mrs. David C. Voth of North Battleford, Sask., will teach for two years in an elementary school. She graduated from Saskatoon Teachers College and later taught in an elementary school. She is a member of the Hoffnungsfelder Church of Mayfair.

David Yoder, First Church, Bluffton, Ohio, has accepted a service assignment with King's View Hospital, Reedley, Calif.

Calendar

Oct. 1—Worldwide Communion Sunday.

Nov. 29-Dec. 1—Newton, Kan., Council of Boards.

July 13-20, 1968—Estes Park, Colo., General Conference.

Canadian

Oct. 14—Rosthern, Sask., Rosthern Junior College Corporation meeting.

Oct. 28, 29—Hague, Sask., Saskatchewan Conference.

Central

Oct. 14, 15—Bluffton College, homecoming and parents' day.

Eastern

Oct. 7-9—Quakertown, Pa., East Swamp missionary conference; Andrew R. Shelly and others.

Northern

Oct. 1—Freeman, S. D., presidential inauguration, Freeman Junior College.

Western

Oct. 14—McPherson, Kan., Vietnam seminar, YMCA.

Oct. 20-22—Topeka, Kan., Western District Conference.

LETTERS

Marriages

Ivan Friesen, Bethesda, Henderson, Neb., and *Rachel Hilty,* First, Bluffton, Ohio, on August 31.

Dennis Gebhardt, Methodist Church, Scotia, Neb., and *Maria Louise Wiebe,* First, Beatrice, Neb.

Don Gross, Hutterthal, Freeman, S. D., and *Patricia Graber,* Salem-Zion, on Sept. 3.

Gerald Lewis, Methodist Church, Amarillo, Tex., and *Jewell Polzin,* Bergthal, Pawnee Rock, Kan., on Sept. 3.

Kenneth Peter Neufeld and *Sharon Lynne Friesen,* Rosthern (Sask.) Church, on Aug. 27.

Walter Neufeld, Rosenort Church, Laird, and *Mrs. Liesbeth Klaassen,* Rosthern (Sask.) Church, on July 30.

Ernest Pankratz, Alexanderwohl, Goessel, Kan., and *Nancy Howard,* Central Church of the Nazarene, Kansas City, Kan., on Aug. 19.

Randall D. Reichenbach, Grace, Pandora, Ohio, and *Jean Elizabeth Kreider,* Eighth Street Church, Goshen, Ind., on Sept. 2.

John Schmidt, Bergthal, Pawnee Rock, Kan., and *Ruth Wiebe,* First Church, Beatrice, Neb.

Larry Eugene Schmidt, Tabor Church, Newton, Kan., and *Sue Engle,* First Christian Church, Madison Kan., on Aug. 26.

Thomas Schultz and *Martha Sharp* were married in the Congerville (Ill.) Church, on Aug. 19.

Gary Voth, Faith Church, Newton, Kan., and *Gladys Weinbrenner,* Alexanderwohl, Goessel, Kan., Aug. 11.

James P. Wiebe, First Church, Beatrice, Neb., and *Judith Elaine Cole,* Congregational Church of Christ, Brule, Neb.

Published

They Gave Themselves, a stewardship study guide for adults, has been reprinted. Written by Cornelius J. Dyck, the thirteen-lesson course is designed primarily for use as an elective for adult Sunday school classes, but can also be used for midweek services or a Sunday evening study series. Copies of the book are available from the Faith and Life Bookstores located in Berne, Ind.; Rosthern, Sask.; and Newton, Kan.

Deaths

Justina Andreas, First Church, Beatrice, Neb., was born Dec. 8, 1883, at Beatrice and died Aug. 21.

John A. Braun, Waterloo, Ont., was born Oct. 19, 1883, in South Russia and died Sept. 4. He was a member of the Waterloo-Kitchener Church, serving for many years as choir director.

Katherine Dyck, Waterloo, Ont., was born Oct. 31, 1906, in South Russia and died Aug. 29. She was a member of the Waterloo-Kitchener Church.

Kathryn Kasper Kessler, Hillsboro, Kan., was born Oct. 20, 1905, in Fairview, Okla., and died Sept. 6. She was a member of the First Church, Hillsboro.

Lena Krebill (Mrs. E. J.) Donnellson, Iowa, was born Jan. 31, 1882, at Benson, Ill., and died Sept. 2.

Henry Nickel, Salem-Zion Church, Freeman, S. D., was born Oct. 29, 1883, and died July 31.

Peter B. Nickel, Alexanderwohl Church, Goessel, Kan., was born in 1893 and died Aug. 11.

Mrs. Caroline P. Thomas, Salem-Zion Church, Freeman, S. D., was born Jan. 16, 1887, and died Aug. 31.

Edward D. Schroeder, Alexanderwohl Church, Goessel, Kan., was born in 1898 and died July 24.

Marvin Arthur Schroeder, Kansas City, Kan., was born Oct. 5, 1901, and died Aug. 29. He was a charter member of the Rainbow Boulevard Church.

Abram H. Schultz, pastor of the Steinbach (Man.) Evangelical Mennonite Brethren Church, died on Aug. 27 at the age of 53. He had served General Conference congregations at Quakertown, Pa. (East Swamp); Richfield, Pa.; and Mountain Lake, Minn.

Kathryn Schumacher (Mrs. Orlin), Grace Church, Pandora, Ohio, was born July 30, 1890, in Fortuna, Mo., and died Sept. 3.

Peter P. Unruh, Alexanderwohl Church, Goessel, was born in 1889, and died July 29.

Not one of our faults

Dear Mr. Editor: I would like to take a few lines of this paper to make a friendly reminder to my fellow readers. Many verbal attacks have been made upon this paper even to the point of implying or openly accusing it of communist tendency and association. I should like to remind these brethren that a communist paper would hardly publish such condemning remarks and attacks upon itself. Many "good American" newspapers will not go as far as does *The Mennonite* in letting all sides have a say.

Faults our paper may have, but being communist is not one of them. I doubt very much whether most of us would allow, let alone print, such unkindly indictments of ourselves. And it is quite obvious that we do not apply to ourselves as strict a standard of judgment upon all that we say.

Thank you for continuing to love and serve us when we have been unloving. *Ron Ropp, 1223 N. Adler, Fresno, Calif.*

Teens treat adults

To all teen groups of all the Mennonite churches: On May 13, the teen group (Doris Wagenmann, James Murray, Cecilia Velasquez, and Joan Miller) and their teen group leader (Mrs. Carol Linberger) gave a party for all of the people of the church between the ages of forty-five and 200.

The teens thought of sit-down games (mostly writing involved) and the teens also did a skit. After the games and skit, refreshments were served (cup cakes, punch, and mints).

The theme of the decorations was May Day with a maypole as a center attraction. The teens paid for all the expenses with their own money. You may use different decoration and refreshment ideas. The adults enjoyed themselves considerably, and that's what counts.

From the teen group of Second Mennonite, Philadelphia. *Joan Miller, 553 W. Somerset St., Philadelphia 19133.*

by Herbert H. Regier

MENNONITE MEN

Mennonite Men Story

On July 13, 1965, Carl Ens, president of the General Conference Mennonite Men, had the opening devotions for our triennial meeting in Estes Park, Colo. He had just returned from a year's sabbatical in the Near East and Europe. He had observed men of different faiths, including Muslims, Jews, and Mormons (here in America). He noted how devoted and unashamed these people were to display their faith, and then raised the question if Mennonites are equally willing to make their witness. He described the wonders of the great pyramids at Giza, the Parthenon on the Acropolis in Athens, and compared this to the simple cairn of Menno Simons at Witmarsum and the belief contained in 1 Corinthians 3:11, "For other foundation can no man lay than that is laid which is Jesus Christ." He concluded that any activity Mennonite Men may undertake will be only temporary if we build on any other foundation.

In the April 25 issue of *The Mennonite* is an article by J. Winfield Fretz entitled, "No Help From Second-story Windows." My understanding of this article is that many want to be social-minded and helpful, but do it by remote control. Fretz points out that people in real trouble go to Alcoholics Anonymous, Recovery Parents without Partners, Divorces Anonymous, and Big Brothers while church people just keep going to church.

We are not allowing ourselves to become involved in people's problems so as to identify ourselves with them and spoil our good name. Fretz concludes that the Christian church is being bypassed by those in trouble.

It seems to me that as we help people in our various projects, we are doing so in showcase settings. We are putting on a performance, a play. We rally to the aid when one of our notorious tornadoes strikes a community. We call on the prisoner for a fleeting moment in his life to do our Christian duty. We respond with financial aid to projects we will never become actively involved in and are only thankful we have someone "out there" to administer the funds and hand out the relief needs. Many of our efforts are made in unnatural situations and in crisis situations. This is not said to discredit the noble efforts made to relieve suffering, but I question that this should be the primary thrust of our Christian duty.

It is on our job that we are on familiar ground and where our associates are in an environment that seems natural, because it is a day-to-day setting. For the laymen, it is still here that the Christian can make the greatest impact to bring about understanding within the human family, and work toward a common goal. In too many cases, the church is not yet ready or able to give help where the real need is, it continues to lend its efforts from second-story windows. But we know that for Christianity to survive, it must be the church that offers that one hope. So, as Mennonite Men, we ask ourselves, "What can we do to strengthen the church?"

It has been said that Sunday morning is the most segregated part of the week. Not only racially, but as far as cross-sections of our society are concerned. Much of the working world, the blue-collar class, has not been accepted or is not interested in church membership. Who is in a better position to witness to these who feel no need for a church than the layman? Most of us will not have persuasive oratory to accomplish this task, rather it will be reflected in our conduct and our attitudes toward meeting daily situations.

We are living in a secular society which Harvey Cox has helped to bring to light in the secular city. The question now seems to be, if secularization has overtaken the churches, or if the church can still respond to the social needs of the world?

The Presbyterian Church of the United States, along with four other denominations, has come out with a covenant curriculum being used for Sunday school lessons. The text used during the current year speaks on social problems, and the book is called *The Christian Life* written by Waldo Beach. His last chapter has this heading, "The Conversion of the Churches to Christianity." In this chapter, Beach describes the "Club-church" where members regard themselves as good persons among good people feeling a virtue in churchgoing. There is an agreement in common tastes and preference, members come to be among the refined to celebrate their respectability. In contrast, he describes the Christian church as the community of *trust* among those who agree and disagree. It should include the ragged, the undesirable, the uncongenial, the forlorn, the not-so-nice people, who live in shabby rooming houses.

Perhaps our General Conference Mennonite Churches may not draw such sharp lines as other Protestant denominations, yet the social aspect, treating our churches as a club made up of people we understand and like to be with, may play a greater part in our regular worship practices than we would care to admit.

From personal observation, limited as it is, it seems to me, Mennonites have much to offer to a world in need. The pastors of other denominations speak of social needs as some ideal, where Mennonite laymen accept them as a way of life. May I refer again to MDS, in a different light, perhaps, but the philosophy of helping other unfortunates, with no expectation of anything in return, is still foreign to most people in our country. Our reputation as a peace church, along with the Quakers, is well known. Many refer to pacifism as an impractical ideal, yet I have heard non-Mennonite war veterans say from personal experience they can't reconcile war and Christ's teachings.

Someone referred to the laymen as God's frozen people. If we earnestly continue the search for our place in our church life, a thawing process should begin.

Editor, Richard F. Graber, Moundridge, Kan.

YOUTH

Can a man stand in the slums?

DRY CLEANERS
DRY CLEANERS

David Shields
and Don Bender

Mennonite house in Atlanta has been, since its beginning, a place for discussion as well as voluntary service. We here are interested in the problems of racism, poverty, and war. We have come to realize that communities, and even churches, that we have thought were "good" all have these problems.

Because we are interested in solving these problems, we often have ideas that are strongly different from the ones we have had in the past. We are presenting ideas in this essay that may be distasteful to many of you, as some of them were to us. We hope, however, that you will think about them even if they are new and don't feel right.

Most of us have heard someone say, "Well, he made his by honesty, thrift, and hard work. He's a fine Christian man."

Almost any successful farmer, businessman, or salesman in our churches has had that said about him at one time or another. There is another side to this idea of success, however. If we take a long, hard look at our American history we find that this materialistic idea of success can be traced to two factors that exist in our society. The first is the idea that it is all right to take all we can get from another man, and the second is the way in which one group of people uses a different minority group of people to further their own ends.

White America has been peopled by the dissatisfied and ambitious of other countries. These people found fewer rules and a different culture here, and by doing things they could not, for one reason or another, do in the old country, they prospered.

However, they prospered at the expense at the American Indians, whom they pushed off their native land, and at the expense of the Negro slaves, whose counterpart today is the maid and heavy laborer—the people doing jobs too hard or too menial for the middle-class people who employ them. Our American system is one where one white man in charge of twenty laborers can build a house without lifting a finger—except bossin'—and then get personal credit for building a beautiful house where no Negroes are allowed to live, and to further injure the situation, this one "boss man" receives all the profit, while his laborers receive $1.25 an hour minimum wage.

Mennonite House is located in the middle of a slum area in Atlanta, just a few blocks from riot areas. These so-called disturbances are just one small result of America's tremendous overemphasis on individual freedom from social responsibility.

I can walk just a few blocks from here to a hardware store owned by a white man where you will pay twenty cents for a fifteen-ampere house fuse that costs fifteen cents a mile away in a white community. This is the general pattern, not only for products and food but also for housing. The Mennonite Central Committee pays more for a three-room apartment that violates city housing codes, than one would pay for a similar size apartment in a white community that does not violate building codes. The Urban League has discovered that the majority of sub-standard housing is in Negro communities, but on the other hand, people living in a Negro community pay more per dwelling for rent than people who rent apartments in a white community.

The reason "the poor pay more for less" is this: the owner of the small store in a slum community has discovered that people without cars are forced to do business at the nearest store; the owner of the apartment in a Negro community has discovered that people with dark skin and nappy hair have no better choice than his apartment; this list could go and on. Is this any different from common American business practice? The so-called law of supply and demand tells us that prices go up when the supply is insufficient, or when there is no competition. The real estate dealer would be considered a fool, even by us Christians, if he charged thirty-five dollars a month for an apartment, when someone would pay sixty-five dollars a month for it.

Ever since the first slaves were brought to this land, the men who have controlled the government that the slaves lived under have been white, and the men who have controlled all the money have been white. Every month we see the white rent-collectors walking the streets in front of our house—but every door they knock on brings someone paying money earned by a black man's sweat. White people have usually been careful to see that other white people have the jobs with responsibility, and relegate the lowest-paying jobs to Negroes.

One of the most dangerous things that happens to the man who gets ahead is that he begins to look down on the less fortunate. People who have a steady job think of the jobless as lazy, good-for-nothing loafers. I have frequently heard an ambulance driver from Grady Hospital—a welfare hospital—say to a person who was constantly drunk, "Ya know, fella, you ain't worth nothin!"

This particular driver is a deacon in his church, doesn't smoke, drink, or tell dirty jokes. He works at two jobs and owns his own home. He has worked hard ever since he was a young man to "succeed." His feelings of respectability make him discourteous to the very people whose need for help has created his job.

Another example of the way Americans look down on the less fortunate is the treatment poor or drunk prisoners receive from the police. In Atlanta, anyone the police find drunk on the streets is detained at the hospital until he sobers up, and then he goes on to jail. I have seen policemen kicking a man on the floor of the hospital, telling him to get up when he was obviously too drunk to stand.

Now if the situation had been reversed and the policeman had been on the floor and the prisoner kicking him, there would have been the serious charge of assaulting a police officer, with the possibility of several years on the chain gang as punishment. However, the policeman gets to assault the prisoner with no chance of penalty.

There is no legal or moral justification for this type of behavior, but everyone knows it happens. The public, which is composed mostly of people who don't get into trouble with the police, is mostly interested in maintaining its respectability and in keeping people who "ain't worth nothin' " from being in places where they can be seen.

It seems incredible that people even try to justify one group of people taking advantage of another. What is more incredible is that "getting ahead" is even given the aura of being Christian and biblical in the name of thrift and hard work.

Jesus grew up in a culture which had limitations on personal ownership. A sense of community responsibility resulted in farmers leaving some grain for the use of passers-by. Jesus often benefited from this form of welfare.

Jesus uncovered His attitude toward "getting ahead" by telling the Rich Ruler he would have to slough off his material chains before he could be a disciple. He even went so far as to say one time that a camel could more easily pass through the eye of a needle than a rich man be a part of the kingdom.

Jesus constantly aroused the anger of the respectable religious and business community by associating with beggars, harlots, and other persons not in the in-crowd. But His most dramatic identification with those who had not gotten ahead was His personal life. He had only a bare minimum of clothing; He slept outside; He had no bank account but lived off others. He never got a job but spent his life as an agitator and peacemaker—even though He was a qualified carpenter and could have gotten ahead in that vocation.

In the light of our experiences in the slums of Atlanta, we wonder if a man can stand with the poor and "less fortunate" as Christ did, and still be "successful" and "respectable"?

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*Supplemental reading for the Sunday school lesson of Oct. 1, "When Prophets Are Needed."

COVER

"Christ Washing the Apostles' Feet" German woodcut, 1490. "Every Christian should learn to look at the world with compassion."

CONTRIBUTORS

Robert W. Miller is director of overseas service for the Mennonite Central Committee, Akron, Pa.

Warren D. Coleman lives at 9002 Senate Dr., Apt. 1-C, Des Plaines, Ill. 60016.

David Shields and Don Bender are volunteers in the Mennonite service unit at 540 Houston St. NE, Atlanta 30312. David is a member of the Society of Friends from Princeton, N.J., and Dan is a Mennonite from Grottoes, Va.

Gordon R. Dyck, 3003 Benham Ave., Elkhart, Ind. 46517, is conference minister for the Central District.

CREDITS

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THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S. D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

Gordon R. Dyck

Lord, unto You shall all flesh come.
You speak, and life bursts forth.
You open Your hands, and all mouths are fed.
You bend Your ear, and every cry of creation is heard.
You send forth Your son, and life is redeemed.
He speaks to us, and our lives have direction.
He calls us into the mission of the church, and we falter.
You send forth Your Spirit, and Your strength fills our
weakness.
You have created others like us, and different, and we can
have warm relationships.
You give us freedom, and we break the bonds of relationship
and tie ourselves in the dangling cords of selfish bondage.
You send us people with compassion, and our bonds are loosed.
You give us a voice, and we sing.
You give us hands, and we can work and create.
You give us children, and we rejoice.
You bring forth life in Vietnam, and we drop fire on it.
You tint the skin in richer hues, and we fail to recognize it as
human.
You give us wealth and we claim it as our own.
You raise up prophets of Your law, and we are offended by
their difficult words.
You are patient, and we grow and mature and learn.
You reclaim the gift of breath, and we return to dust.
You act again, and we are raised to eternal life.

Create in us clean hearts, O God.
Renew a right spirit within us.
Then we will teach transgressors Your ways, and sinners will
return to You. Amen.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Voices of Revolution

Vincent Harding

From a message to the Mennonite World Conference

One of my first and firmest convictions is that we have spent the week here talking about a Spirit who often seems to avoid conferences of professionally-religious people. At least, this seems a reasonable conclusion to draw not only from our Lord's statement about the rather free - blowing quality of this creative being, but also from the pages of history.

Therefore, I have no difficulty believing that the Spirit of truth was using that black American genius, W. E. B. DuBois, when sixty-seven years ago he said to America and the world, "The problem of the twentieth century will be the problem of the color line: the relationship of the white races of Europe and America to the darker races of Asia, Africa, Latin America, and the islands of the sea."

A second conviction out of my meager stock is that most of us who go by the name of Mennonite know —and often care—very little about the explosive worlds of color and revolution, especially as these worlds have developed since 1945.

Therefore, it has seemed to me imperative that some introduction be offered to the now interrelated worlds of racial revolutionary thinking. Their voices represent a significant portion of the world we are privileged to love. These are the points of view of men and women who have heard vaguely that we have a witness concerning peace and reconciliation. Let us hear them, so that we may not answer unasked questions, love unreal persons, or bear witness to an unknown world.

As we hear these voices of the revolutionaries of our own time, notice several themes which remain constant throughout. Above all is the often impassioned quest for social justice. Hardly less prominent is the determination that men should have true freedom to make manly choices.

Nelson Mandela, leader of the African National Congress of South Africa, at his trial in 1965: "At the beginning of June 1961, after a long and anxious assessment of the South African situation, I and some colleagues came to the conclusion that as violence in this country was inevitable, it would be unrealistic and wrong for African leaders to continue preaching peace and nonviolence at a time when the government met our peaceful demands with force.

"The conclusion was not easily arrived at. It was only when all else had failed, when all channels of peaceful protest had been barred to us, that the decision was made to embark on violent forms of political struggle, and to form *Umkonto we Sizwe*. We did so not because we desired such a course, but solely because the government had left us with no other choice."

National Liberation Front of South Vietnam in 1966: "No brutal force in the world, not even that of American imperialism, can bring to their knees a people who have pledged themselves to die rather than to live in slavery. We have endured the sufferings of twenty years of unrelenting warfare; that is why, more than any other nation in the world, we want peace, a life free of bombing, where all families would be reunited and could freely rebuild their lives in happiness and prosperity. But we want a real peace, a peace that gives freedom, and not one obtained under the crushing heel of the aggressor."

Revolutionary Movement of Peru, 1960: "The M.I.R. has revolted in order to realize the historical objectives of the Peruvian people, that is: liberation from the control of the Yankee imperialists and their allies and from all the forms of colonialism which this control implies; the liquidation of the economic and social forms which lead to the exploitation of the peasants, the working class, and sections of the middle classes of the country; the seizure of political power by the exploited classes in order to realize authentic democracy.

"The task is immense; the economic, social, and political powers which have so far exploited our country are terribly strong. In its struggle to overcome their domination, the people, if they want one day to triumph, need a profound conviction, a clear revolutionary consciousness and an unshakable . . . purpose."

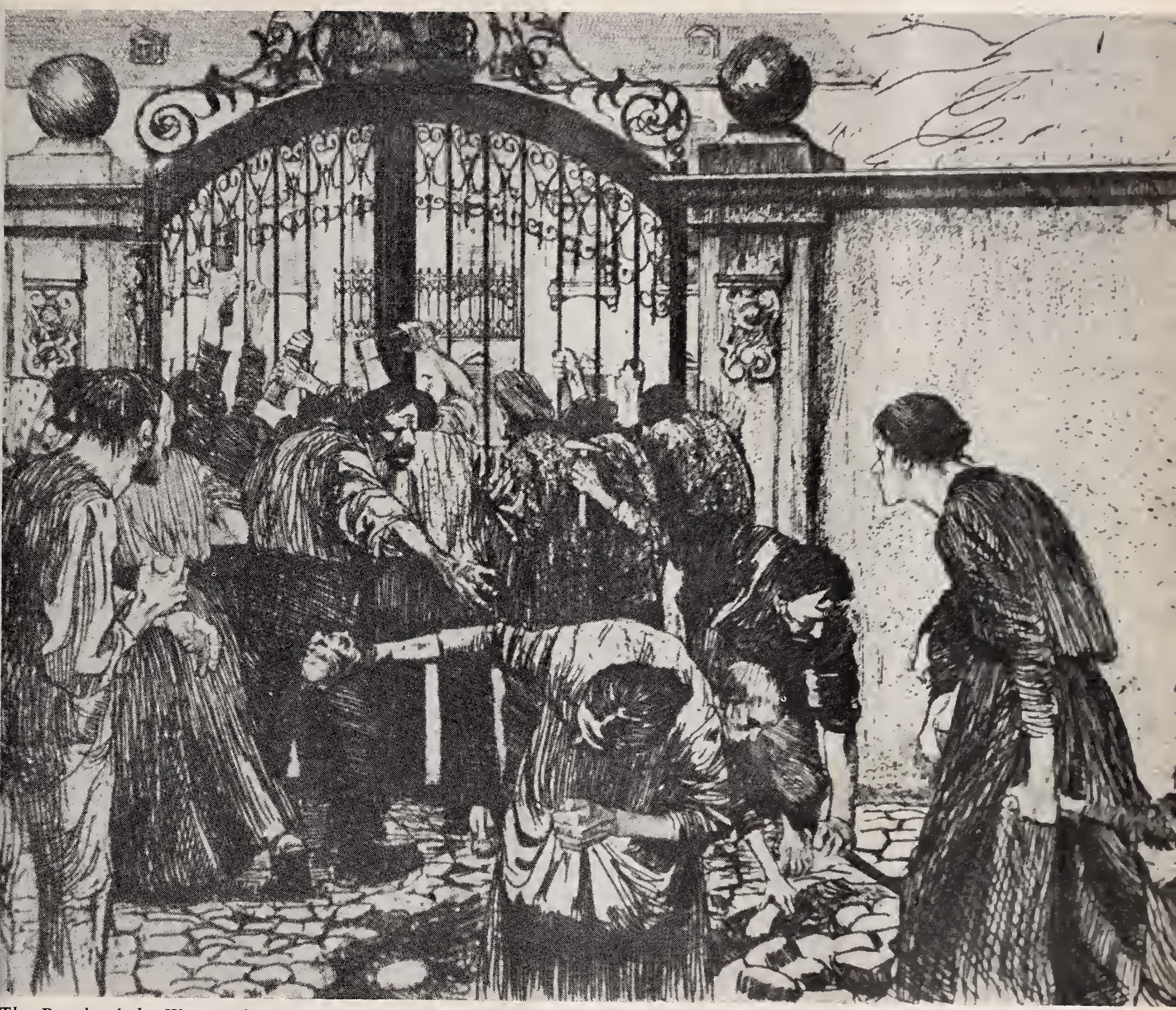
Some Black Power leaders in U.S.A., 1967, in a paraphrased statement: "We are tired, America. We're just plain tired — and fed up and angry and outraged. We've been quiet; we've worked; we've slaved; we've danced; we've smiled; we've shined your shoes and made up your bed. We've said yes, sir, thank you, sir; and still we're not free to be our own men, to control our own lives and destinies.

"We've marched; we've prayed; we've sung 'We Shall Overcome' until it hurt, and then we sang it some more. We've pleaded; we've prayed; we've petitioned; we've had our heads split open. Still our children are being given a poisoned education; our communities are left to rot; our men cannot be employed; our middle-class blacks are kept out of your neighborhoods. We've been lynched and beaten and jailed and subjected to all the quiet, deadly violence of the white status quo. And America, you still won't let us be free, be equal in opportunity to live and grow.

"Now we're tired. We've had enough. You've taught us about violence and we're going to use our lessons well. We're going to kill some white men. If we've got to go, we're going to take some of you with us. If you won't let us go free, we're going to bring this whole rotten society down over all our heads. Give us liberty or give us death, white America. We're not going to have our children go through this madness anymore.

"This is war. America. You've been killing us for more than 300 years. Now *we* declare war. The movement for Black Liberation has begun."

Father Camilo Torres, Colombia, 1966, murdered shortly after he made the statement below at the age of thirty-seven: "I have left the duties and privileges of the clergy, but I have not left the priesthood. I have devoted myself to the revolution out of love for my neighbor in the temporal, economic, and social realms.



The Revolt of the Weavers by Kaethe Kollwitz (1897): "The revolutionary poor are understandably skeptical about counsels of nonviolence from Christians who live with more than necessities in an oppressor's land."

When my neighbor has nothing against me, when I have helped bring about the revolution, I will say the Holy Mass again. Thus I believe to obey Christ's command: 'If you are offering your gift at the altar, and there remember that your neighbor has something against you, leave your gift before the altar and go; first be reconciled to your neighbor, and then come, and offer your gift.' "

Here are the voices of revolution; and as they end it would appear that the blood of a Roman Catholic revolutionary-priest cries out from the ground to all the safe Mennonites of the world. He reminds us that there are millions of men scattered over the globe whose inarticulate groans are their only way of saying that they have something against us.

These are the men who could work for ten years and not have the cost of one Mennonite tour. These are the children who never see in a month the food we have eaten in a week. These are the women whose sons have been killed because they wanted American, Dutch, and Belgian oil companies to give up their stranglehold on the dark people's economy. They have something against us. What is our response?

Before answering, however, it might be well to make sure we have heard them clearly and followed their arguments and their pleas. They remind us of intolerable injustice, of warped human relations, of men controlling the lives of their brothers in ways that must break the heart of our Elder Brother. They tell of vast sectors of their economy controlled by those who drain the wealth into already vast profits. They speak of twisted, stunted growth as societies and as individuals.

In almost every case, they tell of pleas for justice, requests for negotiations, nonviolent demonstrations, letters and petitions, all answered by subterfuge, hypocrisy, violence, or death. Out of this grows a conviction that they can obtain justice, independence, manhood, self-determination only by the use of physical force. Their legal channels are blocked, their moral appeals fall on deaf ears.

The central theme of a search for justice is transformed by a struggle for power out of the conviction that the oppressors respond to nothing else. This is the meaning of Black Power in the political realm. Its roots are to be found in a thousand crushed hopes. But in the midst of these documents, too, is a faith in the rightness of their cause.

There is an underlying, unspoken religious understanding of true community. There is an assumption that men are not meant to live as parasites on others. They are convinced that if the earth is indeed the Lord's then He means for those who live on it to determine how they shall use it as faithful stewards. This, they believe, is their responsibility, not Wall Street's or the Hague's or Lisbon's.

And here we come to one of the most difficult issues of all: these men who have been given to revolution often consider the good Christians of the West as some of their major enemies. We are part of the problem, not the solution. We live off the earnings of their land. They are paying for our comfort. Our continued acquiesence in all the benefits of western corporate capitalism is for them a negation of all our prayers of concern and our conference statements wet with tears of pity. Then, above all the rest, they see America as the leader of counterrevolution for the world, and they mark us as enemies until we prove differently.

Nevertheless, even against so great a power as the military colossus of North America and the massed wealth of the West, these revolutionaries seem often to have a faith that their cause will triumph. Much of this expression of faith may be no more than rhetoric, but they appear to be more convinced of their cause then many Christians. They appear to be more clearly allied with the sufferers of the world than many Christians. They appear to be more ready to die for their convictions than many Christians.

Now, how do we address our revolutionary brothers? They have something against us. What is the peace witness for such situations? Perhaps an even more appropriate question is this: What would Mennonites do? What have Mennonites done?

What I am suggesting is this: We usually have no hesitation about seeking justice for ourselves. Most often in this generation in the West, we have not found legal channels completely blocked; but when there has seemed no relief, Mennonites have moved out of an intolerable situation.

In the light of such awareness concerning our own practices, what do we have to say to others who seek justice? How shall our peace witness be valid if it refers only to *their* quest for justice and not ours? What can we say to those who have been pressed up against the wall for so many years that the life seems crushed out of them by oppressive regimes? Do we solve anything by quoting Romans 13? Is that a real response to our brothers' agony?

Often in the recent past, Mennonites have had friends outside of the oppressing situation to help get them out, to help get them settled, to help them survive for a time. How does this experience help in speaking to those who have no outside friends, to those who do not desire to leave the land in which their fathers are buried? How do we speak to those who wish to stay and drive our Western nations off from exploitative uses of nonwestern lands? What do we say when we have stocks in the companies who exploit and money in the banks who finance the very profitable adventures in foreign investments? How do we speak to such persons when our own Congress cuts off aid to almost any nation that wants total control over its own economy? What is our peace

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witness when we live as citizens of the nations that make peaceful revolution impossible?

We cannot escape such questions by saying that we do not believe in violence when we participate in the "violence of the status quo." Nor can we affirm law and order when they maintain a situation in which men rob another people cruelly, legally, and systematically and share some of the profits with us. We are not excused by a refusal to be concerned with politics when we so readily appeal to the politicians to save our own skins. Moreover, if politics has to do with the ordering of men's lives in such a way that they may achieve their fullest potential in the community, then dare we remove ourselves from concern with it?

Of course, one of the things we may say to those who are sorely tempted toward revolutionary seizure of power is this: "Such power is not the answer. We have learned from our Lord that it is only through the renunciation of this world's kind of power that true and lasting changes come for man and society." We may say this, but how shall we prove that we believe it when we sit in the midst of the fortress of Western military power and take advantage regularly (though often unconsciously) of political, economic, and military power? Even though we may not always wield these ourselves, we are glad to be protected by them. Sometimes, though, we clearly control the power, subtle power, like the power of Mennonite prestige, the power of middle-class respectability, the power of whiteness. Can we recommend the way of powerlessness while we dwell comfortably among the powerful?

I am convinced that we have not yet squarely faced this dominant human issue of our time, and I am also certain that we will be untrue to our Lord and His suffering brothers if we continue to avoid a matter so central to so many lives. (I realize that many of the churches in the non-West have been forced to deal with this matter in some existential ways, but we have not drawn sufficiently on their wisdom at such a conference.) Therefore I would make this proposal:

It would seem crucial and right to me if some official or semiofficial portions of our churches sponsored a major working exploration of this issue within the next eighteen months. Such a gathering would be essentially concerned to listen to Christ and our brothers and to seek to discern the Spirit's blowing of truth from whatever source. It should most appropriately be in a nonwestern location where we could draw on some authentic revolutionaries, especially some of those who have felt compelled to leave churches to become part of such struggles. Our main concern would be to know what a witness of nonresistance or Christian pacifism means in situations where men honestly sense that they have been pressed by oppression to violent resistance. A critical part of this search would be to know how those of us who live as the wealthy of the earth can find a peace-making style of life, but at least half of the seekers should be from the lands of the poor and the crushed.

I would further propose that part of the prepartion for such a conference might properly involve the support of a person like John Howard Yoder, along with nonwestern theologians, in exploratory missions among some of the modern revolutionary groups. Let such men live among the revolutionaries and listen to their deepest concerns. Let them learn of what kinds of witness might be possible on such frontiers of faith. If newspapers can send reporters to live among such men simply to get a good-selling story, we could certainly consider sending scholar-witnesses to learn and to share. Can we truly love this world of revolutionaries if we do not know it?

Such a proposal is no more an academic matter for me. I have sensed a calling to try to stand faithful to our Lord among the black revolutionaries of America—and wherever else I might be. Such a task is completely uncharted, and I am in need of help and guidance from all who are similarly concerned. I do not wish to appear melodramatic, but there are ways in which this seems to me a matter of life and death. I hope others will speak to their discernment of the Spirit in this matter.

Now, more than enough words have been spoken on this subject about which we know so little. Let it suffice here to say that Jesus may have had such a time in mind when He called us away from the storing of treasures, from anxieties about possessions. The revolutionary poor are understandably skeptical about counsels of nonviolence from Christians who live with more than necessities in an oppressor's land. Perhaps it will be easier to hear God's Spirit concerning the marching poor if we have no houses or lands to defend.

I say "perhaps" because I do not know. That is why I plead for counsel. Only one last conviction guides me to the end of this word: The Spirit we seek in Amsterdam might be here; but wherever He blows He is a Spirit of justice and truth and love. Christ is our guarantee of that. Such a Spirit surely understands and is compassionate with the desperate men who often are driven by a hunger for justice, a search for true human relationships, and the building of a new community.

With such a Spirit abroad, let this be our final question: Whose sin is greatest, the desperate men who use the wrong weapons to fight for justice, or the complacent men who have all the right weapons and fight no battles at all—except their own?

Let us pray for the Spirit to fill us, but let us remember that the Spirit who fills is also the Spirit who drives men out into the desert of solitary testing and refining. If this is not the Spirit we want, then let prayers and conferences cease — beginning now. But if, with fear and trembling, we are willing to be driven beyond all the limits of physical and intellectual and spiritual safety that we know now, then the anointing may come. Then the broken victims will leap for joy at our appearance, and the humiliated will sing a song of praise.

NEWS

Reformation fire still burns

MARTIN LUTHER, much to his surprise, unleashed the Protestant Reformation when in October 1517 he proposed a debate on the doctrines and practices of the church of his day. That was four hundred and fifty years ago. And the end is not yet.

The Second Vatican Council called by Pope John XXIII in 1962 was the Protestant Reformation breaking out in the Roman Catholic Church. The Spirit that moves through the churches will not be stilled.

And the Spirit is breaking out again and again even in this year. A small sign of the undying fire of the Reformation is the new interest in the concept of the believers' church.

Luther called for a debate by posting ninety-five theses on the church door of Wittenberg. This year the call for dialogue came from the doorway of the Southern Baptist Theological Seminary in Louisville.

The discussion began with the Conference on the Concept of the Believers' Church which may well be the first blow of a hammer driving today's church back to the radical nature of what the church is meant to be—a believers' church.

But what is the believers' church? Here we begin that promised dialogue. One hundred and fifty pastors, scholars, and students came to Louisville, June 26 to 30. Many of them tried to define the believers' church, but they settled on no one definition. This does not mean disagreement. Agreement on the ideal church was rather general. The specific words to express it have not yet been found, but out of the discussions at Louisville, a picture begins to emerge.

A good description of the believers' church came from T. Canby Jones, professor of religion at Wilmington College. The church is a believing people and he describes them thus: "A believing people hears the voice of its living Lord, obeys Him in all things, and witnesses unapologetically to His power in every phase of the life of the world."

Not an unusual description of a church, is it? Yes, it is. Jones is looking at the church in a way different than the one so often used.

Don't we often judge a church by its minister? We feel we know a church if we can test the preaching from its pulpit.

Many times we have described a church by the way it is governed. A church ruled by bishops is Episcopal (a name drawn from the Greek word for bishops). If a church's leaders are elders it is called Presbyterian (from another Greek word, this time for elders).

But Jones did not tell us about the ministers of the church or its leaders. He described the kind of people who make up the church. This simple but very radical difference in thinking about a church prepares us for a further discussion of the church.

Jones drew his definition from two sources: the Anabaptist vision and the Quaker vision of the church. The second was inspired by the first. So we need to know something about the Anabaptists first of all.

The Anabaptists were people who heard the call of Luther to turn to the Bible and study the will of God for the church. We find them first in Switzerland among the followers of Ulrich Zwingli who was leading the movement to revive the church in that country in the years following 1520.

Zwingli along with Conrad Grebel and others wanted to return to New Testament patterns of church life. This, Grebel felt, meant that each member of the church should make a conscious decision to join the church. No one in Switzerland had done this for many centuries for all citizens were automatically members of the church almost at birth. Zwingli agreed but never got around to reorganizing the church.

After many debates—which were called disputations—Grebel and those of Zwingli's followers who no longer agreed with their leader acted. William R. Estep, Jr., professor of history at Southwestern Baptist Theological Seminary, described the event.

"The final break came three days after the fatal disputation on January 18, 1525, when a small band of resolute men, determined to implement believers' baptism thereby constituting a church after what they were convinced was the New Testament pattern, met to follow the Spirit's leading in defiance of Zwingli and the orders of the instituted authorities. . . . The newly-baptized covenanted together as faithful disciples of Christ to live lives separated from the world, to teach the gospel, and hold fast the faith.

Estep adds, "On this fateful night, the concept of a believers' church based upon a voluntary confession of faith confirmed by the act of public baptism found concrete realization in history. Thus from a handful of radicals in Switzerland and South Germany who preferred to call themselves simply Brothers in Christ, the free church movement sprang."

Reading about the ideas of the Anabaptists today, we do not find their vision radical. Slowly many of their concerns for voluntary membership, a covenant community, and witness in the world have been accepted by many churches in whole or part.

But these Anabaptist ideas were so shattering to the sixteenth century where the prince of a country decided the religion of his people, that these men were persecuted severely. They were called Anabaptists (rebaptizers) by their enemies for their act of adult baptism, a second baptism if one counts infant baptism as valid, which the Anabaptists didn't. They knew the act of faith to be the experience of a mature will.

The Anabaptist movement gained a wide following throughout Europe in the first several decades of the Reformation because it was a people's movement. It spread rapidly and frightened Luther and the other reformers. Persecution from both Catholic and Protestant princes all but snuffed out the life of the young church. Few of its active leaders died a natural death or of old age. So its influence was scattered and diffused.

But the sparks of the Anabaptist fire survived to burn again in the Quaker and Baptist movements in England and in the Campbellite and

Pentecostalist movement in America. Direct links between some of these groups may be missing but this is not the important factor. The same Spirit that broke through in Switzerland in 1525 breaks through and renews His church in other places other times.

And when the Spirit breaks out, the signs are often the same. A believing people in a voluntary fellowship with a covenant to live the life of Christ and witness in the world. Let's examine these signs.

Voluntary. "Membership in the believers' church is voluntary and witting," says Franklin H. Littell, president of Iowa Wesleyan College. "Believers' baptism became the sign of the believers' church. There is no disagreement on the point that church membership is deliberate and voluntary."

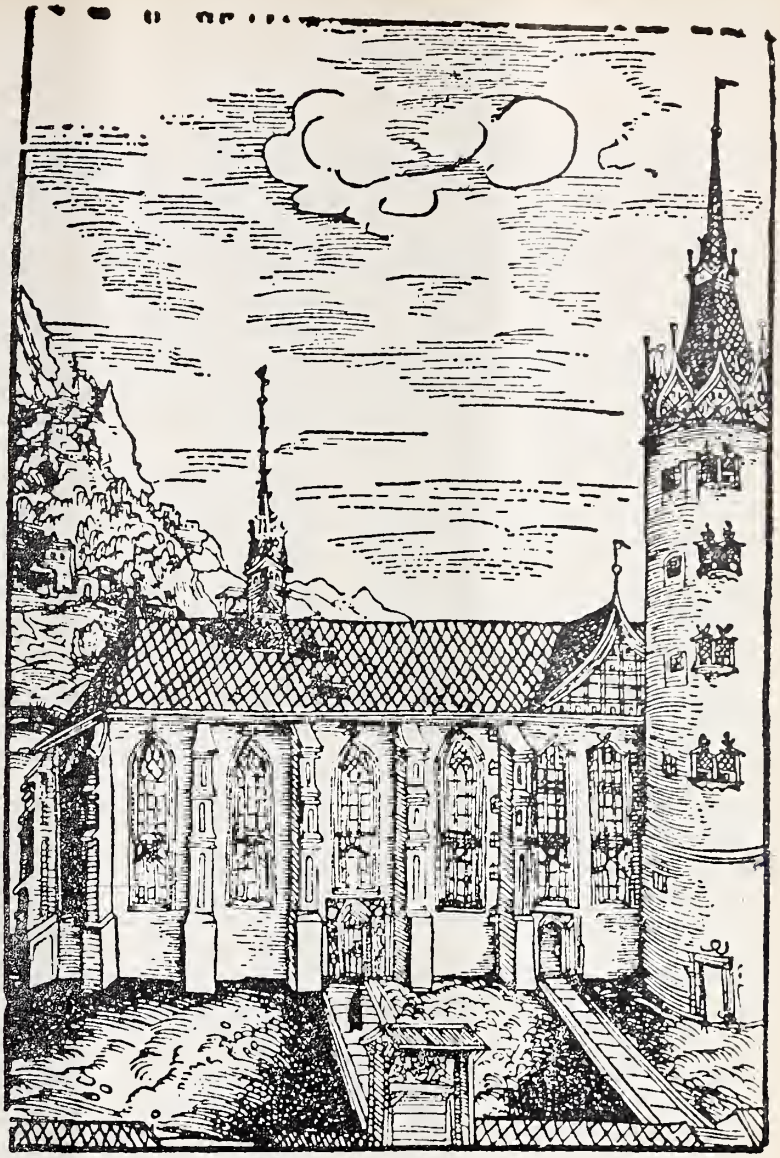
Voluntarism, of course, may be the claim of churches other than those that practice believers' (or adult) baptism. Certainly those traditions that combine confirmation with infant baptism may also make claim to a voluntary membership.

But the believers' church is not a people's church in the sense that the church belongs to the people. "The believers' church," says Littell, "though outwardly constituted by volunteers is Christ's church and not theirs." The church does not belong to the members. "It means that the members belong to Christ."

He added, "For the essential matter of the free church is the affirmation of the authority, the power, the sovereignty of Christ in all things religious."

The church hears Christ speaking to it through the Bible. This Word of God judges the church so that through the church, the Spirit can act.

"The Word judges, renews, and recreates the church," says Alfred T. DeGroot, professor of church history at Texas Christian University. "This Word is held in our hands for our reception and illumination today, being the continuation in time of the original focal revelation, the event of Jesus Christ. The Word is Christ, ever awaiting reception by men, who in receiving it become peculiarly communally His people."



The castle church at Wittenberg. Here Martin Luther first proposed a debate on the doctrine and practices of the church.

This community becomes, in DeGroot's term, a listening community. All the members commit themselves to listen, not just the leaders.

"The choice is clear," he says, "we believe in either a hierarchical, limited listening community, or, we accept a believing community, a people under the Word, as the divinely-intended instrument of God's disclosure of His will in every age."

Covenant. The Anabaptists after their baptism pledged to support each other in living the Christian life. For this purpose the church separates itself from the world.

Says Littell, "The principle of separation from the world is basic although it has often been misinterpreted by critics and initiates. . . . The spirit of separation, however, lies between those who live the life of hope of the coming kingdom and those who have been made captive by the spirit of the times."

The community of believers sharing their life together begins at the point where much preaching leaves off. Luther and others wanted to make it clear that salvation was by faith in Christ alone. No work of man or activity associated with men can give salvation is the way this doctrine has been interpreted through the ages.

But the believers' churches have seen the church as a part of the work of God. Recent studies of the Bible are showing that the community of faith is in God's plan of salvation. Jesus proclaimed the coming of a kingdom which must refer not to individuals in isolation, but to groups of people living under the rule of the King. When Jesus called twelve disciples, He began a community.

Says John Howard Yoder, professor of theology at the Associated Mennonite Biblical Seminaries, "The work of God is the calling of a people, whether in the Old Covenant or the New. The church is then not simply the bearer of the message of reconciliation in the way that a newspaper or telephone company can bear a message with which it is entrusted. Nor is the church simply the result of a message as an alumni association is the product of a school or the crowd at the theater is the product of the reputation of the film.

"That men are called together to a new social wholeness is itself the work of God. . . ."

Witness. The people of the church have been called for a purpose. Jones called it witnessing "unapologetically to His power in every phase of the life of the world."

And he adds, "Our first responsibility is *evangelism* by all means and all media and especially to mass, depersonalized, urbanized man. We witness to him that the voice of Him who is, who was, and is to come can be heard and known and that through obedience to Him, life can be transformed into a colony of heaven."

Missionary fervor is certainly a mark of the believers' church. Says Littell, "It is no accident that today three-fourths of the Protestant missionary personnel and support come from the churches of the free church line. And if we include the works of Lutherans under pietist influence, and Anglicans affected by the evangelical awakening, the percentage is jumped even higher."

And this is a mission that belongs not exclusively to the professional leaders. Remember that the believers' church focuses on the people.

"We don't just believe in the priesthood of all believers," says Jones. "We advocate the preacherhood of all. We seek not to abolish the ministry, but to abolish the laity."

Is your church a believers' church? It can be but its demands of commitment and discipline make it difficult.

"The believers' church in the pure sense will not become a widespread phenomenon of our time," says J. Lawrence Burkholder, Harvard professor of divinity. "Very few congregations of the American establishment are likely to be transformed into congregations which incorporate all or even most of the marks of the believers' church. . . . The believers' church is just too demanding for the masses. For most people today, the believers' church implies a level of commitment and sacrifice which exceeds in their minds the benefits of the church."

This gloomy, if realistic, evaluation makes the recapturing of the believers' church vision even more important. "If one observes the shallow life in the Protestant churches of North America today," asks J. F. Zeman, secretray of Canadian Baptist Missions, "is it not reasonable to suggest that the need for a distinct believers' church is greater *today* than it has ever been?"

Watch for the fire of the believers' church. "Behold, I am doing a new thing; now it springs forth, do you not perceive it?" (Isa. 43:19).

(*This is the first of a series of five articles on the believers' church.*)

New welcome in Colombia Team to work in Anolaima

"In Colombia we saw a missionary strategy that is exciting and relevant. I was concerned whether we as a Mennonite church were using creatively the insights of the social sciences. We found our mission staff engaged in serious consideration of ways that faith and culture meet in the Latin American world."

With these words Fred Unruh, voluntary service director of the General Conference, described his visit to mission outposts in rural Colombia.

"In Anolaima, a county seat in the Andean Mountains, live George and Margaret Ediger. Their home is a second-floor apartment above a coffee and bean warehouse. Located one block from the city plaza, it is strategically located to be near the hub of activity of the city. The site for the new church buildings in Anolaima is one block away, within easy reach of the main community traffic.

"The Edigers have identified admirably with their host community. Only their new car seems to be a luxury, as compared to the neighbors living up and down their street. The Edigers have many friends in Anolaima, a significant fact when viewed in the context of time. Within easy memory of our mission is the experience of being run out of the city as village folks pelted the mission residence with stones and shouted for them to get out.

"George and Margaret eagerly await a voluntary service team to assist in community development and extension work. This team will assist in evangelism and teaching jobs. They hope the volunteers would be able to share ideas and knowledge in the areas of homemaking, sewing, sanitation, introduction of new vegetable and field products, share ideas on cropping practices, methods of food preservation, animal care, and similar concerns of practical agriculture. There probably would be opportunities to work in organizing marketing cooperatives and management education.

"A ministry to the whole of life is the key concept in such mission planning. Combining evangelism with community development seeks to affirm that the good news of the gospel deals with all of life; that matters of the soul and the concerns for practical everyday living should all be tied together. In Anolaima, this idea is finding expression in plans for a missionary support team to assist the Edigers in extension services."

Community development is a new frontier in voluntary service and mission in Colombia. Qualified persons are now being recruited. Inquiries from interested persons, either single men or couples, are eagerly invited.

Pro and con on Vietnam Seminar set for McPherson

A fall Vietnam seminar, planned and organized in part by the Peace and Social Concerns Committee of the General Conference, will he held Sat., Oct. 14, at the YMCA building, 220 N. Walnut, McPherson, Kansas.

Stated purpose of this seminar is "*not to persuade but rather to inform* by providing the opportunity for constructive and rational discussion and challenge."

Other groups endorsing this seminar are: the Episcopal Church in Western Kansas; Western Kansas Concerned About Vietnam; the United States Department of State; the Kansas Yearly Meeting of Friends; and the Division of Peace and World Order, Board of Christian Social Concern, Central Kansas Conference of the Methodist Church.

The day-long seminar will feature "authorities on both sides of the issues, a panel discussion, films, lectures, workshops, and recreation." Introducing the historical background of the Vietnam problem, William W. Boyer, head of the department of political science at Kansas State University, will provide the opening address.

Brigadier General Harold Fry, commanding officer of the Kansas Air National Guard, will be one of the resource persons present at the seminar. He has recently returned from Vietnam where he accompanied Governor Docking on his inspection tour.

Leonard E. Tinker and George Davidson are two other resource persons scheduled to lead workshops on the draft and the church and war. The area representative of Vietnam Summer, Tinker is also regional secretary for peace education of the American Friends Service Committee. Davidson is Bishop of the Episcopal Church in Western Kansas.

Six films will be screened, one of which, *Why Vietnam?* is a State Department release. The other films are: *The Magician,* an allegorical Polish film; the *Language of Faces,* a film which "makes clear how far modern man—in America, at least—has gone in accepting militarism and its pursuit of the fear-motivated survival as a substitute for life;" *Time of the Locust,* a Friends film on Vietnam; *Alternatives,* a discussion of conscientious objectors and alternatives to military service; and the *War Game,* a full-length feature film, produced by the British Broadcasting Corporation.

Registration fee for the seminar is $1.50 per person. Further information is available from either Stan Bohn, Board of Christian Service, Box 347, Newton, or Fred Zerger, Goering Hall, North Newton, Kan.

Words and deeds

A Sunday school in the new Mennonite church in Bogota has been begun with 122 enrolled in five different classes. Prospects for the growth of the congregation, of which Howard Habegger is the missionary-pastor, are good as the group is pioneering in an unchurched community in the Colombian capital.

Alive is a new monthly, pocket-sized magazine published by Mennonite Broadcasts, Inc., Harrisonburg, Va. 22801. The first issue features an experience of Charles Sprunger, Congo missionary, during the 1964 rebellion. Subscription price is $1.50.

A man's sock can be used to make a shirt for an infant in the Congo and Burundi, that is, if two are put together. The material aid section of the Mennonite Central Committee, Akron, Pa., is distributing patterns for just such a shirt. They also have patterns for felt slippers, stuffed dolls and animals, and mittens, materials needed to make up the more than one million pounds of relief goods to be collected this year.

Kansas City saw the highest attendance for any event at its Municipal Stadium when 53,000 people attended the closing service of Billy Graham's Heart of America Crusade on Sept. 17. During the ten-day campaign, ten thousand people responded as inquirers to the evangelistic invitation.

Bethel Home for the Aged, Newton, Kan., has begun a $340,000 remodeling program which will provide central air-conditioning, a new heating system, and other improvements.

Uneasy peace in the Congo Some work is curtailed

Andrew Shelly, executive secretary, Board of Missions, has written the following report.

The Congo became independent in July 1960. After a few days of uneasy calm, hostilities broke out until a government was established. Since 1960, there have been several governments seeking to lead the nation. As in all new nations, unrest has been experienced.

Currently (Sept. 19), there are no open hostilities in the Congo. However, the peace is an uneasy one. As in many of the forty newly independent nations of Africa, the struggle for power is very great. No one knows whether the current government will be able to maintain itself in power and whether law and order can be continued.

Questions have been asked about the progress of the church and mission groups. The work has been curtailed in some areas. However, much of the activity is going on and is more needed than ever. For example, to the best of our knowledge the medical work at Tshikapa is going forward. This is the only medical facility for a very large population area.

Missionaries have been asked to leave the interior for the cities. The reason for this has been primarily the precaution which governments take in the eventuality of a quick evacuation.

It is not believed that the current unrest in the Congo has primary reference to an anti-missionary sentiment. It is primarily an internal struggle for the control of a government.

An age-old question faced by the church is what to do in relation to danger. Christians, in many parts of the world, face bodily danger. Congo Inland Mission, under which the General Conference Board of Missions operates in Congo, has a flexible policy in regard to missionary service in times of crisis. Depending on the nature of the crisis, the board or the mission group will declare what they feel should be done. However, individual missionaries will have the privilege of final decision if they choose to take a particular course of action.

Missionaries remind us that the element of danger is difficult to define. It is not easy to know just where the greatest elements of danger are. Also, missionaries point out that danger is part of the gospel. One missionary wrote: "In this matter we must weigh our personal safety versus our calling to serve the church of Christ in Congo." He pointed out that the training of leadership was so very urgent that he felt his being at his post of service "in this time of difficulty outweighs the potential dangers."

The Board of Missions office of the General Conference Mennonite Church has pointed out that no missionaries, at this point, are in known places of extreme danger. The reports which are given by the news media involve an area of the Congo about three to four hundred miles from the primary areas where we are at work. However, there is sporadic rebel activity in other areas of the Congo.

Concern has been expressed that the North American brotherhood might stand by during this critical time of need. The Elkhart office of Congo Inland Mission has pointed out that in some ways there might even be greater need for financial support during this time of uncertainty. The experience in the Congo might be a forerunner of many similar experiences where our oneness in Christ symbolized by our burden-bearing may be tested.

The Congo Inland Mission office in Elkhart, Ind., has published the following information.

Suddenly on July 5, the Kinshasa International Airport closed. Missionaries Hulda Banman and the Richard Steiner family were passengers on Pan American 150 which left New York, July 4, as usual, but eighteen hours later was not allowed to land in Congo. After a continued journey to Johannesburg and then back to Lagos, for ten days, they finally were given permission to enter Kinshasa.

However, since that time tensions in Congo caused a series of events. The Missionary Aviation Fellowship planes were grounded. Transmitters were confiscated from the stations. Airstrips were blocked. Roadblocks were set up and the military reactions to confrontations were unpredictable. Thousands of aliens left Congo crowding every available means of public transportation. The State Departments urged aliens to gather into city centers for emergency evacuation should it appear advisable. Evacuation was not demanded, but returnees to Congo were definitely discouraged. Thus, CIM missionaries scheduled to return in August and September were delayed and still remain in America.

The most recent word from Congo indicates the following: gathered at Luluabourg are: the families of Wilbert Neuenschwander, Marvin Storrer, Wilmer Sprunger and Robert Gordon, and Hulda Banman. At Kinshasa: the families of Harold Harms, Elmer Dick, Richard Steiner, Larry Rempel, Henry Dirks, Mrs. Anna Ediger, Mrs. Peter Buller and family (Peter went on to Kajiji on Sept. 7), Mrs. Melvin Claassen and family (Melvin has been at Kamayala for several weeks). At Tshikapa: the families of V. J. Sprunger, Glenn Rocke, Merle Schwartz, Herman Buller, Samuel Entz, Aganetha Friesen, Tina Quiring, and Frank Enns.

The Archie Grabers had continued at Kikwit until recently, then went to Kinshasa. Tina Warkentin continues at Kimpese. Bertha Miller was at Kamayala at the last report.

The John Klaassens and Betty Quiring had returned to America for summer vacation on a Congo government ticket. This was made possible since they were in the field of education, but are now detained here until clearance is given from the field for return.

Words and deeds

India had 3915 registered foreign missionaries on Jan. 1, 1967, according to a statement made by V. C. Shukla, a minister in the ministry of home affairs of the Indian Government.

CHURCH RECORD

Deaths

William S. Buhr, Gretna, Man., was born Dec. 9, 1898, at Edenburg, Man., and died July 3. He was ordained for the ministry in 1929. He was a pastor at Langham, Sask., and worked as a colporteur for the British and Foreign Bible Society for nineteen years.

Helen Dick (Mrs. John P.) First Church, Mountain Lake, Minn., was born Jan. 8, 1894, and died Sept. 15.

William Garmatter, First Church, Bluffton, Ohio, was born in 1900, and died Sept. 14.

Carl Edward Kauffman, a Mennonite Central Committee volunteer, was killed in Singapore in a motorcycle accident on Sept. 16. He had completed a three-year assignment in Sept., having served in Singapore and most recently in Vietnam and was touring Asia before returning home. His parents are Mr. and Mrs. Alpha J. Kauffman, Haven, Kan.

Calendar

Nov. 29-Dec. 1 — Newton, Kan., Council of Boards.

July 13-20, 1968 — Estes Park, Colo., General Conference.

Canadian

Oct. 14—Rosthern, Sask., Rosthern Junior College Corporation meeting.

Oct. 28, 29—Hague, Sask., Saskatchewan Conference.

Central

Oct. 14, 15 — Bluffton College, homecoming and parents' day.

Eastern

Oct. 7-9—Quakertown, Pa., East Swamp missionary conference; Andrew R. Shelly and others.

Oct. 13-15—Quakertown, Pa., district stewardship institute, Bethany Church.

Western

Oct. 14—McPherson, Kan., Vietnam seminar, YMCA.

Oct. 20-22—Topeka, Kan., Western District Conference.

College football

Alma 25	Bluffton 13
Ottawa 39	Bethel 6

Workers

Ross T. Bender, dean of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., left on Sept. 10 for a two-month trip to Asia and Africa to learn more about emerging Christian churches as part of a study on the future education of Christian ministers in the free church tradition.

LaVerne Buller, First Church, Newton, Kan., will serve a two-year 1-W assignment in County Hospital, Downey, Calif.

Ronald J. Buller, Bethesda Church, Henderson, Neb., is in 1-W service at McKeenen Hospital, Sioux Falls, S.D. His parents are Mr. and Mrs. Henry H. Buller.

Vernon Burkhardt, Frederick, Pa., a member of the East Swamp Church, Quakertown, Pa., is a volunteer at the Lutheran Hospital, Fort Wayne, Ind.

Maurice Creasey, Quaker theologian from Birmingham, England, will be the guest speaker at Bluffton College's Bible lectures, Nov. 15, 16. He is currently a visiting professor at Earlham College.

Dale Epp, Bethesda Church, Henderson, Neb., will serve a Pax assignment in the Congo. He is the son of Mr. and Mrs. Peter B. Epp.

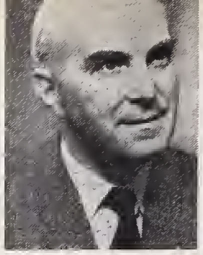
Linda Falk, Vancouver, B.C., has joined the English department of Bluffton College. She taught at Sharon Mennonite Collegiate for four years, and served in Atlanta with Mennonite Central Committee voluntary service program. She received her master's degree from the University of British Columbia and studied at the University of Saskatchewan.

Kenneth Friesen, Bethesda Church, Henderson, Neb., is in 1-W service at General Rose Hospital, Denver, Colo. He is the son of Mr. and Mrs. Raymond Friesen.

Larry Friesen, Bethesda Church, Henderson, Neb., is in 1-W service at General Rose Hospital, Denver, Colo. His parents are Mr. and Mrs. Clarence Friesen.

Jared Habegger, Berne, Ind., has accepted a two-year assignment in the Philadelphia unit, beginning Oct. 15. He is a member of First Church, Berne, Ind., and the son of Mr. and Mrs. Ellis F. Habegger.

Burkhardt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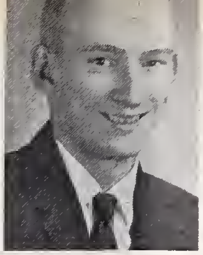
Penner

Patterson

Doreen Harms, Whitewater, Kan., has accepted the position of administrative assistant to William T. Snyder, executive secretary of Mennonite Central Committee, Akron, Pa. She will begin her duties on Nov. 1. This is not her first MCC assignment. She was a summer volunteer in 1947. In 1948, she began work in MCC's Mennonite Aid section. January 1952, found her in Germany with MCC's Aid section. From 1955 to 1958, she again worked at Akron, Pa., and then

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J. Schmidt

L. Schmidt

she returned to Germany in 1959 where she worked in the East-West program until August of this year. She is a member of the Grace Hill Church, Whitewater, Kan.

Ronald Janzen, Bethesda Church, Henderson, Neb., is serving a voluntary service assignment at Mennonite Nursing Home, Rosthern, Sask. His parents are Mr. and Mrs. Sam Janzen.

Henry Kenn, Bethel Church, Lancaster, Pa., will teach for two years in the regional high school in Channel, Newfoundland as an MCC volunteer. He holds a BS degree in social studies from Bluffton College, and is the son of Mr. and Mrs. Merrill Kenn.

Allan Patterson, Presbyterian Church, Plain City, Ohio, will teach in Catalina, Newfoundland, for two years as an MCC volunteer. He holds a BA degree from Bluffton College and has completed a year of graduate work for Miami University. He is the son of Mr. and Mrs. Robert Patterson.

Elroy Penner, Hurley, S.D., has accepted a two-year voluntary service assignment from the Board of Christian Service to work at the State Home and Training School, Wheat Ridge, Colo., beginning Oct. 2. His assignment is with the Vocational Rehabilitation Garage. A member of Salem Church, Freeman, S.D., he is the son of Mr. and Mrs. Daniel E. Penner.

Kenneth Regier, First Church, Newton, Kan., will serve a two-year 1-W assignment in a Minneapolis hospital.

Gary Schmidt, Hoffnungsau Church, Inman, Kan., is in 1-W service in Evanston (Ill.) Hospital.

Jacob C. and Lydia Schmidt, Rosthern, Sask., have accepted a three-year assignment from the Board of Missions to work in Cuauhtemoc, Mex. Schmidt has been pastor of the Rosthern Church for ten years.

Tim Schrag, Menno Church, Ritzville, Wash., has accepted an assignment under TAP. His parents are Mr. and Mrs. Alvie Schrag.

Marlin Thiessen, Emmaus Church, Whitewater, Kan., will serve a two-year assignment in Auke Bay, Alaska, under the Gospel Missionary Union.

Marriages

Dennis Lee Beachy and *Sue Ann Wooster,* both of Maplewood Church, Ft. Wayne, Ind., on Sept. 16. This was the first wedding to be held in this church.

James Franklin Beck and *Laura Lee Martin,* both of Fairfield (Pa.) Church, on Sept. 9.

Raymond Brucks and *Shirley Gamble,* both of First Church, Aberdeen, Idaho, on Sept. 9.

Dennis L. Franz, Menno Church, Ritzville, Wash., and *Kathryn A. Best,* St. Maries, Idaho, on Sept. 10.

Jerry Freeburne, Denver, Colo., and *Myrtle Elaine Funk,* First Church, Aberdeen, Idaho, on Sept. 16.

Jerry Friesen, Bethesda Church, Henderson, Neb., and *Carol Jantz,* Faith Church, Newton, Kan., Aug. 19.

John D. Goertzen, Mennonite Brethren Church, Henderson, Neb., and *Charlene Friesen,* Bethesda Church, Henderson, Neb., on Aug. 26.

Don E. Gross, Hutterthal Church, Freeman, S.D., and *Patricia Graber,* Salem-Zion Church, Freeman, S. D., on Sept. 3.

Peter L. Hunsberger, Deep Run Church, Bedminster, Pa., and *Barbara A. Biemesderfer,* Hellam, Pa., on Aug. 28.

Walter Isaak, First Church, Aberdeen, Idaho, and *Susan Farnsworth,* Aberdeen, Idaho, on Sept. 2.

Ronald Janzen, Menno Church, Ritzville, Wash., and *Kathy Sloper,* Ritzville, Wash., on Sept. 2.

Shingo Kajinami, Christian Church, Norman, Okla. and *Kathleen Peters,* First Church, Newton, Kan., Aug. 12.

Larry Krehbiel, Bethany Church, Kingman, Kan., and *Joyce Goertzen,* Bethel Church, Mountain Lake, Minn., on Aug. 4.

Jerry McReynolds and *Diane Nachtigal* on Sept. 2. Reported by Hoffnungsau Church, Inman, Kan.

Dale Mill and *Judith Rush,* both of Deep Run Church, Bedminster, Pa., on Sept. 16.

David Misitano, Cosmopolis, Wash., and *Karen Kirkendall,* Menno Church, Ritzville, Wash., on Sept. 16.

Jerry Quiring, Mennonite Brethren Church, Henderson, Neb., and *Cheryl Ratzlaff,* Bethesda Church, Henderson, Neb., on Aug. 25.

Thomas Ribley and *Gloria Jean Habegger,* First Church, Bluffton, Ohio, on Aug. 26.

Gary Schmidt and *Mary Beth Salmon,* on Aug. 24. Reported by Hoffnungsau Church, Inman, Kan.

Donald Sebes, Hanston (Kan.) Church, and *Verlene Thieszen,* Bethesda Church, Henderson, Neb., on Aug. 20.

Terry Shetler, First Church, Bluffton, Ohio, and *Bonnie Wolfe,* Aug. 19.

Richard Sorg and *Sallie Emmert,* First Church, Bluffton, Ohio, Aug. 5.

Kenneth L. Umholtz, Church of Christ, Newton, Kan., and *Eileen Joyce Claassen,* First Church, Newton, Kan., on Aug. 11.

Theodore Wiebe, Emmaus Church, Whitewater, Kan., and *Nancy Johnson,* Assembly of God Church, Mitchell, S.D., on Sept. 8.

Richard Willems, First Church, Newton, Kan., and *Juanita Hein,* Newton, Kan., on Sept. 9.

Ministers

E. Stanley Bohn, Newton, Kan., has accepted a call to become pastor of First Church, Bluffton, Ohio. He will assume his duties next July. He is currently secretary of peace and social concerns for the Board of Christian Service.

Ben Friesen was installed as the pastor of the Inman (Kan.) Church on June 18. He was formerly a public school teacher at Burns, Kan.

Richard Ratzlaff, presently pastor of the Calvary Church, Liberal, Kan., will become the pastor of the First Church, Hutchinson, Kansas., on Aug. 1. Arnold Funk is serving as the interim pastor at Hutchinson.

Jay M. Shelly has announced his resignation as minister of the Upper Milford Church, Zionsville, Pa., effective December 1967. His future plans are indefinite.

Melvin Schmidt was ordained to the ministry in the First Church, Halstead, Kan., on Sept. 24. His home congregation is the Alexanderwohl Church and he is the son of Mr. and Mrs. Ernst Schmidt, Hesston, Kan. He assumed the pastoral duties of the Halstead congregation this summer.

Old Greek Words on the New Forgiveness

John A. Esau

THE NOTION OF "an eye for an eye" has a long history. In the biblical record it goes back to Moses as he announced God's law to the people at Sinai: "If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe."

Coming from about the same period of ancient history, the Babylonian Code of Hammurabi contains similar statements: "If a citizen has destroyed the eye of one of citizen status, they shall destroy his eye. It he has broken the bone of a citizen, his bone shall they break."

Clearly, this understanding of justice—one wrong will right another wrong—was a great improvement over the previous situation which prevailed and which too often persists into modern times: the notion that for every wrong committed there must be two or three or four acts of revenge. But even this better understanding of justice left something to be desired.

While "an eye for an eye" might bring some satisfaction of justice done, the loss of the second eye did not restore the first. Evil still persisted and was only compounded in man's attempt to repay the first wrong.

Christians take pride in the new direction which Jesus taught concerning these ancient laws. He said: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil" (Matt. 5:38).

Jesus in effect said: "The problem of evil has only one solution, and that is suffering, forgiving love."

Some four hundred years before Jesus gave this new teaching, a Greek

Orestes kills his mother because she killed his father who had killed his sister. "When will it all end? / When will this harvest of hate be done?"

dramatist by the name of Aeschylus said much the same thing. In the most ancient drama still in existence, this man from a background very different from our Judeo-Christian heritage was writing: "When will it all end?/ When will this harvest of hate be done/ And the fury lie down and sleep?" There must be some other way to deal with evil.

The Tyrone Guthrie Theatre of Minneapolis is currently presenting its production of *The House of Atreus*. After two years of preparation, it is being acclaimed as "a monumental feat, grand and even grandiose . . . a stunning and powerful experience . . . an experience too seldom seen on the stage."

The popular conception of staged drama as a rather pleasant form of entertainment is quickly forgotten. What comes before our eyes and fills our ears is a drama that is utterly serious in speaking to the human condition. Transcending the boundaries of time and cultures, *The House of Atreus* has something to say to us within the Christian tradition; indeed it speaks to all of mankind living in this century of revenge.

The story is this: Agamemnon, the son of Atreus, has led the armies of Greece to do battle with Troy. In order to gain the favor of the gods, Agamemnon sacrifices his own daughter as they set sail, a dreadful act which costs him the love of his wife, Clytemnestra. In revenge for what her husband has done, Clytemnestra plots to murder him upon his victorious return from battle, hoping to do justice for the evil done to her daughter.

But instead of justice she discovers: "In those three strokes you cut yourself away/ From humankind, from love, from rest on this earth."

As modern man knows so well: "Blood cries for blood. The seed of the second death/ Is sown in the stroke of the first."

And so it is. Orestes, the son of Agamemnon and Clytemnestra, senses the hand of the gods upon him to bring justice to pass. It is now his duty to right the wrong done to his father by committing matricide.

"The sword is forged
Upon Right's hard anvil
That shall lay the guilty
Low to earth,
And the son brought home
By unswerving Justice
Stands even now
At the door of his birth."

Justice is done; Clytemnestra and her deceitful lover, Aegisthus, are killed. But the killer cries out in his own agony, like Judas: "What filthy victory is this that I have won?"

The end is not yet; the question remaining to be answered is this: Will Orestes now "be only another drop to feed the ocean of blood"?

He appeals to the gods for help; Apollo assures him: "I hold the power, and I will not forsake you./Whether far or near, I stand your guardian to the end,/ And my hand shall not weaken against your enemies."

The enemies are there, to be sure. They come in the form of ugly, loathsome Furies. Screaming for revenge, their anger is thrown not only at Orestes, but against Apollo himself: "You are no mere accomplice in this crime —/ If there is a crime—and there is—/ The archcriminal is you."

Orestes appeals to Athena, the goddess of wisdom. Realizing the precedent which is about to be set, Athena sets up a trial for Orestes. The cases for each side are presented. Apollo, speaking for Orestes claims that he was merely carrying out the wishes of Zeus in the act of murder; justice had to be done. Furthermore, to declare Orestes guilty would involve capital punishment, and irreversible end to life: "Chains can be loosened, such a wrong can be set right/ And no one is the worse./ But once the dust has drunk up a man's blood,/ Once life has left him, there is no raising him to his feet again."

The Furies look aghast at the possibility of allowing a murderer to go free; justice is demanded as it has always been; there can be no changes in the law. As is so often argued among us today, they claim that the new ethics will bring chaos.

"Unless we triumph
The old laws perish

Orestes (right) swears vengeance at his father's tomb, an oath that led him to commit matricide. (In the presentation of this drama, say the producers, all actors wear masks in order to reduce the element of personality so that the drama might speak to the universal situation.)

And a brave New Order
Shall reign instead,
Where parents' lives
Are spent in waiting
The day their children
Shall strike them dead

Let no one cry
To us in anguish
Broken by
Accidental woe;
Let none appeal
To the throne of Justice
When the house of Justice
Is fallen low.”

The votes of the citizens are cast. Orestes' fate hangs on the momentous question: Will the old understanding of justice as an eye for an eye prevail with the resulting oceans of blood that continue to flow (“. . . tell me, when is this thing going to end?”), or will something new break the spell that the Furies have cast? Is forgiveness the destruction of justice or its redemption? Is there salvation?

The vote is tied; the decision is now Athena's. Suddenly it occurs to us that not only is a man on trial here, but the gods themselves. Do they stand idle and helpless while man drowns himself in the blood of his own guilt? Athena, the true goddess of wisdom, acquits Orestes. The new day has come. Forgiveness is the only answer to man's dreadful condition.

With profound and moving insight relevant to our own day Athena proclaims to the Furies of all time who are seeking to do man in:

“Why, then, gnaw its heart with fury and resentment,
Poisoning the blood of its young men with the wine of violence
Till they senselessly tear each other's flesh,
Fighting cocks of the same brood locked in a circled wall?
Let the spirit of war be turned outward, against the pride-drunk man
Who has fallen into the horrible love of glory.
There is room for both of us in this land;
For my shrine that towers in the light
And for yours in the caverns beneath the earth.”

The House of Atreus as it is currently being played in the Guthrie Theatre is a shining example of how the secular institutions of our day are speaking to the church. Jesus said: “If these were silent, the very stones will cry out” (Lk. 19:40). And so it is.

In a day when Christians find it so difficult to speak the word of Christ, taking more often the side of the Furies in calling for justice of an eye for an eye, the challenge to reconciliation and forgiveness comes to us through the medium of ancient drama. Robert Bly commented on our condition in which we find ourselves: “. . . caught in a double snare,/ Damned if we tug to the right, and damned if we pull to the left,/ Drowning in blood whichever way we turn.”

Bly wrote: “Like the characters in *The House of Atreus*, our whole nation is now being pulled into the bottomless mud because of our past mistakes in Southeast Asia. We watch helplessly as rulers forge link after link into a long chain of revenges, retaliations, and punishments. We cannot forgive North Vietnam nor the Vietcong; they in turn cannot forgive us. We are in the House of Atreus.”

Would to God that we might find it within ourselves to take that leap of faith which forgiveness involves. Do we have any other choice? “For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.”

Might it be possible that we could see the conversion of the modern Furies as we do in this drama? Almost at the conclusion, these former representatives of darkness and revenge have come to the new light of the forgiving community.

In a prayer that all of us who have known the grace of God in Jesus Christ might well pray, they repeat together: “I pray for no more youth/ To perish before its prime;/ That Revenge and iron-hearted War/ May fade with all that has gone before/ Into the night of time.”

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*Supplemental reading for the Sunday school lesson of Oct. 8, “Amos: God's Spokesman for Justice.”

COVER
A quiet autumn scene for the “safe Mennonites of the world.” See “Voices of Revolution.”

CONTRIBUTORS
Vincent Harding, 201 Ashby, Atlanta 30314, is professor of history at Spelman College and a member of the Board of Christian Service. His article is adapted from a paper presented to a sectional meeting at the Mennonite World Conference in July.

John A. Esau is pastor of the Faith Church, 2801 - 22 St. E., Minneapolis 55406. “The House of Atreus” was adapted by John Lewin from “Oresteia” by Aeschylus.

CREDITS
Cover, George A. Tice, 15 Rutgers Ave., Colonia, N. J. 07067; 591, Kaethe Kollwitz, Galerie St. Etienne, 24 West 57 St., N. Y.; 595, From “Martin Luther” by Paul Schreckenbach; 601, 602, Minnesota Theater Company, Minneapolis 55403.

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Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S. D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

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E. Stanley Bohn

YOUNG MENNONITES ARE often heard complaining that their denomination isn't aggressive enough about its peace witness. They do not see any patterns of witness except the *Stille in dem Lande,* and that is the last one they want to see or hear about. Merely being a conscientious objector, while very daring in other generations, isn't enough of a witness now.

Despite lack of encouragement, signs appear that this generation might take the offensive and develop a more visible witness. Several years ago a group of historic peace churches, at the initiation of the Mennonite church, purchased and promoted the film *Alternatives* for use by Kansas City churches; and a number of non-Mennonite churches used the film free of charge.

Two groups of people from whom we might have expected an active peace witness were very quiet: 1-W men doing their alternative service in hospitals, and Mennonite student groups on university campuses. Probably many of the Mennonites doing 1-W work didn't dream that they were expected to do any aggressive peace-witnessing that led to political contacts or to be interested in peace groups not sponsored by the church. A few Mennonite 1-W's who did get in contact with peace groups often found them very intellectual, filled with people with "non-Mennonite customs and ways." They didn't return to other meetings.

For a long time it looked as if Mennonite student groups on university campuses were going to let the Students for Democratic Society or other groups do the peace-witnessing. Finally, a few Mennonites were heard struggling to overcome the I am-a-c.o.-what-more-do-you-want tradition. Some University of Nebraska Mennonites helped in an April 30 peace education effort, using some materials supplied by the General Conference. One of the boldest efforts was made by Mennonites associated with the Woodlawn Church in Chicago who helped with a "draft caravan," passing out draft counseling literature to students at high schools. Perhaps the most courageous witness was that of an Oklahoma pastor. He went uninvited to a meeting of war veterans—they were angry about a conscientious objector who had been elected to public office—to explain his conscientious objector position. He disarmed them with his frankness and sincerity and won their respect.

In Oklahoma City, Denver, Wichita, and other cities Mennonites have participated in the Wednesday noon Vietnam vigils, sometimes understood and sometimes not by the rest of the congregations. Newton's November peace walk and the reaction to it showed our feelings about aggressive peace-witnessing. Small groups of Mennonites—often older retired people—have been signing petitions sponsored by state or nationwide peace groups, have sponsored ads in the paper, have raised funds for North Vietnam relief, and have openly stated their position in letters to the editor.

Some Mennonites feel that our denomination should have a pure witness, uncorrupted by association with other peace groups. However, Mennonites in Canada, at their International Peace Rally in September 1966, made a number of contacts with other peace groups—church and nonchurch-related. The Peace and Social Concerns office has worried less about purity than about keeping in touch and standing with other peace groups. Last winter letters and telephone calls went out to Stokely Carmichael, and then efforts were made to contact branches of the Student Nonviolent Coordinating Committee, offering draft counseling materials and inviting requests for help. A similar letter went to Muhammad Ali (Cassius Clay) from the Peace and Social Concerns office. A December visit with a Southern Christian Leadership Conference official took place, and a letter offering draft counseling materials was sent when Martin Luther King, Jr., decided to lead a national peace movement.

"I am a conscientious objector," we would have to admit, was quite a daring peace witness in World Wars I and II, the times of war hysteria and yellow paint. It is a real question whether that kind of witness is of any help now. The man who takes a conscientious objector position and is content with this, conveys the unattractive images of withdrawal, escapism, cowardice—unless he finds some way to work against war.

Whether or not we are going to be able to make as daring a witness as previous generations have been able to make depends a lot on the current generation's ability to discern that the 1960's are not the 1940's.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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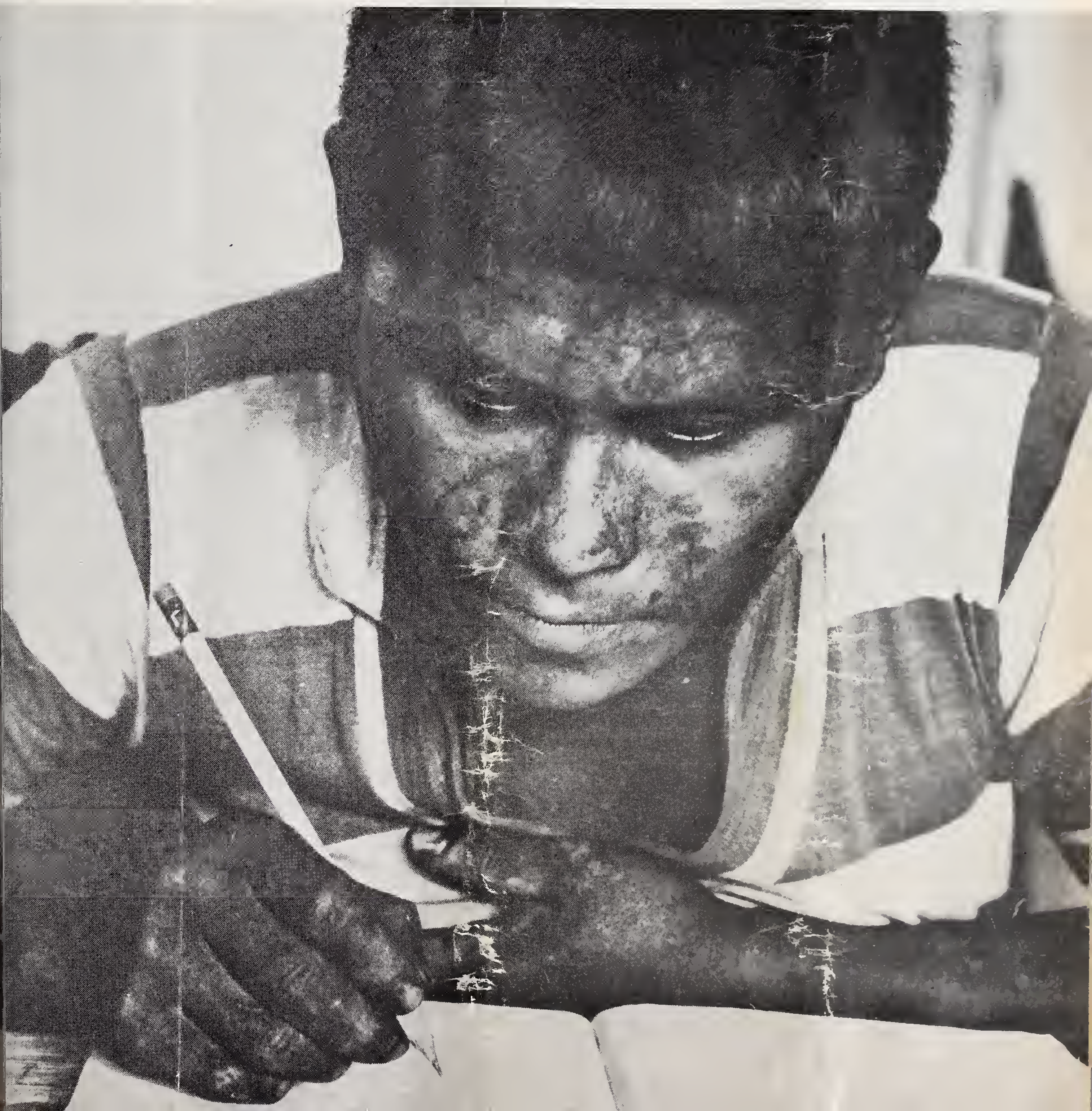
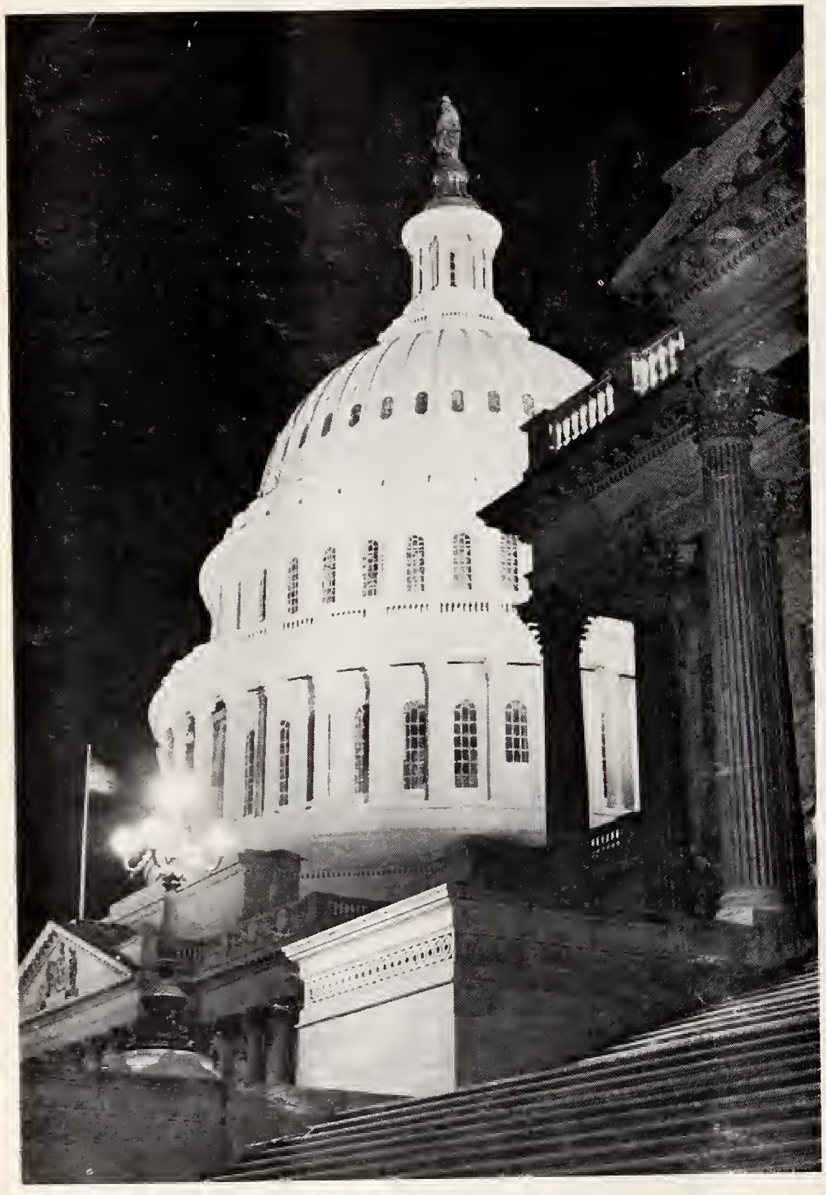


Our almost unused political power



The Capitol, Washington, D.C.

James Juhnke

THE MENNONITE CHURCH is not usually considered an effective or powerful instrument of political action. Our lack of political power and sophistication is no accident. We'd rather have it that way.

The Mennonite genius for social concern seems to lie in the area of relief for the suffering—the Christmas bundle, can of beef, or wool blanket extended "in the name of Christ." We have fashioned the Mennonite Central Committee, Pax and TAP programs and missions efforts to deal with social problems in a nonpolitical manner. The political approaches to social evils we leave to other groups.

Therefore, we are undismayed by our normal condition of political powerlessness.

There is, however, one significant exception to the general pattern of Mennonite political ineffectiveness. On the issue of the military draft in the United States, Mennonites have used decisive political influence to shape public policy. The demonstration of Mennonite power on the draft question was never more clear than last May, when Mennonite lobbying activity contributed to defeat a proposed change in the draft law before the Armed Services Committee of the House of Representatives.

The proposed new law would have been unfavorable to the Mennonites. It provided for the induction of conscientious objectors into the armed forces and for military administration of a furlough system for civilian alternative service. The Mennonites went into speedy political action through personal contacts with Armed Services Committee members, one of whom was a representative from a strong Mennonite district. They pointed out their objections to the proposed law, argued that it would violate freedom of conscience, and threatened that Mennonites would disobey the law if it were passed. The efforts were successful. The objectionable bill was revised to eliminate induction of conscientious objectors into the armed services. The draft law, in this regard, would remain substantially unchanged.

When the flurry of political maneuvering had subsided and the Mennonites had achieved their objective, one question remained. Why were the Mennonites, normally a politically-inexperienced and inept group, successful in this attempt to achieve desired draft legislation? What was the source of Mennonite power in this instance?

As in all successful political lobbying activity, a variety of factors contributed to the enterprise. Mennonites had been careful to maintain good relations with government officials in case of just such an emergency. The Mennonite image was a positive one, based upon a history of trustworthiness in draft matters and a constructive alternative service program in the national interest. The Mennonite appeal to American traditions of religious freedom was no doubt taken seriously. And the cooperation of other groups interested in the same legislation was important.

But the core of Mennonite power in the recent draft legislation lay in their threat of civil disobedience. The Mennonites promised that "thousands of conscientious objectors" would violate the law and accept imprisonment rather than the law's required induction into the armed services. This threat was credible. Legislators had only to inform themselves of Mennonite draft experiences during the First World War when many Mennonite young men did in fact accept beatings, courts-martial, and imprisonment rather than violate their consciences. Mennonites in 1967 were reaping political rewards from the sacrifices of their fathers and grandfathers in 1918. Because Mennonites in the First World War had been willing to take the awful step of civil disobedience, their descendants during the Vietnam war were spared the necessity of proving all over again to the government their sincerity of conviction.

The Mennonite witnesses wisely put a sugarcoating on their threat to violate the proposed law. They affirmed their desire to obey and cooperate with the government and disclaimed "any spirit of defiant civil disobedience." This disclaimer, interpreted by some observers as an attempt to disassociate the Mennonites from selective objectors who were out of favor with the Armed Services Committee, could not obscure the fact that the genuine leverage of Mennonites was their credible announcement of intention not to obey the law if passed.

Had they said, "We don't like the bill, but we'll go along," the bill probably would not have been changed. As it was, the government simply did not desire the administrative mess and bad publicity which would ensue from the jailing of thousands of conscientious objectors.

The increasingly destructive Vietnam war presents a new crisis for considerations of Mennonite political power. Should Mennonites do something politically to help bring about an end to the war? With the recent example of our political effectiveness on the draft question before us, we cannot excuse ourselves on the grounds that Mennonites lack the required disposition or ability for meaningful political action.

The crisis is more apparent as numbers of Mennonite leaders return from Vietnam visits and tell us that, although Vietnam Christian Service relief work is doing a vitally important job, what that war-torn country really needs is an end to the fighting. Our leaders, including William Snyder, executive secretary of the Mennonite Central Committee, and William Keeney, chairman of the MCC peace section, are dissatisfied with United States policy in Vietnam and believe that steps to de-escalate the war could and should be taken. Relief work is fine, say our workers in Vietnam, but the *war* is the real problem.

The decision to de-escalate is a political decision. To make an effective contribution toward such a decision, Mennonites need to devise methods for meaningful political witness, just as we have done with regard to the draft. Church study sessions, congregational or conference statements, and "information" trips to Washington are important, but these activities are of little assistance in achieving the desired objective—a national policy of de-escalation of the war. We did not cautiously limit ourselves to study, statement, and inquiry when our own self-interest was at stake in the draft question. We went directly to the politically-important officials and applied the leverage necessary to get a desired political decision.

If the Mennonite witness in Washington regarding the Vietnam war is to achieve the same intensity and urgency as the Mennonite witness regarding the draft, we will need both qualified men and effective instruments of power. A Washington-based staff of politically-experienced Mennonite leaders should be charged specifically with the duty of using Mennonite influence for a decision to de-escalate the Vietnam war. And this lobby should be equipped with the kind of political leverage which our threat of civil disobedience gives us on the draft issue.

A parallel act would be the declaration by hundreds of Mennonites that they would refuse to pay the proposed 10 percent surcharge on the income tax, a measure resulting directly from the war. Armed with such a threat, the Mennonite lobbyist would have political power far out of proportion to his small constituency.

We need have no illusions that our political witness would be successful in changing the direction of American foreign policy. Neither has our relief program solved the problem of world hunger. But as Christians, we know our responsibility to do God's will in meeting human need regardless of the magnitude of the task. Our political silence continues in the face of our increasing awareness that the human need at this time is for changes in American foreign policy.

The Mennonite church is open to the charge that it is willing to exercise political power only in cases involving immediate self-interest.

Mission marks the congregation

It is no accident that today three-fourths of the Protestant missionary personnel and support come from the churches of the free church line," says Franklin H. Littell, president of Iowa Wesleyan College.

"And if we include the works of Lutherans under pietist influence, and Anglicans affected by the evangelical awaking, the percentage is jumped even higher."

He was speaking about the marks of a believers' church. "Mission and witness are key concepts to the believers' church and all members are involved."

And then he added, "It is sometimes said, incidentally, that certain of the more radical of the free churches have no clergy. A truer report would be this: several of them have eliminated the laity in its usual passive condition."

Littell opened the Conference on the Concept of the Believers' Church held last June on the campus of Southern Baptist Theological Seminary, Louisville. The closing speaker also touched on the mission of the believers' church.

Louis P. Meyer, secretary of evangelism for the Church of God, said, "The believers' church is the direct result of God's action and initiative. It is God's plan and God's act. . . . God's instrument brought into being by the Creator to serve His will and His purpose. . . . The church is God's pilgrim people, servants of Christ at God's disposal for whatever mission He chooses."

It cannot be said that such a congregation has a mission. Such a fellowship with these marks is itself the mission, the proclamation of the gospel.

This congregation has a call to serve the total needs of the total man. T. Canby Jones, professor of religion at Wilmington College and a member of the Society of Friends, lamented the separation of missions and social service in church agencies "into opposing camps served by separate agencies and motivated by different philosophies."

He gave the following analysis: "Quakers are known over the world for service and humanitarian concern in action. This is a wonderful thing. The Brethren Service Commission patterned after the American Friends Service Committee enjoys the unique distinction of having brought into being . . . Church World Service. But the balance between selfless service to war victims, refugees and the needy, and evangelism and mission to bring men to Christ has been preserved by the Mennonite Central Committee."

Meyer mentioned world peace as an important concern for the believers' church. "I think there is no more important issue . . . that faces the United States and the world than the issue of peace," he said. "The believers' church movement has been deeply concerned about this issue down through the years. However, in light of the current Vietnam conflict and other confrontations, many Christians under the banner of 'to fight communism' or some other, even those who are of the believers' church tradition are finding it extremely difficult to separate their Christian convictions from the contemporary culture."

Said Jones, "Justifying the participation of Christians in the armed forces of any nation fighting today's tribal wars based on tribal ethics is treason to Christ the king. . . . We are citizens of His kingdom first."

Not all agreed. Robert R. Soileau, a professor of theology at New Orleans Baptist Theological Seminary, rejected the "appeal to the literal words of Scripture." He found that it is "sometimes the duty of mankind to restrain a tyrant" through the use of military force. In such a situation "restraint is the highest virtue."

The practical problems facing the missionary congregation, obviously, need further discussion. But before assigning the work for the believers' church, we should try to find out what it is. If the church understands itself, it may begin to understand its task.

The original model for the believers' church comes from the New Testament. More recent models are found in the history of the Anabaptist movement which applied New Testament ideas to a world not unlike today.

Living in the sixteenth century, the leaders of the Anabaptists, including Conrad Grebel and Menno Simons, heard the call of Martin Luther to study the nature of the church in the Bible. The entire Protestant Reformation, of course, was the call. It began more specifically with the posting of the ninety-five theses on the door of the Wittenberg church in October 1517. This was a call to discuss the nature of the church. That was four hundred and fifty years ago this year.

The Anabaptists developed a pattern of church life built around a voluntary fellowship of believers pledged to aggressive discipleship. It was a novel idea four centuries ago and still is. Luther and the other Reformers felt they went too far. What was so unusual about their view of the church?

This fellowship had certain distinct marks because it was a missionary community. Menno Simons, an Anabaptist leader, listed four: holy living, brotherly love, unreserved testimony, and suffering. John Howard Yoder, professor of theology at Associated Mennonite Biblical Seminaries, described these marks.

The ethical character or holy living of the believing community makes it stand out from other points of view. Both Puritan and pietist churches, being concerned about society, want to limit the evils of society. Their standards of conduct are for the leaders and rulers.

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Their models for the ethics of leaders do not come from the Bible, because the models of New Testament life are drawn from "the underside of social relationships—the wife, the child, the slave, the subject. And what the father or the ruler or the banker is to do in Puritan or pietist ethics is not derived from either the words or example of Jesus but from what any honest and responsible person would do."

For the believers' church, ethical demands apply to the people of the Christian fellowship. Because they lead a holy life they can be a missionary community.

"The moral nonconformity of the Christian is an indispensable dimension of their visibility," says Yoder. "If the church is visible in that these people keep their promises, love their enemies, enjoy their neighbors, tell the truth, as some others do not, this may communicate something of the reconciling, i.e., the community-creating, love of God."

And ethics can also be its own proclamation. "Ethics is mission in the sense pointed to by the advocates of the new worldliness. Civil rights advocacy, responsible concern for peace in the United Nations or for food in Mississippi or India can, in given circumstances, not only be prerequisites for the credibility of preaching, but actually be themselves the necessary proclamatory actions."

Brotherly love, as a mark of the missionary community, is only possible in a voluntary fellowship. "You can make people come to church, but you can't make them love each other."

Discipline within the brotherhood is never punishment but an effort to win a brother. "This very quality of aggressive concern for the brother is a dimension of mission most regrettably lacking in modern Christendom," says Yoder.

This expression of concern for members in the fellowship is expressed for those outside as the fellowship expands itself in unreserved witness. The believers' church needs to witness because its own survival is at stake. But witnessing is also its business regardless of the outcome.

"In Menno's interpretation of this faithful witness, the accent does not fall upon the subjective response of the hearers," says Yoder. "Whether many will hear and be converted or any does not enter into the discussion of this mark. . . . What is central is that the witness be proclaimed without compromise in the face of opposition."

Faithfulness goes before technique and content, problems which are often raised in discussions of evangelism. "By concern for who says what to whom, a hopeless polarity has been set up in lay witness. For the individualist, it means buttonholing people about their souls. To the Puritan, it means speaking to relevant issues from a Christian perspective. For Menno it is both, but neither is the unique focus. For the crucial issue is not that there must be one particular idea content, but that the witness must avoid his testimonies being diluted and distorted by what men want to hear."

The cross is the final mark of the believers' church for whom it has a special meaning different from other traditions. The cross means suffering.

This suffering, says Yoder, "is not the result of misbehavior but of conformity with the path of Christ. . . . The suffering of the church is not a passing tight spot after which there can be a hope of a return to normalcy. It is, according to both Scripture and experience, the continuing destiny of any Christian community."

But in the suffering of the cross, as in all things, pietism takes the internal view. "The cross is an inward experience in which the self struggles with doubt or with pride until it is brought to that brokenness and surrender which permits the mystical vision."

For others, the cross comes from external sources and is something to bear. "For the Puritan world and for pastoral care across the ages, to have a cross to bear means to live with an incurable illness or to have a difficult mother-in-law or poverty," said Yoder. "In other words, it is the kind of suffering built into one's social situation for which one may or may not be partially to blame, but which is mostly the simple result of where one finds onself and not of a particular moral commitment."

The cross has a much more narrow meaning. "It is that kind of suffering which comes upon one because of his loyalty to Jesus and his nonconformity to the world," said Yoder.

He quoted Ethelbert Stauffer as saying, "Suffering is not simply the regrettably unavoidable cost of holding for those positions that merit salvation, but is rather a participation in the victory of Christ over the powers of this age."

If the believers' church is the missionary congregation, men will know it by its marks.

Church forms in Lincoln

Regular worship services in the Lincoln (Neb.) Mennonite Fellowship resumed September 10 following a relaxed summer schedule. Sunday school follows the worship service which begins at 10:00 A.M. This group began holding services in January and is presently "attempting to define its ministry in the city."

Meeting at the Cottner School of Religion on the University of Nebraska campus, the fellowship is composed largely of students and young couples. Over twenty families have indicated an interest in this church, including Old Mennonite families.

Original contacts for the group were initiated by Abe Krause of the Bethesda Church, Henderson, and Max Miller, a graduate student and organizer of the Good Shepherd Church of Sioux Falls, South Dakota. Many of the General Conference Mennonites moving to Lincoln are members of the Bethesda Church.

Although other Mennonite groups are active in Lincoln, establishing a General Conference Mennonite Church was encouraged by the pastors of these churches as well as by civic leaders in the community, who believe that an added witness is needed in regard to peace and capital punishment. It was also felt that many Mennonites in Lincoln not attending a Mennonite church may desire a General Conference congregation.

Other Mennonite churches in Lincoln include Old Mennonite, Mennonite Brethren, and Evangelical Mennonite Brethren.

Pastoral leadership is presently being sought by the Lincoln fellowship in the hope that "the direction and purpose of the church can then be defined and its ministry in the community promoted." For the present, responsibility is shared by members of the fellowship and Krause.

Families and young people interested in service or employment in Lincoln and assisting in a Mennonite witness in the city are "encouraged to consider the opportunities Lincoln provides." Correspondence may be directed to the General Conference Mennonite Church, 2827 M St., Lincoln, Neb. 68510.

Service unit in Cincinnati

Today, some of America's most pressing problems revolve around poverty, lack of education, poor housing, crowded living conditions and the tenseness, frustrations, and discontent these situations breed. The awareness of these problems and the desire to help alleviate them led the Mennonite Central Committee to open a service unit in Cincinnati.

This unit will be located in the city's economically depressed "over the Rhine" area. The populace in this area is both Negro and white, the common denominator being poverty. Many of the area's inhabitants have migrated from Appalachia.

In Cincinnati, the eight volunteers will serve as teachers, social workers, group work leaders, job trainers, and craftsmen responsible for the rehabilitation of deteriorating housing. The group consists of John and Gloria Dyck, Manitoba; Mary Kay and Dale Lee Hofer, Carpenter, S.D.; Vernon King, Hutchinson, Kan.; Kathleen Lehigh, Hanover, Pa.; Brice Balmer, Bluffton, Ohio; and Judy Palmer, Tiffin, Ohio.

75 wells dug in India
Major famine relief effort

Perhaps one of the most significant Mennonite emergency relief projects in India is the well-digging project. To date, seventy-five wells have been dug. Of these, only one is not producing a good supply of water.

"The building of these wells not only provided a means of substance for the Indians, but it also provided something of lasting value and a reminder of our concern for them during these hard times," says Vernon Reimer, MCC director in India.

These wells, dug under the food-for-work plan, are located in Bihar, one of the hardest-hit areas during the prolonged drought in India. This program provides food and some money for the workers. Each participant is paid in food for five days of work and receives money for the sixth day.

The Mennonite Relief Committee, composed of the Mennonite Church of South Bihar, the Mennonite Christian Service Fellowship of India, and MCC, in cooperation with the Committee of Relief and Gift Supplies (CORAGS) sponsor these projects.

Many of the villagers cannot remember having any wells before these had been dug. They had to rely on springs and ponds. When these sources of water dried up, the villagers had to walk long distances for water or move.

A TB ward and two roads are also being built through the food-for-work projects. CORAGS is sponsoring the building of the roads and the TB ward while Mennonite Relief Committee is sponsoring most of the well-digging projects.

This latter group is also sponsoring four free food kitchens in Bihar. A total of 16,212 persons are receiving food through these food-for-work projects and the kitchens.

This is the third year of drought and famine India is suffering. Food and water have been scarce. Disease is more dangerous because of the generally weakened condition of the people.

Bert Lobe, MCC worker in India, says, "The tremendous population, illiteracy, and poor agricultural practices are all responsible for famine."

Clothing to North Vietnam
Canadians send parcels

One hundred children's outfits are on their way from the Mennonite Central Committee of Canada to the Red Cross in North Vietnam. They left Winnipeg during the week of September 10.

The Vietnamese-style clothing for children valued at fifty dollars was sent in two packages, one by parcel post and the other by way of Air Canada to Moscow and from there by Russian air service to Hanoi.

The twenty-one-pound parcel post package was accepted by the post office in Winnipeg without questions.

Clearing the sixteen-pound parcel for shipment by Air Canada took several hours. The airline had no tariffs for the Moscow to Hanoi leg of the trip, but MCC had obtained this information earlier and had also cleared the possibility of making the shipment with the First Secretary of the Soviet Embassy in Ottawa, who had assured them that their airline would be willing to handle the parcel.

The cost of sending the air parcel was fifty-five dollars, and for the parcel post package it was five dollars.

J. M. Klassen, executive secretary of MCC of Canada, has written to the Red Cross in Hanoi, asking that the shipments be acknowledged as soon as they arrive.

Further funds for parcels to North Vietnam will be solicited only if these first two packages get through without difficulty.

The Canadian MCC set up a fund for North Vietnam relief after their annual meeting last January. Gifts totaling one hundred and seventy dollars were received during the first eight months of the year.

Efforts are continuing to send a Mennonite representative to Hanoi but North Vietnamese officials have turned down or ignored each application for entry. Their official reason for refusing entry is that because of the intense bombing they cannot guarantee the safety of foreigners.

It will take many years and require great effort for India to recover from this long period of drought.

Taiwan camp aids school Pull weeds in orange grove

The Mennonite Church in Taiwan sponsored a two-week work camp at Taichung this summer for thirteen young people—two pastors, two theological students, two university students, four high school students, two teachers, and one missionary. Manual labor was contributed to the Christian Children's Fund Home for Blind Children at Ta Ya and to the Lin Shen Road Mennonite Church. A brick wall was built for the church. And the group conducted a daily vacation Bible school for one hundred children from needy homes. The following account was written by Susan Yang, a member of the Pa-Ai Mennonite Church in Hwalien, and a fifth-grade public schoolteacher. Her report was written for *Ma-Na,* the publication of the Mennonite Church in Taiwan.

When we returned from work camp everyone said we had very dark suntans, and it really was true.

The blind school at Ta Ya was the place where we worked, and our project was to pull weeds in the orange grove. We worked under a very hot sun, and although we perspired heavily no word of complaint was heard, and it seemed that the more we did, the more vigorously we were able to work. As we worked, we talked and laughed, and the time went quickly. At the end we found we had accomplished even more than was originally planned for us to do.

Work campers at rest

As we returned to Taichung on the bus each noon, we sang one song after another. The other passengers looked at us with surprise, but we paid no attention. We laughed until our stomachs ached and sang until our voices were hoarse.

Our work camp had a "king of sleep" named Mr. Chang. One day on the way to Ta Ya he was practicing his art on the bus. Just at the most exciting moment in his dreams, the bus reached Ta Ya. In order not to make all his practicing in vain, we did not call him, but let him go on further. (Actually, no one noticed that he was asleep!) When he finally woke up, he had to walk back to join us at work.

The Lin Shen Road Church parsonage is a large Japanese style house which provided ample space for all of us. We were together from morning until night, like brothers and sisters. Although we felt like strangers at first, we soon became quite close.

In the mornings we were always out of bed on time, thanks to a "rooster" named Mark [Mark Tsai, one of the work campers] who always crowed at the appointed time.

Our daily nutrition was very good. Many thanks here go to our vegetable buyer, kitchen supervisor, and waiter (university student Timothy Liau acted as all three). Every morning he was up earlier than the rest of us. Wearing wooden shoes and carrying a basket in each hand, he went off to market. Not only was he denied a longer sleep in the morning, but each evening after the rest had retired he was still balancing accounts or planning the next day's menu, carefully considering every detail even to the point of color and taste combinations.

During the first week we taught vacation Bible school in the afternoons. Our students were orphans, invited by the Family Helper office. Most of them had not heard the gospel before, so at first we thought they would be difficult to teach, but thanks to God the students' behavior and response were very good. The last day we took them on an outing to the provincial assembly hall grounds near Taichung. Seeing the happy faces of our students was ample reward!

World Council hears critic Dialogue has many sides

Some conservative Christians regard the World Council of Churches with suspicion. This summer one such churchman was invited to an important meeting of the World Council of Churches and he told them how he felt.

Bristol, England, was the site of the meeting of the Faith and Order Commission, one of the units of the World Council of Churches. Paul S. Rees, president of World Vision International and a member of the Evangelical Covenant Church, was one of two observers invited to represent the views of conservative churches not affiliated with the World Council.

"It is suspected by conservatives," he said, "that the ecumenical movement has turned away from a concern for missions to the development of a super-church, and is moving toward sacramentalism and liturgy." This has resulted in muting the proclamation of the gospel in favor of a "highly secularized" service program, Rees said.

"The World Council," he added in his address to the commission, "does the churches a disservice by making pronouncements on all sorts of political, social, and economic issues, concealing rather than reflecting the divisions on these very issues that are to be found within the affiliated communions."

He also charged that churches connected with the World Council seemed to take a "low view of Holy Scripture as the infallible rule of faith and practice."

The Faith and Order Commission traces its beginning back to a movement begun in Lausanne, Switzerland, in 1927. In 1948 at Amsterdam, Faith and Order became one of the two founding movements of the World Council of Churches which now has 223 member churches.

Faith and Order works to bring churches "out of isolation into conference." For this reason, it bears particular responsibility for relations with churches which are not members of the council, says Lukas Vischer, the Swiss Reformed theologian who is the commission's secretary. "Drawing the churches out of isolation into conversation" was an expression used.

Vischer also added that work for church unity must still allow room for great diversity in theological viewpoints, and even conflict.

J. Robert Nelson, an American member of the commission, made the same point in his response to Rees. He called it "unfortunate" that charges of irresponsibility are made against the World Council, pointing out that diversity of viewpoint exists within nonmember churches as well.

"No one can say in isolation that he knows what the mind of Christ is," he said. "Only in common Christian love are we going to find it."

E. W. L. Schlink, of Germany, a vice-chairman of the commission, told the group that its next task should be to show "what differences are compatible within the unity of the church."

In ascertaining the differences which could coexist within the one church, he said, the methods of historical-critical theology should be fully used. "There ought to be no attempt to try to harmonize the various doctrines of the church to be found within the New Testament," he said. "Then we would be enabled to see the historical necessity of many different forms of proclamation, service, and dogma."

Keith Bridston, of California, said that the techniques of psychoanalysis might also be found useful in advancing the unity of the church. "Sometimes the personalities of church leaders are more significant factors in keeping churches apart than differences in dogma."

In another discussion, Bridston called for greater participation of the younger generation in the commission's work, and "not in a peripheral way."

"I would suggest that at least half the delegates should be under thirty-five—not only to determine the agenda of faith and order, but also to decide what its real priorities are."

The Roman Catholic Church does not belong to the World Council of Churches, but sends observers to many of its meetings. Five official Roman Catholic observers attended the Faith and Order meetings.

The Faith and Order Commission currently has several representatives from churches that are not council members. The commission, if a proposed constitutional revision is adopted at the next World Council of Churches Assembly at Uppsala, Sweden, next July, will be reorganized and enlarged, with forty of its 150 seats reserved for delegates from nonmember churches.

At least twenty Roman Catholic theologians should have full membership in the Faith and Order Commission, says John Meyendorff, an American member. He declared that it was "essential" to have theologian-members who represented a wide spectrum of Roman Catholic thought and opinion.

Meyendorff, a member of the Russian Orthodox Greek Catholic Church of North America, said that a second necessary and vital change in the commission's makeup would be to include formal study of "secular Christianity," the line of thought which finds God's presence only in the "process of history."

This trend, he said which is especially prominent in some American seminaries, relegates institutional churches and questions of their separation or unity to secondary status.

But these aren't the only opportunities for dialogue. How scientists and church scholars can talk to each other also occupied the commission.

"The overriding question," stated a report prepared for the commission's consideration, "is no longer how traditional differences can be overcome by new statements, but how faith is possible at all, and how the church should answer the situation of the modern world."

"The question must arise," the report said, "whether the God of the Bible has any relation to the modern scientific world view."

The next tasks for the church and for the ecumenical movement, the report indicated, include developing methods of interpreting the Bible so that its insights may speak to a scientifically-trained generation; translating theological vocabulary into modern thought-forms; and how to deal with new problems posed for man by cybernation and the possibility of influencing man's heredity.

The report was introduced by John Marsh, Oxford, England, and Dr. J. Smolik of Prague, who described the importance of "ecumenical reality," the fact of growing Christian unity across denominational and national lines, as being very important in the discussions now going on between Christians and Marxists in his country.

Earlier tasks of the commission had included the cataloging of the differences between churches, and the joint study of the Bible and Christian tradition in an effort to get at underlying truths which would serve all.

These activities are still important, the report declared, but to them is now added the necessity for finding and describing the ways in which the Christian faith is still valid in our day.

"We have been accustomed to talking of the drama of history and the drama of salvation on a normal-sized state," said David Cairns, of Aberdeen, Scotland, "and we suddenly discover that the wings on both sides of the stage are nine million miles wide."

Curb on beer and wine ads Oregon senator writes bill

Wayne Morse, U.S. Senator from Oregon, again showed the courage of his convictions by introducing into the Senate hopper S2202—a bill which would ban the advertising of any alcoholic beverage on radio and television between the hours of 3:00 P.M. and 10:00 P.M.

In his address before the Senate when he introduced the bill on Aug. 2, he said:

"Voluntary advertising codes generally prohibit the televising of commercials for what we call hard liquor. But television advertising of beer and wine has risen dramatically in recent years.

"Where beer ads are aimed at youthful audiences, I think they are just as harmful to the health and well-being of the community as ads for hard liquor are concerned."

Morse, commenting on the vast amount of money spent by brewers on advertising—much of which necessarily reaches children and young people, stated that:

"Brewers of alcoholic beverages spend a quarter of a billion dollars each year in an effort to market their products. Millions in the television and radio audience who hear and see these ads are teen-agers, most of whom cannot legally drink beer. A recent survey printed by Radio Advertising Bureau, Inc., shows that teen-age boys listen to the radio 4.3 hours daily on the average, while teen-age girls listen an average of 5.3 hours daily. On the average 87.9 percent of the teen-age boys and 89.5 percent of teen-age girls hear radio each day. For the good of this growing proportion of the population, the advertising of any alcoholic beverage which appeals—if not in words, then by strong implication, for their participation—should be eliminated when the audience is composed of a significant percentage of teen-agers."

With the consent of the Senate he published in the Congressional Record a list showing that the legal age for drinking beer is twenty-one years in over two-thirds of the states.

After showing the increase in amounts spent by brewers for TV commercials, Morse announced the basic purpose of beer advertising in these words:

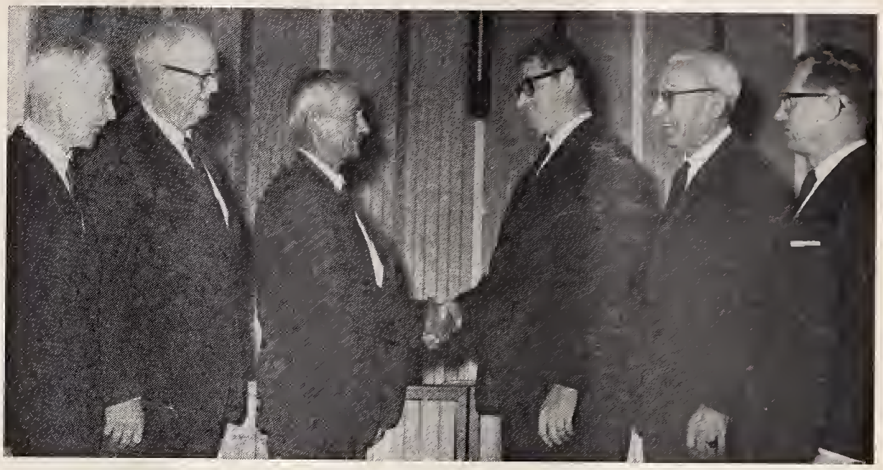
"I am sure there will be no quarrel from the brewing industry nor from the broadcasters whose facilities it uses that the purpose of television and radio commercials is to increase the use of beer and wine by the American people, and to direct specific attention to the product of the advertiser. Advertising is designed to show and to infer that consumption of beer or wine is enjoyable and is, in fact, a desirable part of social activity. Most young people do not like their first taste of alcohol, but advertising seeks to overcome that distaste.

"Although the advertising of hard liquor does not appear on television by voluntary restraint of the industry, there is no restraint nationally on beer and wine advertising, other than what the Code of the National Association of Broadcasters call "good taste and discretion." Good taste and discretion are defined to preclude the actual showing of drinking on camera, or its sound. References to the alcoholic content or the strength of the alcohol in the beverage are precluded."

Stating that local limitations on beer advertising are widespread, the Senator contended that these restrictions represent "a community concern about the pressure advertisers put upon young people to drink beer.

"This is no idle concern. In recent months, the high death rate resulting from heavy smoking has led to some new legislation requiring health warnings to be put on packages of cigarettes, and it has led to an FCC ruling that broadcasters must extend some form of equal time that will point out the dangers of smoking.

"No such warnings, and no such expressions of the harmful effect of drinking appear on beer cans, nor is there as yet an effort within the FCC to require broadcasters to present



TWO CONGREGATIONS IN Paso Robles, Calif., have joined to form one. After the building of the Willow Creek Church, southwest of Paso Robles, was destroyed by fire in January, the congregation, which was without a pastor, decided not to rebuild but to unite with the Church of Paso Robles. The union was formalized on Sept. 10, when Milton Ewert (center right), pastor of First Church, greeted Louis Bergman, chairman of the Willow Creek Church. Others taking part in the ceremonies were (left to right) M. J. Galle, former pastor of both congregations; Ben Claassen, Willow Creek deacon; Walter Lichti, First Church chairman; and Roland Goering, Reedley, Calif., secretary of the Pacific District Conference. Both congregations stem from the original congregation formed in 1897 by persons from two Mennonite settlements near Paso Robles, the first organized congregation in the Pacific District. Distance between the settlements and internal disagreements led to the formation of the two congregations in 1903. Membership of the churches is 200.

equal presentation of the harmful effects of drinking."

Pointing out that one in every three arrests in the United States is for drunkenness, and that if arrests for drunken driving were added, the figure would show that about half of all the arrests result from drinking, the Oregon lawmaker deplored the heavy load on the criminal justice system because of alcohol.

Commenting on the report of the President's Crime Commission, he said:

"Alcoholism is the nation's fourth largest health program, as well as being the first largest criminal problem. Politicians and citizens in all walks of life can view with alarm all they like the use of narcotic and exotic drugs. But they are straining at the gnat and swallowing the camel, so far as relative magnitude of the problems are concerned.

"Occasional, or social drinking, as distinguished from alcoholism, is also a growing problem for our society.

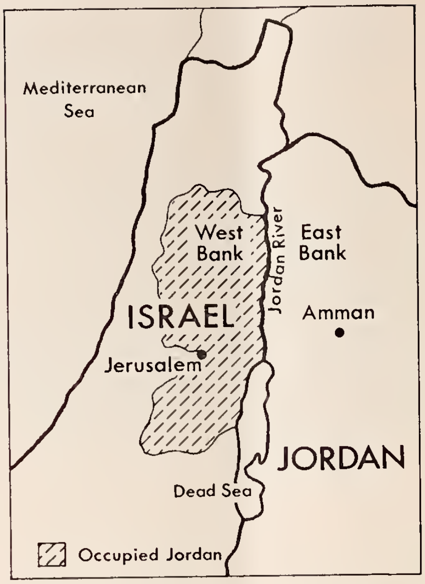
"Take the relationship between drinking and crimes of violence. A study of homicides in the city of Philadelphia in 1948-52 showed that either or both the victims and the slayer had been drinking immediately prior to the killing in nearly two-thirds of the cases."

Deploring the growing number of highway fatalities and the knowledge that alcohol was present in perhaps half of them, Morse said: "I think we have a moral responsibility to the people of not shunting off what I think is a clear obligation of Congress to move in the field of some control of drinking."

Finally, Senator Morse said: "We are not going to come to grips with crime, or with highway deaths, and perhaps not even with riots in the immediate future, without coming to grips with the role that alcohol and young people play in them all."

Copies of Senator Morse's address, reprinted from the *Congressional Record,* may be had free by writing to the American Council on Alcohol problems, Inc., 119 Constitution Ave., N.E., Washington, D.C. 20002.

Relief program for Jordan



The six-day Middle East War created thousands of refugees. For many of the dazed victims, this is the second time in twenty years they have been made refugees.

Thousands fled to the East Bank of Jordan. Unfortunately, for those forced to live on the East Bank, two-thirds of productive Jordan is on the occupied West Bank. Jordan, as it now stands, with the East Bank only, finds itself with a severe economic deficiency.

According to William T. Snyder, MCC's executive secretary, this is one of the most difficult situations MCC has dealt with in recent history.

Many of the refugees have only the clothes they were wearing when they fled. They expected to return in only a few days. Now, however, returning is very difficult, if not impossible.

The refugees are living in tent camps. Often the camp locations lack proper sanitation. Water is not readily available. The tents are lightweight, not made to withstand the sand-filled, gusty winds of the desert.

David Kanagy, MCC director in Jordan, has reported that one of the best ways MCC can help on the East Bank is to provide warm clothing, heavy bedding, and someone to be responsible for distribution.

Harry E. Martens and his wife Olga have accepted a one-year assignment to establish a program on the East Bank. They will leave soon.

The Mennonite Central Committee will ship approximately thirty-five tons of warm clothing and blankets and Christmas bundles to Jordan.

An additional $40,000 will be needed for the Jordan budget to meet this emergency. Contributions can be sent to the Board of Christian Service, Box 347, Newton, Kan. 67114.

Words and deeds

The North Central Association has voted to continue the accreditation of Bluffton College as a bachelor's degree granting institution. The vote came after the association's first review of the college since first accredited in 1953.

Seventy Bibles were distributed in the first Bible distribution project on the island of Crete. Paxman Marlin Rupp and Bishop Ireneos are working together on this project. The bishop sent a letter to each of the seventy parish priests on Crete explaining the Bible distribution project. A Bible was sent with each of the letters since it was discovered that not all the priests had Bibles.

The Pine Lake Fellowship Camping Association of Mississippi has named its first building the Nevin Bender Lodge in honor of the retired minister who came to the state in 1960 to begin a ministry to the Choctaw Indians near Philadelphia, Miss. The church they built has been destroyed three times in the crossfire of racial violence. (See *The Mennonite,* Jan. 17.) Vaughn Marner, Rt. 1, Box 105, Meridian, Miss. 39301, the treasurer of the camping association is seeking funds to complete the building which will serve the Mennonite churches of Mississippi and Louisiana.

Steinbach, Man., has been made the headquarters for Mennonite Genealogy, Inc., a nonprofit research organization specializing in Mennonite migrations from the Netherlands, Prussia, and Russia.

CHURCH RECORD

Balmer

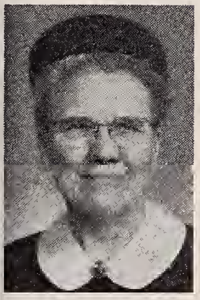
Bartow

Jakob Dyck

Mrs. Jakob Dyck

J. Dyck

Gloria Dyck



Sister Lena Mae

Sister Zipora

Workers

Brice Balmer, First Church, Bluffton, Ohio, has begun a two-year service assignment in Cincinnati under the Mennonite Central Committee. A graduate of Bluffton College, he will serve as an instructor in helping youths gain their high school diplomas. His parents are Mr. and Mrs. Harold Balmer.

David Bartow, Goshen, Ind., has accepted a call to serve as director of the Community Orientation Center in Philadelphia, a service program in the inner city sponsored by the Eastern District Conference. Bartow is a 1967 graduate of Mennonite Biblical Seminary.

Mr. and Mrs. Jakob Dyck, Fernheim, Paraguay, came to Cachipay, Colombia, in June, to assume the pastorate of the Mennonite congregation. Both are graduates of the Mennonite Seminary in Montevideo.

John and Gloria Dyck, Altona, Man., have begun a one-year service assignment in Cincinnati under the Mennonite Central Committee. He will work with rehabilitation and she will serve as a social worker assistant. Their parents are Mr. and Mrs. John Dyck, Plum Coulee, and Mr. and Mrs. C. N. Friesen, Altona. He is a member of the Plum Coulee Bergthaler Church and she belongs to the Altona Bergthaler Church.

Elroy Penner, Salem Church, Freeman, S.D., is in 1-W service at State Home and Training School, Wheat Ridge, Colo.

Sister Lena Mae Smith and *Sister Zipora Meschberger,* Newton, Kan., recently completed fifty years of service as deaconesses at Bethel Deaconess Hospital and Home.

Drs. Harvey and Ella Bauman, Coopersburg, Pa., will serve as interim chaplains at the Mennonite Hospital, Bloomington, Ill., for four months during the absence of the regular chaplain, Samuel M. King. The Baumans were missionaries to India until their retirement several years ago.

Alfred and Bertha Dahl have returned to the Saskatoon, Sask., community after spending three years at the Woodstock School in Landour, India. He served as music instructor at the school and she was housemother to girl students. Alfred has resumed his studies at the University of Saskatchewan.

Deaths

William P. Bergen, First Church, Saskatoon, Sask., was born June 3, 1897, at Gretna, Man., and died Sept. 4.

Anna Janzen (Mrs. Henry J.), First Church, Mountain Lake, Minn., was born Nov. 15, 1880, and died Sept. 7.

Henry Janzen, First Church, Saskatoon, Sask., was born at Mountain Lake, Minn., on Mar. 14, 1889, and died Aug. 29.

Aganetha Doell Peters (Mrs. Henry A.), Bethesda Church, Henderson, Neb., was born Mar. 17, 1883, and died Aug. 21.

Gregg Alan Peters, son of Mr. and Mrs. Alvin Peters, Bethesda Church, Henderson, Neb., was born June 28, 1963, and died Aug. 8.

Charles Rensberger, Silver Street Church, Indianapolis, Ind., was born Mar. 7, 1886, and died Aug. 22.

Mrs. Marie Rosfeld, Grace Hill Church, Whitewater, Kan., was born Mar. 24, 1886, and died Sept. 9.

Isaac Schmidt, First Church, Hillsboro, Kan., was born Nov. 5, 1910, and died Sept. 18.

Peter J. Schmidt, Alexanderwohl Church, Goessel, Kan., was born June 29, 1889, and died Sept. 21.

Susanna Wedel Schmidt (Mrs. Peter H.), Alexanderwohl Church, Goessel, Kan., was born Jan. 24, 1902, and died Sept. 13.

Helen Schroeder (Mrs. D. H.) Bethel Church, Mountain Lake, Minn., was born June 30, 1892, and died Sept. 12.

John C. O. Sperling, First Church, Pretty Prairie, Kan., was born May 10, 1880, and died Aug. 24.

Peter J. Voth, Tabor Church, Newton, Kan., was born Apr. 15, 1888, and died Sept. 25.

Edward Zehr, Flanagan (Ill.) Church, was born Jan. 28, 1893, and died July 28.

LETTERS

Marriages

Richard K. Clark, United Church, Flaxcombe, Sask., and *Irene G. Wiens,* Nordheim Church, Dundurn, Sask., on Sept. 8.

Robert G. Dittmer, United Church, Dundurn, Sask., and *Helen M. Neufeld,* Nordheim Church, Dundurn, Sask., on Sept. 23.

LaMar Evans, United Church of Christ, Lima, Ohio, and *Shirley Swallow,* First Church, Lima, Ohio, on Aug. 19.

Russell Frobish, Flanagan (Ill.) Church, and *Dianne Waters,* Evangelical United Brethren Church, Bloomington, Ill., on Aug. 19.

Galen Froese, Hoffnungsau Church, Inman, Kan., and *Fern Doerksen,* Bethel Church, Inman, Kan., Oct. 6.

Larry K. Giesbrecht and *Caron R. M. Wirachowsky,* both of First Church, Saskatoon, Sask., on Aug. 26.

Jerry Graber, First Church of Christian, Moundridge, Kan., and *Patricia Metzker,* First Church, Nappanee, Ind., on Aug. 12.

John R. Harms and *Mrs. Justina Fast,* on Sept. 1. Reported by First Church, Reedley, Calif.

George D. Hoeppner, Bergthaler Church, Morden, Man., and *Helga M. Froese,* Nordheim Church, Saskatoon, Sask., on Sept. 2.

James Janzen and *Gayle Fisher* on Sept. 2. Reported by First Church, Reedley, Calif.

John Lemon and *Carolyn Harder* on Sept. 9. Reported by First Church, Reedley, Calif.

Jim L. Melroy, McPherson, Kan., and *Margaret Ann Plett,* Bethel Church, Inman, Kan., on Sept. 24.

Thomas A. Mishler, Union Center Church of the Brethren, Nappanee, Ind., and *Nancy Peltier,* First Church, Nappanee, Ind., on Sept. 16.

Orel Preheim, Salem Church, Freeman, S.D., and *Katherine Goertzen,* on Sept. 29.

James Lee Riddechoff and *Rosemarie Giitl,* on Aug. 18. Reported by First Church, Reedley, Calif.

Donnell Schmidt, Bethel Community Church, Santa Fe Springs, Calif., and *Suzanne Bircher,* Saint John of God Church (Catholic), Norwalk, Calif., on Aug. 19.

John P. Schmidt, Grace, Dallas, Ore., and *Ruth Wiebe,* First, Beatrice, Neb. (This is a correction of an entry made in our Sept. 26 issue.)

Ernest H. Toews, Rosthern (Sask.) Church, and *Shirley M. Andres,* First Church, Saskatoon, Sask., on Sept. 9.

Mark Wendle, Hope, Idaho, and *Betty Woelk,* Spring Valley Church, Newport, Wash., on Aug. 25.

Dennis Stanley Yoder, First Church, Nappanee, Ind., and *Deborah Gay Callander,* Methodist Church, Nappanee, Ind., on Sept. 2.

Calendar

Nov. 29-Dec. 1 — Newton, Kan., Council of Boards.

July 13-20, 1968 — Estes Park, Colo., General Conference.

Canadian

Oct. 14—Rosthern, Sask., Rosthern Junior College Corporation meeting.

Oct. 28, 29 — Hague, Sask., Saskatchewan Conference.

Central

Oct. 14, 15 — Bluffton College, homecoming and parents' day.

Oct. 25—Bluffton College, Emlyn Williams drama, music-lecture series.

Oct. 26—Oaklawn Forum, Elkhart, Ind., Hans Falch.

Eastern

Oct. 13-15—Quakertown, Pa., district stewardship institute, Bethany Church.

Western

Oct. 14—McPherson, Kan., Vietnam seminar, YMCA.

Oct. 20-22—Topeka, Kan., Western District Conference.

Oct. 26—Hesston College, Bill D. Moyers, music-lecture series.

College football

Bluffton 36—Wilmington 6

Friends 14—Bethel 13

New addresses

P. J. Froese, Box 1209, Winkler,
Man. [224]

Fred Heese, Box 25, Wymark, Sask.

Arthur M. Ross, 117 N. Parkside,
Chicago 60644 [31]

Inner choosing confusing

DEAR SIR: As graduates of Goshen College we felt an implication that was, we hope, not intended or intentional.

In your report of the "Lamp Unto My Feet" telecast titled, *Mennonites, a Peaceful Revolution,* your report stated that a Mennonite commentator said that "Goshen College is fertile ground for inner confusion" [Sept. 19, p. 565]. Our TV reception here in the east must have been better for what we heard and have verified many times with our tape recorder is that CBS commentator Stuart Novins said, ". . . not all young people find the transition easy. Goshen College, a Mennonite institution, is fertile ground for an inner struggle, a choosing."

The implication may be true, but for these two embarrassed alumni we feel a correction would be in order. *Dr. and Mrs. D. E. Croyle, 323 High St., Wadsworth, Ohio 44218.*

We appreciate this clarification. Ed.

Wanderings

The following meditation was written and submitted by Mrs. Lawrence Zuercher, Route 1, Dalton, Ohio.

How long must we wander?
How long must we waver?
What time do we squander?
Before we seek cover!

"Come unto Me," Jesus says, pleading
"Come near to Me," He is leading,
Behold, "Be of good cheer"
"It is I, I am near."

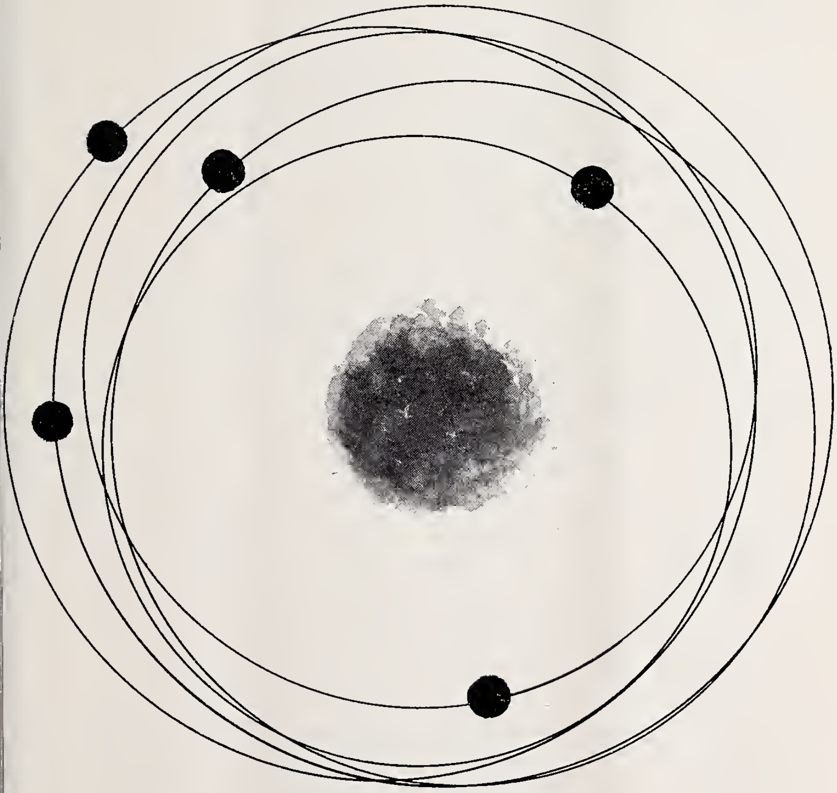
Jesus will save us from worry,
Jesus will keep us from fear,
Jesus has power and glory,
He will give peace and good cheer.

Jesus is with us in sorrow,
He has the answer for every tomorrow,
For any trouble, why should we
borrow?
Jesus alone is our strength and our
shield.

Jean R. Unruh, 10938 Molette St.,
Norwalk, Calif. 90650 [18]

Erth and its creator

Ronald Rich



Spelling in this essay has been simplified (or complicated) by the partial application of a proposal by Frank Laubach for teaching English to new readers. See "Laubach and Literacy in Inglish" on the next page.

Modern Protestant thinking on natural law seems tu allow the assumption that scientific findings may provide summ evidence, thoe not uv course conclusive, against the reality uv God. At the same time, eny suggestion uv contrary evidence is usually dismissed as quite unthinkable. But can we be so shur that physical observation has nothing positive at all tu say on ultimate questions?

While remembering the fallibility uv carelessly constructed syllogisms, let us also avoid the errors uv overcorrection. Probably it is inevitable that Western science, against the history uv churchly dogmatism and persecution, shuud bend over backward tu omit eny hint uv necessity for theistic interpretations. And it is clear that scientific *theories* change, althoe we may hope that actual observations will only be supplemented, not overturned, by further discoveries. In eny case, nobody demands that science wait for final and absolute certainty before announcing its results. Most Ckristians will never want or need tu pin their own faith in God on "mere experiments." Yet we autt tu speak tu skeptics hoo havv a different orientation on a lower level uv belief.

Let us begin with an axiom: Nothing can create itself. Everything that exists either has always existed, without creation or beginning, or was created by summ cause other than itself. We take this tu be as reasonable, or even self-evident, as eny axiom set up at the outset uv a mathematical system (e.g., if tuw things are equal tu a third, they are equal tu each other).

We now ask whether the physical universe has, or has not, existed forever. If it has, an instantaneous creation is not required or even allowed (but see the postulate uv continuous creation further in the article). If it has not, we can point tu both creation and Creator as logical necessities.

What are the various possibilities for the history and development uv the universe? The available cosmologies are limited by the finding that we live in an "expanding universe"; the Doppler effect shows that distant galaxies are receding from us, and we from them, at speeds proportional tu distance. This eliminates eny essentially static concept. The most reasonable remaining possibilities are: (1) cyclic expansion and contraction, (2) constant expansion and creation, i.e., the steady-state or continuous-creation theory, and (3) a wun-time creation with expansion thereafter, i.e., the big-bang theory. Such alternative as that God, in His omnipotence, made the universe merely appear tu expand are ejected by scientists and by most Ckristians because uv faith in the dependability uv nature or belief in the onnesty uv God.

Let us first consider the idea that the mutual gravitation among galaxies is sufficient eventually tu stop the observed expansion and cause a subsequent contraction until the entire universe is compressed intu a relatively small region at truly astronomical temperatures and pressures. All traces uv previous history wuud be obliterated. The fantastic temperatures and pressures wuud cause an explosive expansion followed by cooling and ultimately, perhaps, by life. Each cycle mite require about 100 billion years. We wuud be possibly ten billion years from the beginning uv the current cycle. A bouncing ball provides a useful analogy tu this action. A strong objection, however, is found in the second law uv thermodynamics. This sezz that the orderly meckanical energy uv a bouncing ball, or uv a rebounding universe, or uv enything at all, is eventually dissipated as disorderly heat energy. Thus, if the universe wer infinittly old, the cyclic oscillations shudd alreddy havv ceased.

Summ havv suggested that the second law uv thermodynamics may summhow braek down in the case under discussion. However, there is no independent hint uv eny such braekdown; all other evidence from physics, ckemistry, and astronomy supports the law. The atomic picture uv matter, furthermore, makes the second law just a corollary uv the statistical necessity that mindless collisions (between atoms, vehicles, or galaxies) promote disorder. Even the theory uv relativity is not based on this kind uv necessity. If a Mind is organizing orderly collisions, uv course, wun purpose uv the cyclic theory is alreddy defeated.

Another escape from contradiction

LAUBACH AND LITERACY IN IN̄GLISH

How fast can yoo read this? Why not time it first and luuk at the spelling later, starting here:

In a small conference recently at Kiyosato in the mountannz uv central Japan, Frank Laubach explained a nuw propozal tu simplify Inglish spelling. The immediatt purpuss iz not tu help thoze uv us hoo alreddy nnoe the langwaje or tu ask us tu chanje our spelling. Rather, the idia iz tu help the millyunz uv peeple in uther cunntreez hoo aar now trying tu lernn Inglish with the aid uv printed lessunz. Tharefore it iz more important tu havv each spelling indicate wun pronuciashun than tu havv each sound be rritten in only wun way. In fact, it iz usefuul tu prezerve different spellingz for different meaningz, az in: "Rrite down an old rite, the right way", or "Did yoo read the red buuk that he redd?" and so forth. Then too, if wurdz retain verry nearly the same length and appearance, our reading speed iz hardly affected when we go back and forth between the tuw systemz.

Even this spelling, however, duzz not clearly show summ important soundz. Consequently Laubach addz the macrun (¯), mostly for certann long vowelz. (On hiz type-rriter, this iz on a "dedd" key, which eliminates backspacing.) Wē'll uze this in the rest uv this article. The dot (˙), espeshȧlly for summ uther vowelz, iz added here az ȧ further expēriment. Meny hoo might havv summ interest in this spelling wuudd, nō doutt, du̇ wiṫhout theze marks themselvzz.

Mōst uther spelling rēformz havv failėd tu̇ bē ȧdopted, sō whȳ duzz Laubach ask Ckrischunz tu̇ givv eny thautt at āll tu̇ this in tu̇day'z trubblėd wurld? And izn't hē mainly cuncerndd wiṫh literȧcy in uther lan̄gwājez? Wun ansser haz tu̇ du̇ wiṫh the lȯng time rēquirėd tu̇ translate enything intu̇ hundredz uv langwājez and wiṫh the fact that sō meny peeple aar now studying In̄glish. Meny uv ṫhe poorer nāshunz cannot ȧfford the sōphisticāted Western Ckrischun'z suspishun uv tecknolujy bēcauze thair peeple'z survīvȧl dēpendz ȯn lernning ȧbout food prōducshun, popūlāshun cuntrōl, factory maintenȧnce etc. Buuks and speechez ȯn theze ṫhingz aar ȯffen in In̄glish. Enyṫhing that fȧcilitatės cummūnicāshun shuudd help summ.

Ȧlthō this sckeme iz not prōpozėd for use mainly wiṫhin Graet Britȧnn or Ȧmerricȧ, perhaps it or ȧ similer wun wuudd bē helpfuul at least in ejūcāshunȧlly dēpresstt ārēȧz. Laubach points out that wē dōn't nnōw how much the admitted difficulty uv lernning tu̇ read our utherwize advantājuss lan̄gwāje may cuntribute tu̇ the drop-out rate in sckoolz or how much this may cuntribute tu̇ dēlinquency and crime in our ōwn rich nāshun. Shurly this wuudd bē wurthy uv sēriuss study. It iz guud tu̇ see that the phōnetic British-invented "Intermēdiȧtt Teaching Alphȧbet" iz māking heddway in summ sckoolz. It duzz rēquire quite ȧ few nuw symbllz, however. (Laubach's ȧpproach ūzez establishtt ru̇lėz such az the ēffect uv an "r" ȯn ȧ prēviuss vowel. Ȧ few excepshunz aar kept.)

In cunclu̇zhun, Laubach asks ōnly that wē tolerate the Nuw Spelling (and this verzhun iz not quite the same az hiz) when summwun else ūzez it. Rēgardless uv the outcumm, hiz wurk proovz that cunstructivv nuw Īdiȧz aar still possible at the aje uv 83. END. (520 wurdz, ruffly, and yoo probȧbly finishtt in 2 min.) – Ronȧld Rich can be sautt in the very basis uv the second law in statistical meckanics. Suppose that a grain uv sand contains 10^{20} (100,000,000,000,000,000,000) atoms vibrating randomly in various directions, including up and down. Probability theory then indicates that all or nearly all uv the atoms wuud happen spontaneously tu moov upward tugether wunce during summthing like ${}_{2}(10^{20})$ vibrations or ${}_{10}(3x10^{19})$ years. The entire population uv the erth, wurking tugether for a lifetime, cuud not finish writing out the string uv digits in this number. So, in the natural order, we never see even wun grain uv sand spontaneously jump or moov in violation uv the second law uv thermodynamics. Nevertheless, after an unimaginably longer time, about ${}_{10}(10^{80})$ years, all the particles uv the visible universe shuud coincidentally return tu summthing like the initial conditions, and life cuud start all over again. The only trubble is that it is far, *far* more likely that this wuud have happened most recently in just wun corner uv the universe, such as ours, and that outer space wuud still be dark and dedd. Actually, however, we see or estimate a hundred billion shining stars in our own galaxy and ten billion galaxies. Thus we have no evidence for an ageless universe which revives itself and then runs down.

Another seriously considered idea holds that an expanding universe can remain in an essentially "steady state" forever if neutrons or hydrogen atoms appear from no preexisting matter at an extremely low but fixed average rate thrueout space. The new material wuud eventually collect into new galaxies, thus avoiding permanent darkness enywhere. Since the expansion is supposed tu havv binn going on forever, this kind uv universe wudd be infinitt. The continuous-creation theory duzz deny the first law uv thermodynamics, i.e., that energy and matter are neither created nor destroyed but only converted intu other forms. This law, however, is not logically necessary and is also denied, but in a much more limited way, by instantaneous creation.

Clearly, a steady-state universe is still based on a kind uv creation. The relevant physical evidence includes counts uv radio-emitting sources and measurement uv expansion rates at various distances, taken tugether with implications uv the theory uv relativity. The conclusions are not absolutely decisive as yet, but they are running strongly against the continuous-creation theory.

The singie most-widely-held and easily-defensible view is that our physical universe and its matter and energy "appeared" as a unique event ruffly ten billion years ago. Space was relatively limited, and temperatures and pressures were extremely hie, initiating a tremendous explosion. After this beginning, development up tu the present resembles that described by the cyclic theory.

Expansion shuud continue, however, indefinittly intu the future, even beyond the time when the last star has burned out. Alternatively, there cuud be a future contraction but followed by only limited further expansions and partial rejuvenations. This raises the specter uv a forever dedd universe, but that wuud shurly be no graeter problem for the Creator than was the creation. In this picture distant galaxies shuud appear yungger just because uv the billions uv years required for their lite tu reach us, starting only a few billion years after the creation. There shuud be no newly-created matter in our naiberhuud tu form equally yung galaxies here. Observations on this point are not yet sufficient tu judge wun way or the other. On the points mentioned erlier in this article, however, the "big-bang" theory has the advantage. This means that we are finding that the universe has *not* existed forever. Probably wun reason for summ resistance tu the theory is simply that it duzz, therefore, call for a Creator.

In conclusion, in spite uv established views in both theological and scientific circles, it *is* possible tu find physical evidence on the reality uv a Creator. I believe the evidence is positive.

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*Supplemental reading for the Sunday school lesson of Oct. 15, "The Lord of History."

COVER

Boy in Peru studies a primer prepared by a missionary-linguist. Can something be done to help those who need to learn English? See "Laubach and Literacy in Inglish."

CONTRIBUTORS

James Juhnke, Box 341, North Newton, Kan., teaches history at Bethel College and at Hesston College.

Ronald Rich, professor of chemistry at Bethel College, is currently a visiting instructor at International Christian University, Mitaka, Tokyo.

Bonnie Hackel, Louisville, Ohio, is a writer for Mennonite Central Committee's information office.

CREDITS

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722 Main St., Box 347, Newton, Kansas
67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 446B1; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S. D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

Bonnie Hackel

SEVENTY-FIVE YOUNG people sacrifice their summer, work long hours at difficult and sometimes tedious work, and get little monetary remuneration.

Seventy-five young people broaden their horizons, interact meaningfully with other different racial and ethnic groups, and in some instances, change their vocational pursuits.

At Wiltwyck School for Boys in Yorktown Heights, New York, Mennonite volunteer Don Linscheid, Idaho, works in the shop. He spends his days in the noise of the shrill electric sander, in the dust-filled air, and with the demands of the boys who always seem to need something.

Joyce Boyd, Kansas, makes sure the boys in her cooking classes use only one teaspoon of baking soda, and not two or three. "But, if one teaspoon makes it rise a little, won't two or three teaspoons make it rise two or three times faster?" The fellows dubiously question the coffee cake they make. "If this is a coffee cake, how come we didn't use coffee to make it?"

These two summer volunteers worked with underprivileged boys from New York City. These boys come from perhaps the most unrelieved background of neglect in the country.

Not far from Wiltwyck, three young girls work at Freedom Gardens, a home for the handicapped. Ruth Epp, Nebraska, is responsible for Sandy. Sandy has been suffering from muscular dystrophy for many years. The disease has left her body almost useless and deformed. But her mind has not been affected.

The other volunteers, Carol Baltzer, Kansas, and Sharlene Becker, South Dakota, also help residents as the need arises. Since the camp is run on the premise that the residents, although almost totally handicapped, are still capable of doing a great deal for themselves, the girls are also available for cooking, general housecleaning, and other necessary tasks.

In York, Pa., another couple, Mr. and Mrs. Christian Oberholser, are working with emotionally disturbed children. "A different world, shift into another gear. To simply say the work at the Children's Home is a change or to only make a comparison is not describing the work fairly. An understatement would be to say it is a challenge.

"This is a fantastic opportunity to begin an understanding of some of the emotional problems of children. To learn how they function and how they react to problems is the first learning experience."

Summer voluntary service, however, is not all work. It is not all a giving of one's self. It is also a sharing, a deepening knowledge of self-understanding, and a testing of the childhood-familiar Christian teachings.

"Many of the things I learned at home have become more meaningful. My Christian concepts have become more concrete. My Christianity has become more personal because of my experience this summer," says one summer volunteer.

Long hours and hard, sometimes tedious work, yes. But a sacrifice? The summer volunteers don't seem to think so.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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OUR VIETNAM DILEMMA

"Vietnam is going up in smoke and more refugees are being created weekly," Gene Stoltzfus, a Mennonite worker with International Voluntary Service in Vietnam, wrote recently. "The pain and sorrow are not deserved and the American Government and people hold deep responsibility for much of what is happening. The bombs are falling heavier than ever and the Vietnamese resolve to resist is increasing. More and more of the countryside is becoming a deserted bomb crater and death is visiting more and more families. And still our President can give the impression in his news conferences that the situation is improving. We don't see it and won't see it. History is against the American policy."

Seldom in the history of the Mennonite church have we found it so difficult to resolve a dilemma of our relationship to government. The dilemma is focused on our program and personnel in Vietnam. Right answers are elusive. Our workers in Vietnam participate in a daily predicament. From the beginning of our work, they sensed the dilemma of seeing and serving the needy while at the same time being identified to some degree with the very cause of the needs. As a church, we must back them in their search through this problem; indeed, the dilemma is ours. History may well judge the American activity in Vietnam in the same way that Germany was judged at Nuremberg.

Recently many voluntary agency workers in Vietnam have felt that there is a growing pressure on the part of the American Government to make them a part of the team. Many are asking, "Will I eventually become a part of the very destruction I seek to witness against? Can I continue to patch up indefinitely? Can I keep on comforting people made homeless by a ruthless policy of my own country without experiencing personal disintegration?"

In the last several weeks, two Mennonites working with International Voluntary Services, and deeply involved in this dilemma, have resigned from their positions of leadership in that agency's Vietnam program. They were accompanied in this move by the IVS Vietnam director and another team member. Both Gene Stoltzfus and Willie Meyers have worked in Vietnam over four years, speak Vietnamese fluently, and have contact with a wide spectrum of Vietnamese people.

They have resigned in protest against the U.S.'s continuing refusal to hear the Vietnamese people's overwhelming desire for peace. Don Luce, IVS director, Vietnam, expressed their feelings as follows: "As individuals, we cannot become part of the destruction of a people we love. We're leaving here because this is the only way to express our disagreement with the tragedy going on here" (*New York Times*, Sept. 20).

International Voluntary Services is a private agency but funded by USAID, in contrast to Vietnam Christian Service which receives support from the church. In being a church-sponsored agency, VNCS has not sensed pressures of association with government to the degree experienced by IVS. Yet not being funded by the government has not absolved VNCS of the dilemma.

On September 14, Paul Leatherman, VNCS director, and three other voluntary agency heads in Vietnam visited U.S. Ambassador Bunker. They raised concerns about the growing pressure of the U.S. Government on voluntary agencies. This visit reflected deep concerns on the part of VNCS team members in the field.

The VNCS workers do not have a consensus of opinion on how they see their role of meeting human needs in Vietnam today. Dr. Linford Gehman in the clinic at Nhatrang has written, "Many of our villages have never shuddered in the clutches of an enemy except that of malnutrition or disease, one of which is always present. And that's why we're here." This team is treating persons who would have been ill without a war. The hospital has been there since 1959 and is clearly identified as a program of the Vietnam church.

This situation is in contrast to that of Nghia Nanh District, south of Quang Ngai, where the U.S. forced ten thousand peasants into refugee existence to create a free-fire area. The VNCS is administering a feeding program for 6000 refugee children and older people in this group. May not this VNCS effort make it less objectionable for military commanders to create ten thousand more refugees, when they know relief agencies will attempt to aid the refugees thus created?

Possibilities must be open for individual response. Workers in Vietnam are faced with varying situations—Nghia Nanh is not Nhatrang. Different workers are solving the dilemma in varying ways. Correct responses today may not be the correct responses three months from now.

Christian responsibility demands that the church speak. But from what stance can the church best speak? Can we speak from Vietnam, where a vocal protest easily becomes a widely publicized political stance? Mennonite Central Committee was invited by the church and by the Vietnamese Government to serve in Vietnam in a relief role. Our commitment to the Vietnamese people and the Vietnamese Protestant church is one of a long-term commitment. It began before the intense hostilities that mark the present scene and, hopefully, will be able to continue after they cease. A publicized protest by relief workers may be a denial of this invitation and result in our inability to serve.

Thus, MCC workers in Vietnam are not really free to protest. Yet they cannot watch the disintegration of a people and a society without speaking out. The church and individuals here must give expression for them. If we fail to speak, we make it impossible for them to work in Vietnam. Our failure intensifies their dilemma.

Our cries to U.S. policymakers concerning the war in Vietnam have more substance because, as a church, we are there. We must continue to serve the Vietnamese people in their time of greatest suffering by both relief efforts and vigorous pleas to our government to change its destructive course in Vietnam.

Mennonites have been speaking, but the war intensifies. So must our witness.

Australian soldiers set fire to a Vietnamese hut at Long Tan, thirty miles east of Saigon.

New light comes from radical churches

He was a language school dropout. Having been sent to South America, the young missionary became restless with his language studies after six months. He decided he had learned enough, and set out for the mountains of Colombia to preach the gospel.

After a short time, he had gathered together the largest congregation in all of Colombia. Over a thousand attended, Sunday after Sunday. The minister was a member of the Foursquare Gospel Church, a Pentecostalist group.

And the story of this new radical's feat was told with excitement by a sober church historian to a gathering of old, perhaps tired, radicals.

"It has been an amazing accomplishment," said William R. Estep, Jr., of Southwestern Baptist Theological Seminary. "The Pentecostalists are doing a tremendously aggressive work, evangelistically solid. We think it is a fly-by-night affair, but it isn't. It's deep and vital and moving."

He was speaking to the Conference on the Concept of the Believers' Church which met in Louisville last June. One hundred and fifty scholars and pastors from twelve denominations attended the meeting on the campus of Southern Baptist Theological Seminary.

"It's reaching the masses as no other group has in all Latin America, particularly in Chile where there are more than a million Pentecostalists. There are more active Pentecostalists in Chile than there are of any other group, including the Roman Catholic Church."

Kenneth Scott Latourette, Yale professor emeritus of missions, also spoke with admiration about the achievements of the Pentecostalists as an illustration of the biblical prophecy that the "poor have the gospel preached to them."

The amazement of these men for this modern mass movement must have been equal to that expressed by Martin Luther four hundred years earlier concerning the spiritual ancestors of the men gathered at the Louisville conference.

For the vision of a believers' church was rediscovered in the Protestant Reformation begun by Luther's call to debate the nature of the church in October 1517. Luther and the major reformers went on to reform the church, but only halfway according to some who heeded Luther's call to study the Bible for the New Testament pattern of the church.

Among these were Conrad Grebel in Switzerland and Menno Simons in the Netherlands. They were active leaders of the Anabaptist movement that took as its goal the community of believers organized as a voluntary fellowship of which believers' (or adult) baptism was a sign. The fellowship covenanted together to support each other in discipleship under the authority of Christ as they discovered Him in the Bible.

This radical venture became a popular movement in Europe in the sixteenth century. Alarmed by its spread, both Catholic and Protestant princes moved to eradicate it in a bloody persecution that was almost successful.

But the believers' church vision could not be snuffed out. Directly and indirectly, the same spirit broke forth in the life of the Quakers and Baptists in England, in the Brethren in Germany, and in the Churches of Christ and Church of God in America. These churches and others in our day consider themselves the inheritors of this radical perception of the church.

It is a tradition that includes the priesthood of all believers' and the possibility of new light coming from the Scriptures under the guidance of the Holy Spirit.

"We don't just believe in the priesthood of all believers," said T. Canby Jones, professor of religion at Wilmington College. "We advocate the preacherhood of all. We seek not to abolish the ministry but to abolish the laity."

Since God continues to work in the world, the present world order is not a finished scheme. The conservative Puritans of England complained bitterly about the changing positions of one group of the believers' church, said Frank H. Littell, president of Iowa Wesleyan College.

"What the radicals claimed, however, was the right to change their minds when given further light. To them, this was an article of faith. To their opponents, it was proof that they could not be depended on to stay put. The truth was not . . . a closed book."

But that was several hundred years ago. Some believers' church ideas have been accepted by most other churches. Even many churches which practice infant baptism, for example, make place for the concept of voluntary church membership in their practice of confirmation. The separation of church and state seems widely accepted in America.

And the churches of the believers' church tradition have accepted practices from the established church—the dominant church of our society whether state church as in some countries of Europe or the de facto state church as in many American communities.

"The one area of the world where their influence has been the greatest—where in fact Baptists and Methodists constitute almost an establishment and where the Churches of Christ and the Disciples are also numerous—is the southern region of the United States," said Richard M. Pope, professor of church history at Lexington Theological Seminary. "In this area where the free churches have been most influential, a powerful caste and class society is upheld and mirrored in the churches themselves."

The radicals of yesteryear have lost their fire. "In their preoccupation with conversion and purity of moral

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life, they have generally failed to reckon realistically with such worldly vanities as love of preeminence, pride of race, sectional loyalty, and party spirit," Pope added. "Desire for power or financial success may infiltrate even the congregation of Zion. Separation from the world certainly represents more than an experience of regeneration and sanctification which abstains from tobacco, alcohol, gambling, and dancing."

The Conference on the Concept of the Believers' Church was called in the conviction that the idea of the believers' church is still valid. The models of the believers' church were found in the New Testament church, in the Protestant Reformation, and perhaps even in modern experience. The biblical and historical examples are needful and easily controlled. Modern illustrations are immediate and more difficult.

Since both Estep and Latourette noted the relation of the Pentecostalist movement to the believers' church, the contribution of a Pentecostal spokesman at the Louisville conference and its reaction to his message was more than an academic lesson. It was a laboratory experience.

"The fellowship of or participation in the *koinonia* [fellowship] of the Holy Spirit is the essential basis of the corporate community of believers," said William G. MacDonald, formerly a professor of Greek at Central Bible College and a member of the Assemblies of God, "because in their unity in Christ they become members of one another in Christ's body."

MacDonald's description of the marks of the believers' church agreed in general terms with the definitions given by traditional interpreters. He then went on in an exegesis of John 20:22 and Acts 2:4 showing that the giving of the Holy Spirit came in stages parallel to the stages of Christ's glorification.

"Corresponding to each of these stages," he said, "Christ imparts a measure of His spirit to the churches. That is, with the resurrection, there is the impartation of the afflation, the breathing on of the Spirit. The result is regeneration and participation together in one body. In His ascension, there is the corresponding donation of the Spirit which we call the effusion, the pouring out of the Spirit at Pentecost. The result is His saturation or filling with charismata.

"Thirdly, in His glorification in the revelation in the eschaton which is yet to be, there is the corresponding donation of the Spirit in the sense of the transformation of this mortal body into a body like unto His glorious body."

In an assigned response to the MacDonald paper, Wayne E. Ward, professor of Christian theology of Southern Theological Seminary, took strong issue with his use of the Bible. "When he makes a very important distinction between the afflation of the Spirit in John 20 and the effusion of the Spirit in Acts 2, he begins to marshal these biblical texts in a way that ignores the sources, the dating, the authorship, and, I believe also, the theological context of these passages," he said.

"He has superimposed upon the Scriptures a preconceived theological system which cannot be derived . . . from sound biblical exegesis," Ward added. "Now the reason, I'm sure, I recognize this is because we Baptists also excel in this fine art and I have had much experience in it myself."

Granting that he had been "prejudiced by my experience of the Spirit," McDonald defended himself by saying, "I have spoken today in such a way as, I believe, truly represents the millions of people there are now who have gone on in their experience of Christianity, from their beginning in Christ by the new birth and regeneration by the Spirit into a deeper experience of the Lord, call it what you will. . . . We have in Pentecostal ranks virtually no theologians, and I speak . . . from a perspective that is . . . prejudiced to the simple meaning of Scripture."

John Howard Yoder, professor of theology at the Associated Mennonite Biblical Seminaries, came to MacDonald's defense by seeing in the interchange "a documentation of the problem we face together. I'm not sure whether the Anabaptists . . . or the Campbellites sixty years after their origins or the Friends would have come already this far in talking the language of their persecutors. The Pentecostal movement is in our age the restoration movement protesting against the establishment which all the rest of us represent. It's a test case of our capacity to be the believers' church to find a way of dealing with a new restitution movement as the establishment of other ages did not do."

He also felt that if the believers' church wants "a church in which every layman is a minister" it must be prepared to accept "that the predominant theology of the believers' church must be a layman's theology, so that the critical questions which a scholar must ask must [come] after and not before the acceptance of this mode of theologizing."

Yoder also saw the Pentecostal interlude as being a possible challenge of new light. "We've all said that it is a part of a believers' church vision to expect further leading, not to be tied down by creeds or institutions or sacerdotal systems or political systems, but to expect the word of God to be the source of new vitality through the reality of the Holy Spirit . . . . Here new languages are being found and used in the explicit confidence that everything said is to be tested by the Scriptures and by whether it is the testimony of Christ. And we who have been saying that the Spirit is going to use new methods find ourselves embarrassed by the humbleness of the methods He's chosen to use."

Evidence that the students of the believers' church tradition are open to new light from present-day experiences in the radical churches is an agreement reached at the last session of the Louisville meetings. A possible future meeting will invite more representatives of the Pentecostal churches to share in the discussions of what it means to be a believers' church.

This is the third of a series of five articles on the believers' church.

Varied services in Mexico

Andrew Shelly, executive secretary of the General Conference Board of Missions, prepared the following report.

"The work at the clinic seems to increase more and more and our clinic building seems to get smaller and smaller."

This report from Margaret Dueck symbolizes the spirit of the annual meeting of the Mexico field held on Sept. 22. Nineteen workers were present.

Continuing her report, she pointed out that the clinic at Nuevo-Namiquipo serves a large geographical area. About one-third of the patients are Mexican. The clinic is located some seventy-five miles from the nearest post office address which is Cuauhtemoc. At present Mr. and Mrs. Delmar Epp join Margaret Dueck in the service there.

Tina Fehr reported in regard to the hospital work at Cuauhtemoc. With a hospital capacity of twenty-eight, the daily census has been thirty-five. She referred to some of the problems involved in the work but also stated that there are "opportunities as never before to witness about Jesus Christ."

Esther Bergen reported regarding radio work. Radio programs are sent forth every day of the week. From Monday to Saturday it is a five-minute Spanish program. On Sunday afternoon a one-half hour program is sponsored which is given in the German language and then portions are translated into Spanish. Much interest in the radio work is evidenced. J. C. Schmidt has been giving the German messages.

Henry Ens reported in behalf of the educational program. Sara Ens has been teaching grades one to four in Cuauhtemoc and Henry Ens has been teaching the upper grades. They have had thirty-one and twenty-seven pupils respectively. The instruction in the upper grades is given in the Spanish language. Hope was expressed that the training of local people could be accelerated by the use of the Spanish language.

Cuauhtemoc, as much of Mexico, is experiencing a shortage of classroom space and teachers. One-tenth of the children in Cuauhtemoc are not in school. A deadline of 1970 has been set to provide enough classes and teachers.

It was pointed out that the Cuauhtemoc school is totally self-supporting with the exception of the teachers. Special instruction is given by Menno Bergen evenings for those who have not been able to complete the work in the school.

Richard Toews reported for the English teaching work. He, with his wife Betty, began last fall. This year one hundred and sixty-nine people are enrolled. Twenty-five had to be refused. All walks of life are represented in the group. Classes are held evenings. A good bit of discussion was held regarding future direction of the English teaching program.

Philip Dyck reported in behalf of the agricultural ministries. He referred to the demonstration plots and stated that this year some young boys and farmers have been setting aside a section of their field as demonstration projects which they themselves carried through. He felt this was a strong movement. He stated that the difference in the oats can be seen for quite a distance. Two problems that the agricultural program is working on has been the fact of the high altitude and the dryness of the land. The announcement of special field days for Sept. 28 and Oct. 6 were announced. At these field day events approximately seventy-five percent of those who attend are Mexican.

The church has been going forward. Services are held regularly with Sunday school classes for various ages. Midweek meetings are held and also youth gatherings. A choir is functioning. Daily vacation Bible school had an attendance of sixty. There are seventy-nine members at present, including those at Steinreich.

Daniel Peters reported in behalf of the Steinreich development. He stated that "The past year at Steinreich was a busy year." The school program is not as clogged as formerly because of the opening of the school at Sacauto.

The work of the church is going forward. More families are coming. The morning I preached in the church one hundred people attended.

Peters referred to the need for more competent teachers for their five classes. They had a Bible school last year to help in the training of teachers. Sixteen young people attended.

In referring to some of the problems, Peters stated that sometimes one needs to "substitute the ideal for what circumstances will permit." In referring to the retreat program he stated that new commitments to Christ were made.

Jacob Heinrichs reported for Sacauto. They started with twenty students. Mrs. Heinrichs teaches grades one to three and Jacob grades four to seven. For worship they go to Steinreich.

Commitments made to love

Making evangelism a part of everyday life for Christians in the General Conference Mennonite Church is a concern of the committee on evangelism of the General Conference Board of Missions. The committee met in Chicago in September to plan for Encounter '68, a program in which individuals and churches will be encouraged to make encounters for Christ in the coming year.

The activities of the General Conference evangelism team were reported on by David Wiebe. The team has been conducting meetings and workshops in a number of churches emphasizing the involvement of all members in evangelism. "Hundreds have made commitments to love at least one person to Jesus Christ," reported Wiebe.

Plans were made for participation in the General Conference sessions in 1968 by means of visual displays as well as participation on the program. Cooperation with the Young People's Union in producing a series of studies on witnessing for youth was approved.

Those present at the Chicago meeting were N. N. Friesen, John Suderman, Leonard Wiebe, Gerald Stucky, Bernie Wiebe, David Wiebe, Malcolm Wenger, and Ward Shelly.

Change for Chaco Indians
Women once led families

"In Paraguay, before the Indians became acquainted with the Mennonites, the women were the head of the families. Now, the Indians want to be like the Mennonites and the men are assuming leadership. This creates a vacuum for the women," says Mrs. John R. Peters, MCC worker in Paraguay.

"The home economics program at Campo Largo in Neuland Colony provides a way to help the Indian women fill this void," she continues. "Here they are taught hygiene, nutrition, and sewing.

"Before settlement, the Indians lived a nomadic life. For food they would eat cactus berries, the pods from certain trees, wild game, and other items they could forage. Nevertheless, their diets were nutritious.

"Once settled, however, their diets changed. They developed a fondness for Mennonite bread and other new foods. Their unfamiliarity with these foods caused a deficiency of vitamins and proteins in their diet.

"In the home economics program we are trying to teach them to cook nutritiously and wisely with what they are given, what they can produce, and the little they are able to buy. Powdered milk, for instance, was new to them, and some of the children were eating the powder dry.

"Sewing is a project the women like. It provides them with clothes for their families, as well as some earning opportunities. We have received some sewing machines from the United States and Canada. Before they arrived, all the sewing was done by hand. The machines are a tremendous help.

"I asked an Indian woman what would be the one item she would want for her house if she could choose anything she wanted. 'A sewing machine,' was her reply."

John R. Peters, along with the Indian settlement officers, is attempting to improve the general economic and living conditions of the Indian. They are plagued with TB, hookworm, and other diseases.

Part of the problem is that they're not aware of how a disease, such as TB, is spread. Thus, education becomes part of the program.

Peters and the Indian settlement officers hope to develop a program that will make it possible for the Indians to own their own livestock. The Indian will have to clear and fence some land before he will have the opportunity to buy livestock.

He will also have to pay for the animals—either cash or by returning the firstborn animal. This program is just now in the beginning stages.

Another area Peters works with is the experimental farm. The workers on this farm are attempting to discover the best methods of farming in the Chaco. These methods are then shared with the other Chaco colony farmers to help them improve their farming methods. An attempt is also being made to help the farmers make the best use of the materials at hand.

Often the Chaco farmers will allow their cattle to run loose in their corn and sorghum fields after the harvest. This, naturally, depletes the supply of stocks that could be used for silage and winter feed.

This year, especially, the farmers may need good quality silage. The annual rains were not as abundant as usual. During the winter months, it generally does not rain. Because of these two factors, the pastures probably will not last through the winter.

At the experimental farm, the workers have been busy making silage. They hope to show the Chaco farmers the importance of using the corn and sorghum stalks to make silage, rather than allowing the cattle to ravage the fields at random.

Some of the more intangible aspects of farming are more difficult to teach. The management necessary for efficient farming is not always as easy to see as the results. Peters and Robert Unruh, a fellow agriculturalist in Paraguay, hope to develop a management training program.

The Peters began their work in the Paraguayan Chaco in 1964. They will be returning to the Chaco around the middle of October.

New congregation in Taipei

On Aug. 6, one hundred and sixty people attended the dedication ceremony of the Siang-Kang Church in the city of Taipei, Taiwan, and witnessed the ordination of Gui Kang-Chiau as evangelist. The chapel itself can only accommodate seventy people so the rest had to crowd into the adjoining dining room and bedroom and stand outside.

The dedication of the building marked the climax and the beginning of a new work which was begun in this area over a year ago.

On Aug. 18 of last year, the Peter Kehler family took up residence in this new area with the hope that in the future a church could be built here. They had followed the request of the evangelistic committee of the national church that they together with the established Mennonite church in the city of Taipei begin work in another area. In order to become acquainted with the people in the area, the Kehlers opened up their home for English classes for five nights a week.

Last January, Sunday evening services were begun in Taiwanese for the students of the English classes. Youth meetings had already been begun earlier. In July, a young seminary graduate, Gui Kang-Chiau, came to join the Kehlers in their work.

A search for a more permanent place for having the services had been carried on for some time, but no place could be found that would serve both as a church and a pastor's residence. Prayers for a permanent place for services were answered when the first floor of an apartment building could be purchased.

The building is not large by American standards, but it will be adequate until a nucleus of believers has been established.

Gui Kang-Chiau, new pastor

Hurricane aid to Texas

The new Mennonite Disaster Service operation in Texas, following Hurricane Beulah, is under the direction of Albert Ediger, Buhler, Kan. Keith Schrag, Mennonite pastor from Premont, Tex., and J. J. Warkentin, experienced MDS foreman from Kansas, are directly responsible on the scene. Present operations are centered about Premont and Falfurrias.

The Kansas and Oklahoma units are each furnishing about twelve men along with men from four Mennonite congregations in southeast Texas. All will work together for ten to fifteen days as one unit. Operations will extend over an area bounded by Three Rivers on the north and McAllen and Harlingen on the south, a range of approximately 176 north-south miles.

Most of the flooded houses do not have as much mud to be cleaned out as expected in river floods. The water rose and receded gradually, without carrying the heavy silt typical of river floods in the midwest. Yet this disaster is so extensive that a large number of families will need aid in returning to their homes.

The heavy deluge of rain, as much as six inches per hour, reached thirty inches in some areas, causing all of the rivers of south Texas to rise rapidly. One-sixth of Texas was declared to be under water, and large cities of thirty to forty thousand were almost completely evacuated. A second crest in the Rio Grande was expected within a few days, the first having done intensive damage in Harlingen, Mercedes, McAllen, and other river cities.

The immediate shoreline north of Brownsville, where Beulah entered land, was subjected to winds of 150 miles an hour and tidal waves. Most of the inhabitants had left the area and few lives were lost. Although Port Isabel was nearly covered with water, large areas of that coastline are without heavy settlements, and the resulting damage had not been dramatized.

Help is being sought now only from Kansas, Oklahoma, and Texas. There will obviously be openings for some rebuilding programs later if MDS men want to help and if there are funds to support such an emergency program. Funds can be sent to the Board of Christian Service, Box 347, Newton, Kan. 67114, marked for Texas-Mexico Disaster Relief.

1-W helps lame to walk

Harold King, a 1-W from the Rainbow Boulevard Church, Kansas City, has been working for a year and a half in the occupational therapy department of the Denver General Hospital. In his work, he learned about the problem of patients who have difficulty walking. Even though the patients, many of them older people, were using walkers, they were having difficulty on stairs, stepping up on curbs, and walking in other uneven places.

After studying the situation, Harold designed and built an adjustable walker to be used on uneven ground, ramps, and stairways. The drawings of the walker with its adjustable legs have been made and the patent has been applied for. A manufacturer has also been contacted, a marketing survey has been completed, and there appears to be a market for the invention. Production is planned and a 1-W's idea may soon help many.

In talking about inventing, Harold recalled some of his earlier attempts to devise new products and some of the efforts of his friends. He noted that people who think up new things for possible production and marketing usually don't have a chance to see their ideas carried out unless they are fortunate enough to get help in three areas besides the area of inventing or thinking of a new idea. He reports that without the help of a marketing agency, a manufacturer who is willing to accept the idea and take financial risk, and the help of a patent attorney who can give proper protection to the inventor, the idea may never get out of the investor's basement workshop. Some of his friends who had some good ideas discovered that these ideas were never widely accepted because they did not have the contacts in business to compete with the other products on the market, make market studies, or finance development and advertising.

View TV more carefully Methodists push write-in

October has been designated as Television Valuation Month by the Methodist church. This is part of a project started by the Methodists which offers a "guide to action" for American Christians to express a "new level of Christian responsibility toward television."

This responsibility can be exercised, suggest the Methodists, "by viewing TV more thoughtfully, conscious of your Christian viewpoint; by discussing your feelings with your family and with fellow church members; and by reporting your reactions with cards and letters to TV stations."

The Television Valuation project confronts Christians with such personal questions as: How have my values been changed by watching TV? Am I more tolerant of inferior values? Because so many people die in TV dramas, does this affect my feeling of the value of each human life? Is it as easy for me to think of other people as children of God as it used to be?

Some Mennonite congregations plan to cooperate in this project, reports Stan Bohn, General Conference secretary for peace and social concerns. The Board of Christian Service encourages other churches interested in this program to contact the Methodist Church directly through the Television, Radio, and Film Commission, 475 Riverside Drive, Room 420, New York, N.Y. 10027.

Service office at Elkhart

Elkhart, Ind., is now the center of short-term voluntary service administration for the General Conference. Darrell Fast, director, asks that all inquiries regarding summer service, servanthood work camps, and winter service be sent to him at 3003 Benham Ave., Elkhart, Ind. 46517.

Attempting to help a greater number of churches to become aware of service possibilities, the office will be located at Elkhart for at least the next two years. Another factor behind this move is the desire of the Board of Christian Service to make its staff available to a greater percentage of churches in the General Conference.

Congress learns a lesson Rats aren't really funny

For a while it seemed that this session of the U.S. Congress would be remembered as the session that championed rats over people.

When Hawaii's Representative Spark Matsunaga introduced a bill "to provide federal financial assistance to help cities and communities of the nation develop and carry out intensive local programs of rat control and extermination," his manner was bantering, almost apologetic.

"I believe we can have a lot of fun with this bill," he began. "I am sure there will be humor injected into the matter throughout the debate. . . . But in the final analysis there is a serious side to this legislation."

The House of Representatives was more than willing to have fun with the proposed bill. Comments included one suggestion that a supply of cats be sent to the slums.

There was some gravely rhetorical opposition. There was also a serious presentation of the harsh facts by Representative Martha Griffiths of Michigan. The control of rats, which Congress dismissed so airily, is not one-tenth as costly as the present care and feeding of rats which cost millions each year in disease and injury to humans and in destruction of property and food.

The cost of eradicating rats is variously estimated. New York State spends $4.5 million a year on a rodent extermination program. Research on the feasibility of rat sterilization indicates that it would cost $500 to sterilize a million rats. The rat population of New York City is about eight million. A female rat produces a litter of fifteen to twenty every forty days.

Application of the sterilization process on a world scale was projected by Clifton R. Wharton, acting director of the Agricultural Development Council. He said that rats in India destroyed more than twice the amount of grain shipped there by the U.S. in 1966.

However, the proposed rat-control bill was not argued on the basis of need or practicality. It was shelved by Congress amid wisecracks and laughter.

When the congressional wit was quoted, it didn't seem nearly so amusing to the rest of the country. The callousness and sarcasm of legislators were scored by Governor Nelson Rockefeller, who termed the rejection a "symbolic lack of concern with human values."

Looking at its own spectacle in the mirror of public reaction, Congress, rather shamefacedly, reconsidered the bill. The rats turned out to be not so funny after all. The new federal rat-control bill allocates about half the funds now spent each year by New York state alone. *Ernest Boynton for Kerygma Features.*

Large cities often have more rats than people. Tenants of Harlem apartments display rats caught in their buildings. They demonstrated in course of a dispute with landlords.

Words and deeds

Don Edwards, Congressman from California, has introduced a bill into the House of Representatives to abolish the death penalty for federal crimes. He hopes that passage of the bill will "encourage the remaining thirty-seven states which still retain capital punishment to pass abolition legislation." Seventy-three nations have already abolished capital punishment.

Biology professors from eight Mennonite colleges met in Chicago recently to explore ways of providing technical counsel to service programs in Haiti, a project which will be financed by the Hesston Foundation.

Anna M. Stauffer, Halstead, Kan., a student at Bethel College from 1897-99, bequeathed $11,071 to the school through her will. She died in 1966.

Menno Colony in the Paraguayan Chaco is looking for a German-speaking physician to serve the needs of the community's hospital and 5200 people beginning in 1968. Chairman of the colony is Jacob B. Reimer whose address is Colonia Menno, Casilla de Correo 883, Asuncion.

A German report of the Mennonite World Conference will be published by Agape-Verlag, Starenstrasse 41, 4000 Basel, Switzerland, if sufficient interest is expressed. Cost for the eighty-page book with eight pages of illustrations will be two dollars.

Mennonite Hospital, Bloomington, Ill., has raised $500,000, half of its goal for its development program.

Arena is the name of a student edition of our paper and the *Gospel Herald*. Sponsored by the Inter-Mennonite Student Services Committee of three Mennonite groups, the eight-page edition will appear monthly between October and May and will be distributed to Mennonite students on university campuses. John Rempel, Kitchener, Ont., and a student at Goshen College Biblical Seminary, is the editor for the student edition.

The Youth Retreat of the Cheyenne and Arapaho Mennonite churches of Oklahoma this year took the form of a travel camp. Using the facilities of Oklahoma's state parks, twelve young people and five leaders traveled in cars and stayed in tents.

RECORD

Deaths

Mrs. Della Suter Geiger, Grace Church, Pandora, Ohio, was born Sept. 21, 1884, and died on her eighty-third birthday. She was a charter member of the congregation.

Mrs. Caroline Gerber, Grace Church, Pandora, Ohio, was born Aug. 31, 1877, and died Sept. 13. She was a charter member of the congregation.

Frances Hofstetter, Deer Creek (Okla.) Church, was born Apr. 5, 1896, in Excelsior Springs, Mo., and died Sept. 18.

John Neufeld, United Church, Waterloo, Ont., was born Sept. 22, 1900, in South Russia, and died Sept. 12.

Olivia Koppes Wenger (Mrs. Ira), First Church, Aberdeen, Idaho, was born Aug. 16, 1880, in Wadsworth, Ohio, and died Aug. 22.

Marriages

Charles Brenzikofer, Methodist Church, Burns, Kan., and *Jennifer Lou Stucky,* First Church, Burns, Kan., on Sept. 22.

Arthur Dean Peters, First Church, Aberdeen, Idaho, and *Betty Kinney,* Pocatello, Idaho, on Sept. 16.

Ministers

Egon Enns, Oak Lake, Man., and a ministerial student at Bethel College was installed on Oct. 1, as pastor of the Walton (Kan.) Church.

Gary Schrag was ordained to the ministry on Oct. 8, in Rainbow Boulevard Church, Kansas City, Kan., where he began his pastoral duties on Aug. 1. Representatives of the Western District and South Central Conferences took part in the service.

Workers

Young married couples are needed for leadership in new voluntary service projects in Philadelphia, Wichita, and Fort Wayne. Unit leaders should get along well with people and enjoy working with ideas as well as routine tasks. Couples with one child will be considered. Contact Fred Unruh, Board of Christian Service, Box 347, Newton, Kan. 67114.

Dennis Duerksen, Alexanderwohl Church, Goessel, Kan., has joined the Mennonite Service Unit in Algeria for three years. He holds a BS degree in industrial arts and has completed two years at Kansas State Teachers College. His parents are Mr. and Mrs. Albert Duerksen, Hillsboro, Kan.

Anna Ens, Eden Church, Chilliwack, B.C., has accepted a one-year voluntary service assignment in Atlanta. She attended Mennonite Educational Institute and has been employed by a bank in Canada. She is the daughter of the John F. Enses.

Dale Epp, Bethesda Church, Henderson, Neb., will serve two years in construction work in the Congo. He attended Grace Bible Institute in Omaha. His parents are Mr. and Mrs. Peter Epp.

Geryl Ewert, Nutana Park Church, Saskatoon, is serving as a social worker under the Department of Welfare at North Battleford. Her parents are Mr. and Mrs. W. A. Ewert.

Eleanor Fieguth, Vancouver (B.C.) Mission Church, a licensed practical nurse, has volunteered for a year of service in Washington, D.C. Her parents are Mr. and Mrs. Ernest Fieguth, Burnaby, B.C.

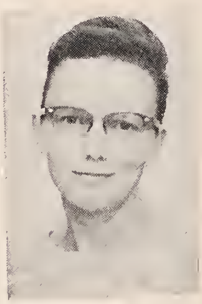
The Bruce Holland family, Gospel Church, Mountain Lake, Minn., has returned to Jyoyama, Nagano-ken, Japan, to serve as missionaries.

Betty Ann Janzen, Zion Church, Swift Current, Sask., has volunteered for a year of service at Brook Lane Psychiatric Center, Hagerstown, Md. She is a graduate of the University of Saskatchewan School of Nursing. Her parents are the Henry Janzens.

Ed. G. Kaufman, North Newton, Kan., will deliver the annual Menno Simons Lectures at Bethel College from Oct. 29 through Nov. 1. The former college president will speak on "Great Christian Doctrines."

Bertha Lawson, Bloomington, Ill., head housemother at Mennonite Hospital's school of nursing, is retiring after seventeen years of service to the institution.

Duerksen



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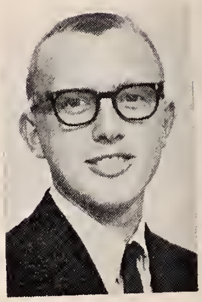

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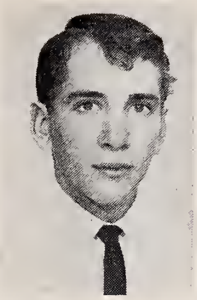
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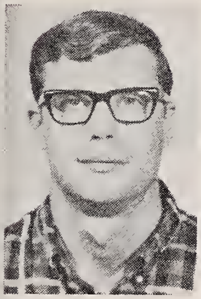
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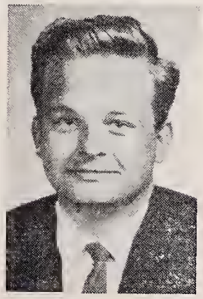


Susan Neudorf, Grace Church, Hague, Sask., has accepted a two-year assignment at Hospital Albert Schweitzer, in Haiti. She attended Saskatoon Hospital School of Nursing and Toronto Bible College. Her parents are Mr. and Mrs. Isaac Wall.

Marguerite Penner, Nutana Park Church, Saskatoon, who had been assigned under Canadian University Service Overseas to teach at Ijenu Ode, in Nigeria, has been rerouted to Kitchener, Ont., due to the unrest in Africa. She is in charge of children's activities in the library. Her parents are Mr. and Mrs. R. P. Penner.

Milbert Penner, First Church, Beatrice, Neb., is serving a two-year volunteer assignment at Catoctin Job Corps Center, in Maryland. He is a graduate of Freeman Junior College. His parents are Mr. and Mrs. Alfred Penner.

Lynn Quiring, First Church, Clinton, Okla., is serving a three-year voluntary service assignment in West Pakistan. He attended Southwestern State College. His parents are Mr. and Mrs. Elmer Quiring.

Stanley and Janet Reedy, Woodlawn Church, Chicago, have begun a three-year assignment in Indonesia. He holds an MD degree from the University of Illinois College of Medicine. She obtained an MA degree from the University of Chicago. Their parents are Clinton Reedy, Graymont, Ill., and Mr. and Mrs. Roy Umble, Goshen, Ind.

Timothy Schrag, Menno Church, Ritzville, Wash., has accepted a three-year teaching assignment in Nigeria. He received a BS degree in chemistry from the University of Washington. His parents are Mr. and Mrs. Alvie Schrag, Odessa, Wash.

Kay Swartzendruber, Grace Church, Albany, Ore., has volunteered for a year of service at Junior Village, Washington, D. C. She attended Cascade College, Portland. Her parents are Mr. and Mrs. Lee Swartzendruber.

Alfred Unruh, First Church, Reedley, Calif., will serve as a community development worker in Haiti for two years. A graduate of Reedley College, his parents are the Ted Unruhs.

Calendar

Oct. 29—Reformation Sunday.

Nov. 29-Dec. 1 — Newton, Kan., Council of Boards.

July 13-20 — Estes Park, Colo., General Conference.

Canadian

Oct. 28, 29—Hague, Sask., Saskatchewan Conference.

Central

Oct. 22-25 — Eastern Ohio Bible Conference: Sugarcreek, Wadsworth, Columbiana, Smithville, and Kidron.

Oct. 25—Bluffton College, Emlyn Williams drama, music-lecture series.

Northern

Oct. 17—Butterfield, Minn., Women United for Missions, Dorothea Dyck, speaker.

Oct. 17—Mountain Lake, Minn., Gospel Church, mission service, the Curt Claassens, speakers.

Western

Oct. 20-22—Topeka, Kan., Western District Conference.

Oct. 26—Hesston College, Bill D. Moyers, music-lecture series.

Oct. 29 — Clinton, Okla., First Church, harvest and mission festival, Larry Hart, speaker.

Oct. 29-Nov. 1—Inman, Kan., Hoffnungsau Church, special meetings, J. Enz, speaker.

Oct. 29-Nov. 1—Bethel College, Menno Simons Lectures, Ed. G. Kaufman.

Baptisms

First Church, Aberdeen, Idaho, on Sept. 24: Gayle Marie Countryman, Elsie Hiebert, Marylyn Ruff, Keith Barnard, Gene Harder, Phillip Hiebert, Gordon Toews, Jr., Gordon Wiebe.

Friedensburg Church, Avon, S.D., on Aug. 20: Anna Norder, Calvin Ratzlaff, Donna Boese.

Hoffnungsau Church, Inman, Kan., Beverly Ediger, Gary Voth, Jim Schmidt, Wayne Siemens, Orlin Franz, Delon Martens.

College football

Bluffton 0—Findlay 0
Sterling 21—Bethel 0

LETTERS

Sunday school dropouts

DEAR MR. SHELLY: The "Sunday School Crisis," Sept. 19 issue, was very interesting to me. I teach an adult Sunday school class—while my three daughters, seventeen, nineteen, and twenty-one are Sunday school dropouts! Here are some comments one of the girls made as to her reasons for dropping out of Sunday school (and church as well).

Referring to the youth lesson helps, I quote her, "To me, they're mush instead of meat. For young people from the age of twelve upward, they just aren't enough. They are bland lessons which rehash stories we've had from the time we started to Sunday school. They don't raise any kind of challenge; they don't even raise a discussion. They don't make us think through the beliefs of our faith or ideals or standards.

"What I would find interesting in a Sunday school class is literature from sources to supplement the biblical text each lesson is based on—St. Thomas Aquinas, Kahlil Gebran, The Koran, the Talmud and Torah, Toynbee, Elton Trueblood, Bertrand Russell, Thoreau, Martin Buber—just to name a few. I'd like to learn more in detail of the early history of the church, both ancient and our own, anything to make me more certain of what I believe.

"The present lessons underestimate the reasoning abilities of young people. We want something to get involved in—something to be completely absorbed in. I think supplemental sources should not just be mentioned in passing as they presently are, but portions pertinent to the Bible text—whether in agreement or not—should be printed in our helps so we can really compare, evaluate, discuss. Surely our beliefs can stand comparison with those of other persuasions, but unless we do compare and understand the differences or even the likenesses we may discover, we cannot appreciate their true worth. Don't say our Sunday school period is too short—if our lessons capture our thoughts we'll be mulling them over all week and discussing them with our friends instead of pitching the help aside."

End of quote—but I'd like to add that teachers do need all the help they can get. The last quarter's lessons on Acts of the Apostles just didn't really "hit home." My theory is that the lessons spent too much time on historical facts and not enough time on what is being said to us now. I must say the articles in *The Mennonite* are much more pertinent and I use them quite a bit. *Illinois.*

Can't be done alone

David Hiebert, Rt. 1, Box 170, Aberdeen, Ida. 83210, wrote the following response to "In the slums a man dies" by Peter Wiebe in our Sept. 26 issue.

DEAR PETER: I was quite moved by the death of Blass, for I, too, have seen people slowly kill themselves with alcohol. In one case, the boy-man had stopped drinking after hallucinations scared him, but soon was drinking again. I have seen others destroy themselves with hate, sex, or money. Others condemned but I couldn't, for then I was part of them. I openly write to you to give you my (objective) view of Blass.

You say that Blass was a man with feelings and loved nice things, but who never knew the truth. How could he tell what was nice if he didn't know the truth? And, Peter, how could he love people if he never knew the truth about these people?

You ask if it was his fault he was a slave to alcohol. Who else can we blame? Do we credit (or blame, depending on how you look at it) environment for such abnormal people as Thomas Edison, Albert Schweitzer, or G. F. Handel?

Somehow, Peter, you believe slums are built. Slums aren't built. They are the rubble of something that had been built by the rich. The people who lived there tore it down to the slums; not in one day, of course, and not everyone participated in the destruction. And the rich ran to the suburbs to get away from the destruction.

And so on judgment day, who will be blamed for the destruction? Will I have the blame on my shoulders? No. Nor will you, Peter. The blame will be shared by the careless builders and the careless livers; no one person will get credit for a slum.

"But couldn't I have done something?" the lovely, polished Christian cries. Maybe, but maybe not. You see, one person can't change the world alone. Even Christ needed the twelve disciples. And the disciples needed others, too. So, the Christian must decide how far his influence will reach and work within those ever-changing boundaries. Some will be confined to their home and family for a time. Some will be able to teach Sunday school during this same time of life. But, Peter, no one can blame himself for the Vietnam war; and no one, not even President Johnson, could stop the war by himself.

Yes, Peter, Blass, the real person, is dead; and many Christians that could do a little toward building in the slum rubble do not care. But neither you, nor I will survive if we believe and keep believing that alone we can set the world right.

Greetings to workers

The following greeting was adopted by the Eighth Mennonite World Conference in Amsterdam.

To our Mennonite co-workers and missionaries serving in more than thirty countries around the world, we send greetings from the Eighth Mennonite World Conference.

Those sharing in the Mission Section of this conference pray with you that God may grant the extension of His church and that many may find hope and peace through the ministry of the word and in your Christian service.

We pray that the Holy Spirit may strengthen your hand, lift your vision, and open many hearts to the gospel message. Your service to our fellowmen is remembered by those gathered here in Amsterdam. The mission agencies of our brotherhood and all of your fellow-servants in this conference pledge our continued support and prayer intercession for you and your fellow Christians in your congregations and fields of labor.

We send these greetings in the name of our Lord and Savior, Jesus Christ.

NO PEACE says my God, for the wicked. Isaiah 57:21.

Kill your brother and eat his bread!

Revolting? Not done in America? Think again! Are we not killing when we snuff out a life verbally? Listen to frequently-heard statements: "Although approximately one hundred thousand people will die from starvation in India this year, actually this loss of life will make more food available for the people that are left!"

"We're overpopulated."

"We need wars."

". . . legalize abortion."

What has happened to our Christian tenets of faith that warn us: to take a life is to risk eternal damnation of the soul?

Children sometimes sweep broken articles under a rug, to hide them from view, and hope they will go away. Do we as adults draw the cover of respectability over our misdeeds and call it civilization? progress? survival of the fittest? Or do we take upon ourselves a right reserved only for God and rename His creatures, calling some humans animals?

For the past twenty-seven years munitions plants have paid top wages to makers of arms materials, explosives that destroy human life and family units. Are we obtaining our bread at the expense of a brother's life? Why do we feel such unchristian practices are ethical? What has happened to us as Christian people? Is God in His proper place, or have we substituted for God the human body and belly? *Hilda Troyer.*

Flog the black boy and pillow your head!

We have accepted the American Negro as an American citizen but not as a fellow Christian. There are now more than twenty million Negroes, but we have not learned to love them enough to take them into our churches or to accept them as brothers.

We have experienced in the South that we cannot sit in the same doctor's or dentist's waiting room or eat at the same restaurant or off the same table. Most white churches will not permit the Negro to worship the same God or to accept salvation in his church. Jobs are first for the whites, and then the less-paying jobs are offered to the Negro.

Of course, there are some real improvements. Modern schools with up-to-date equipment are being built for the Negroes. The buildings are there, but the great need remains for trained teachers. One can only become aware of this need when one sees the results of achievement tests that indicate the lack of knowledge and how their achievements are slowed down by the lack of opportunities. Also through the poverty programs of our federal government the Negroes are given many opportunities to learn which were formerly not available.

The Negro will no longer accept what has been offered him in the past, no matter how much his white neighbor might wish it to be so. He is stirring from his sleep like a sleeping giant who demands status and consideration. Large numbers are preparing themselves to take their place in society through opportunities offered them in their local communities or by the federal government.

Let us pray for Christian love to accept the Negro, though dark complexioned, even as we feel certain that Christ would accept him—as a brother. *Leucile Buhler.*

Beggar your servants And secure silk for your dame!

Our appetites are whetted by advertising. Advertising undeniably aims at our emotions, not our intellect. There is a daily barrage of "you can't get along without it," from our mass media. Vance Packard's *Hidden Persuaders* is an eye-opener and a serious study of this.

How do we counteract this materialistic culture? People may not be aware of the injustice of society because society has treated them well. But our Christian duty is to be aware and to share in the suffering of our brethren. Part of our stewardship is to constantly differentiate between needs and wants, not by comparing ourselves with our equally affluent next-door neighbor but with our needy and starving neighbors throughout the world. Gary Hoefel, Ritzville, Washington, writes from his Pax assignment in Madagascar, "In order to show our love for our neighbor, we can't just dish out money or pray for these people; we have to give ourselves and our time."

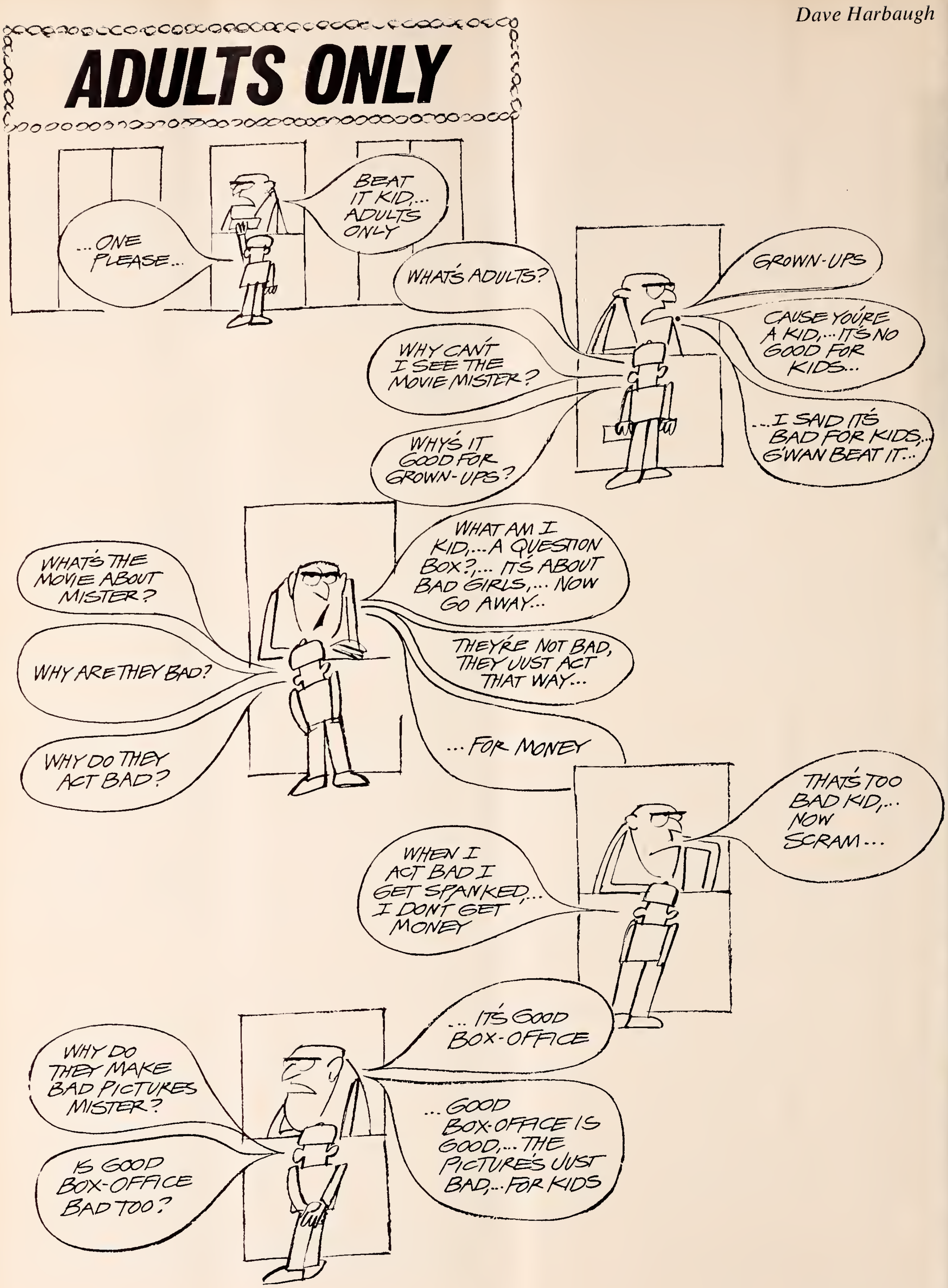
But doesn't the suffering in the world appear overwhelming and hopeless? J. B. Phillips, in *Making Men Whole,* writes, "The world remains primarily God's responsibility, and the best we can do is to *find out our own part in His vast purpose and make sure that we are fulfilling that to the limit of our ability.*" How? John Koehler says, "The hopelessness of poverty is not because of those who have not but because of those who have and share not." *Lois Franz Bartel.*

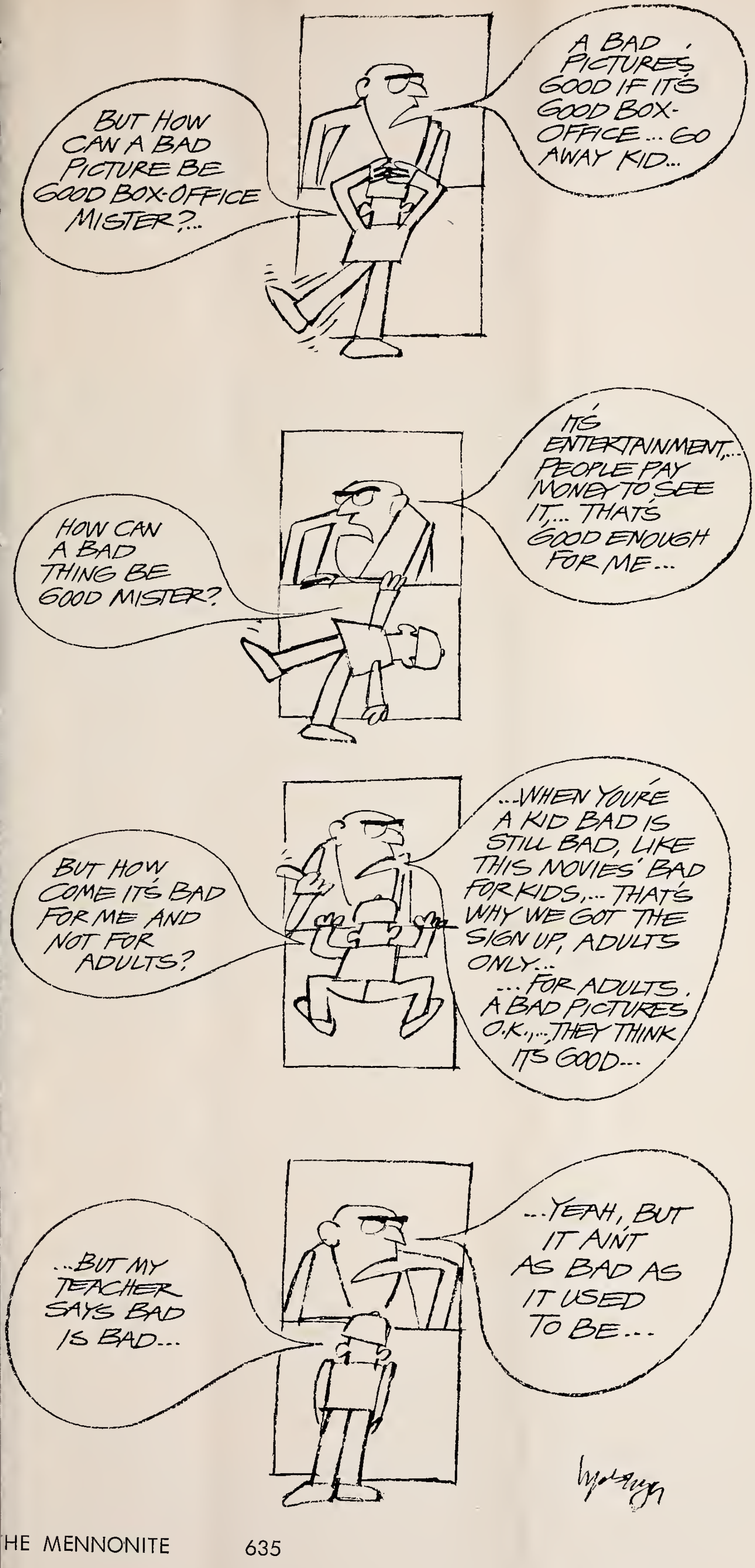
Greed and avarice— Were they ever the same?

Do we question motives and methods asking again and again, is this the Christian way of life? Is this what God intended for His children? Are we activated to raise questions, utter soft answers, stimulate Christian resources in others? If you would like to learn how to do this, encourage your WMA society to sponsor a program on Peace, Nov. 3, World Community Day. Write to: Publication Services, NCC, 475 Riverside Drive, New York, N.Y. 10027, and ask for the new manual, *Church Women United for Peace,* and the *World Community Day Packet,* ninety-five cents for the manual and $1.00 for the packet. At your November WMA meeting use the study session, the Biblical Basis of Nonresistance, in the *Guide to Mission Study 1967-68.*

This page sponsored by the
Women's Missionary Association

Dave Harbaugh


ADULTS ONLY
...ONE PLEASE...
BEAT IT KID,... ADULTS ONLY
WHAT'S ADULTS?
GROWN-UPS
WHY CAN'T I SEE THE MOVIE MISTER?
CAUSE YOU'RE A KID,... IT'S NO GOOD FOR KIDS...
WHY'S IT GOOD FOR GROWN-UPS?
...I SAID IT'S BAD FOR KIDS,... G'WAN BEAT IT...
WHAT'S THE MOVIE ABOUT MISTER?
WHAT AM I KID,... A QUESTION BOX?,... IT'S ABOUT BAD GIRLS,... NOW GO AWAY...
WHY ARE THEY BAD?
THEY'RE NOT BAD, THEY JUST ACT THAT WAY...
WHY DO THEY ACT BAD?
...FOR MONEY
WHEN I ACT BAD I GET SPANKED,... I DON'T GET MONEY
THAT'S TOO BAD KID,... NOW SCRAM...
WHY DO THEY MAKE BAD PICTURES MISTER?
... IT'S GOOD BOX-OFFICE
IS GOOD BOX-OFFICE BAD TOO?
...GOOD BOX-OFFICE IS GOOD,... THE PICTURE'S JUST BAD,... FOR KIDS


BUT HOW CAN A BAD PICTURE BE GOOD BOX-OFFICE MISTER?...
A BAD PICTURE'S GOOD IF IT'S GOOD BOX-OFFICE... GO AWAY KID...
HOW CAN A BAD THING BE GOOD MISTER?
IT'S ENTERTAINMENT,... PEOPLE PAY MONEY TO SEE IT,... THATS GOOD ENOUGH FOR ME...
BUT HOW COME IT'S BAD FOR ME AND NOT FOR ADULTS?
...WHEN YOU'RE A KID BAD IS STILL BAD, LIKE THIS MOVIES' BAD FOR KIDS,... THAT'S WHY WE GOT THE SIGN UP, ADULTS ONLY... ...FOR ADULTS, A BAD PICTURE'S O.K.,... THEY THINK IT'S GOOD...
...BUT MY TEACHER SAYS BAD IS BAD...
...YEAH, BUT IT AIN'T AS BAD AS IT USED TO BE...
Wyman

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*Supplemental reading for the Sunday school lesson of Oct. 22, "God Demands Righteous Relationships."

COVER

In Vietnam, the children of Tuy Hoa appear listless and woebegone. They live in a camp where Vietnamese farm families wait, idle, hungry, and hopeless.

CONTRIBUTORS

Paul Longacre, MCC's acting director for Asia, served in the administration of Vietnam Christian Service during the last two years.

The contributors to the women's page are members of the literature committee of the Women's Missionary Association: Mrs. L. E. Troyer, Smithville, Ohio; Mrs. Gerhard Buhler, Freeman, S.D.; and Mrs. Gladwin Bartel, Pullman, Wash.

CREDITS

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722 Main St., Box 347, Newtan, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S. D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

LET'S STOP THE building of church buildings.

Surprised? Yes, we were too. But the suggestion came this summer from a meeting of artists and architects—people who have a big stake in the church-building business.

Robert L. Durham, Seattle, is the president of the American Institute of Architects. He called on the International Congress on Religion, Architecture and the Visual Arts meeting in New York to declare a "moratorium on the building of little cathedrals and 'country club' churches."

But many of the six hundred delegates would have gone even further. If they had their way about it, few, if any, churches or synagogues of any kind would be built in the next ten years. Many of the discussion groups at this meeting felt that the buildings of most religious institutions are far behind the times. And maybe, some said, so are the institutions themselves.

Hold everything, they added. Let's stop building and start thinking. Let's figure out just what we mean by such terms as church, neighborhood, and, for that matter, man. Let's understand more clearly the nature of the revolution we're passing through before erecting more churches.

Last year, the *New Christian,* an interdenominational journal published in London, said much the same thing. "The next millstone to go must be church buildings," said the editor. "A building is like a pet: so long as you've got it, you've got to look after it. . . . To make matters worse, most of the buildings are not even useful pets but white elephants. Is there anything more sickening than to see a group of reasonably intelligent people coming together in a church—many of them with vital problems to face in their daily lives—and discussing how to raise cash for their particular shrine?"

Evangelism gets dragged down first by the millstone. "Apart from the economics of the problem . . . a building inevitably becomes a crutch to one's faith, and even an excuse for not broadening that faith. Would we have half the difficulty in persuading church members about the necessity and nature of mission if the buildings were not around, so offering the easy way for many that all they have to do is to persuade colleagues to 'come to church'?"

The London editor suggested adapting church buildings for secular use during the week with only the main act of worship on Sunday taking place in the building. "For those Christians in areas where a new building is contemplated, the matter is simpler: they can resolve not to build, and in one action throw the local Christians back on their own resources as few have been in four centuries." Congregations can, of course, meet in homes, shopping centers, and public places.

The suggestion is dramatic and deserves more attention than it has been given in the past. We would warn that as a building in and of itself works no miracles for a congregation, a no-building also will not automatically bring Christian maturity.

But the unaskable question has been asked: do we really need all those church buildings? Not everybody is ready to answer no, but we are pleased that the chorus can be mixed. Perhaps there will be a Last Mennonite Church (building) after all.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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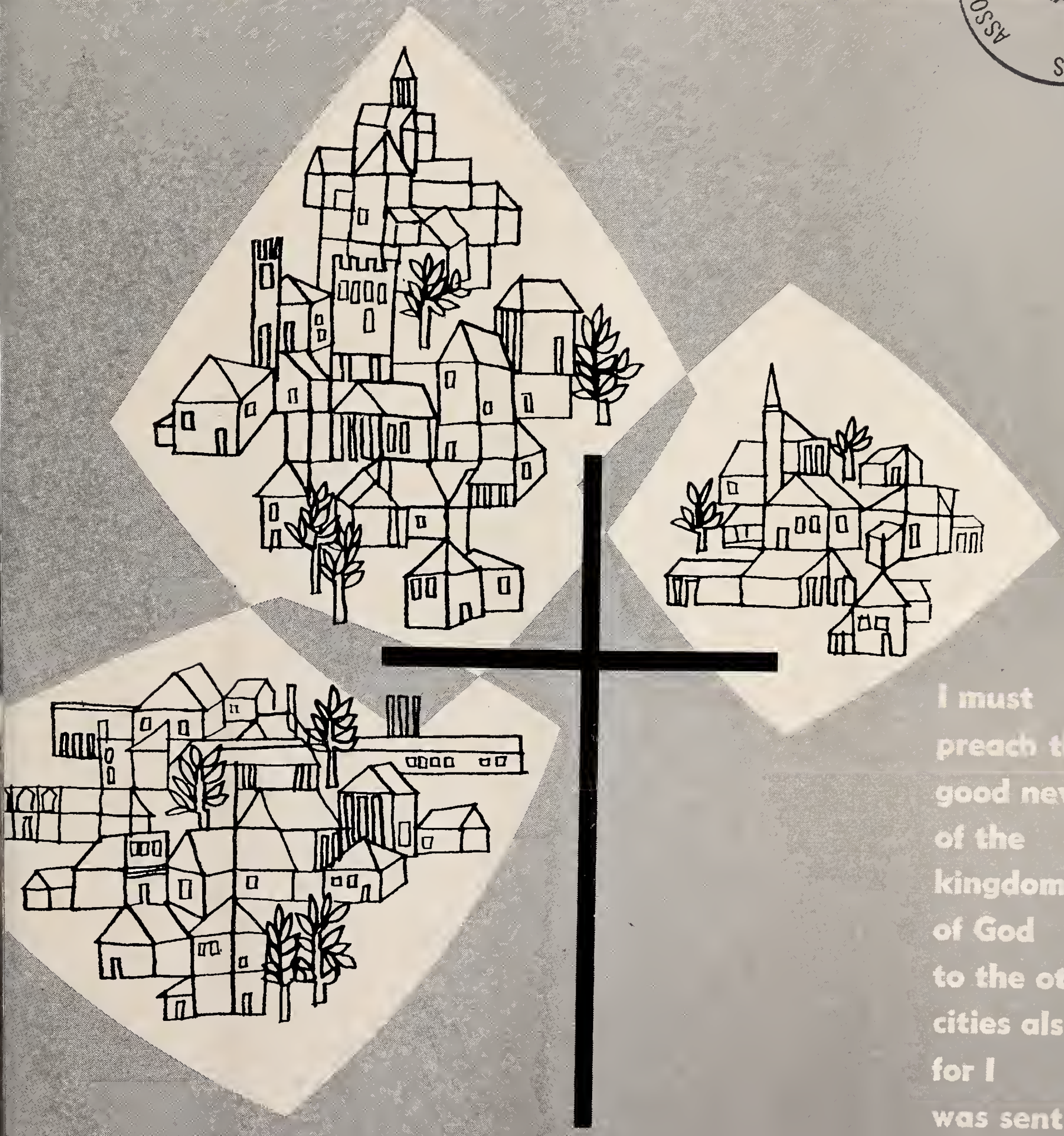

I must
preach the
good news
of the
kingdom
of God
to the other
cities also;
for I
was sent
for
this
purpose

Standing Where the Reformers Stood

History has a way of playing tricks on all of us. Take two examples from political history. In the days of Abraham Lincoln and of Theodore Roosevelt, the Republicans were the party accused of asserting the authority of the federal government at the expense of states' rights; and in our own day, the United States of America, where revolution began, has been cast in the role of patron of colonialism.

The history of Christianity, too, is filled with ironic twists. Not the least of these is what has happened to the Protestant Reformation since the sixteenth century. Hailed by its supporters and lamented by its detractors as an innovation in the life of the church, the Reformation now appears quite old-fashioned in its adherence to traditional ideas about the supernatural.

One of the most common complaints of the Reformers was that Roman Catholicism had erected a vast ecclesiastical structure over the simple foundation of the teachings of Jesus. But after four centuries and a half, the structures of an institutional Protestantism are overwhelming enough to call forth the same complaint from the present-day critics of the church.

Perhaps, the supreme irony of all is that a movement launched in the name of the one gospel of the one Lord as the only ground for the unity of the church seems to have been responsible (in one way or another) for more schisms and divisions than had occurred during all the centuries before Luther.

Thus, the proper reaction to the commemoration of the four hundred and fiftieth anniversary of Luther's posting of the ninety-five theses on October 31, 1517, would seem to be a wry smile at this comedy of errors and a resolve to let the dead past bury its dead. Yet, such a reaction would do justice to neither the vital force which the Reformation has continued to be nor to the deeper understanding of its significance — an understanding made possible by the scholarly labors of historians and theologians during the past two generations.

Even more than most other historical events, the Reformation must be studied for what it meant before we may assess what it means. And if we can discover its continuing relevance, we will be able to tune our antenna to its historic message. The Reformation is history and heritage.

As a result of recent study, we can see the religious question of the Reformation in the light of the social, political, economic, and cultural situation of its time. We may, indeed we must, lament the breakdown of communication between most of the Reformers and the common people. They also cut themselves off from the rise of modern science.

But historical research enables us to understand a little better how it was that Lutheranism came to be identified with the conservatism of the princes, and Calvinism with the middle class. Indeed, some of the books now coming from Eastern Germany, Poland, and Czechoslovakia, while still Marxist in their orientation, do help Western students of the Reformation to avoid an oversimplified explanation of its history in purely religious terms.

At the same time, the religious issues at stake in the sixteenth century have also come into clearer focus. Earlier Protestant accounts often dwelt on the moral corruption of the late medieval church, portraying Luther as a latter-day Hercules who cleansed the Augean stables. Every responsible scholar today would insist that the basic concern of Luther, Zwingli, and Calvin was religious and not simply moral, and that the Reformation began as an effort to answer Luther's question: "How do I find a God who is gracious to me?"

All the other questions of the moral, liturgical, and administrative reform of the church came into play before the Reformation was over, but it was born in a struggle to find the meaning of the Christian gospel.

These new insights, which are actually very old, have been the fruit of a fresh confrontation with the primary sources. Many of the so-called minor Reformers and Reformation movements, notably the Anabaptists, have emerged from the obscurity of the centuries and may now be studied with the historical fairness they deserve.
thousands of pages of Reformation

For the reader who cannot cope with the original language, literally sources are available in up-to-date English translations. With these, an interested layman can learn things about the Reformation that scholars did not know a century ago. For example, Luther's historic Lectures on Romans, undiscovered until the twentieth century can now be studied in English, and so can most of the other important works of Luther and Calvin.

The recovery of what the Reformers believed and taught has changed not only our picture of the past, but also our life and thought in the present. Martin Luther has certainly been one of the most influential Christian thinkers of the past fifty years; today his voice is heard throughout the Christian world. Theologians all the way from Karl Rahner to Paul Tillich have been obliged to come to terms with the message of the Reformation, and from it have come some of the most revolutionary ideas of our time. We have more to learn from the Reformation than anyone had ever supposed. We are still going to school in the classrooms of Luther and Calvin.

As the Christians of the twentieth century struggle to find the meaning of the word of God for an age that is self-conscious, almost shrill, in its claim to be secular, they find themselves turning to Luther's doctrine that a Christian's tasks "out there" in the world are a divine vocation, because the world is God's world, created by His love and redeemed by His grace. Our deeper awareness of the tyranny of guilt and anxiety over human existence gives unexpected relevance to the Reformation doctrine of justification by faith, which enables one to "accept His acceptance" and to live in courage and hope.

Nor is this attention to the Reformation an exclusively Protestant enterprise. Some of the most dramatic instances of how the message of the

Reformation can erupt into action have appeared today within Roman Catholicism. It is possible to read a large part of the program of the Second Vatican Council as the response of the Roman Catholic Church—belated, alas, by four centuries or more—to the challenge of the Reformers.

That the layman should be a responsible participant in the life and worship of the church, not merely its passive object; that the preaching of the word of God should have a prominent place in the service; that the church is primarily the pilgrim people of God, rather than a legally structured organization; that the conscience of the individual is to be respected, even if it is in error—these and many other declarations of the council sound like echoes of Luther or of Calvin or of the Anabaptists.

Even the new dedication of both Roman Catholics and Protestants to the cause of Christian reunion is a recognizable legacy of the Reformation. For while the Reformation did have a share in the division of Christendom, so did those who refused to hear its summons. If Reformation Protestantism was sometimes reckless, as we must candidly admit it was, then it must also be granted that Counter-Reformation Roman Catholicism was hasty in its condemnation of the Reformers.

Both sides sometimes shot from the hip, and for their rashness all of us have paid. But all of us now stand to gain from the wisdom of historical perspective. Beneath the fighting words on both sides were two deep concerns—for the integrity of the gospel and for the visible unity of the church. Each side seemed willing to give up one of these concerns while it clung to the other.

Without conceding one whit of their ancestors' concern, both Roman Catholics and Protestants are striving today to learn what the New Testament means by "speaking the truth in love," simultaneously preserving the integrity of the gospel and cultivating the visible unity of the church.

Still more remains to be discovered in the riches of the Reformation. Over and over its heirs have supposed that they had exhausted these riches, only to learn that new occasions were to bring not only new duties, but new insights as well. Right now, Christians of every tradition are asking whether it is possible to articulate the Christian faith and to pursue the Christian obedience in a cultural setting that no longer acknowledges the authority of a Supreme Being.

What happens to private honesty and public morality in such a setting? The answer is not clear, but as Christians seek for such an answer, they are turning once more to the Reformation, from which in fact a good part of the question itself has come.

It would, of course, be an utter betrayal of the Spirit of the Reformation to regard it either as an end in itself or as a source of itself. The Reformers saw themselves as servants of the Lord Jesus Christ, as spokesmen of His gospel, and as interpreters of Scripture. What they taught, they had found there. They always stood to be corrected on the same basis. Using the best biblical scholarship of their time, they probed fearlessly for the authentic meaning of Christian truth.

We who claim to be their heirs are not faithful to them unless we do the same, not necessarily saying what they said but surely standing where they stood. For we cannot do otherwise.

The parish church in Dutch village of Pingjum where Menno Simons served from 1528-31 and began the pilgrimage that made him one of the Reformers.

Making a case for separation

No modern study of the church can escape the ecumenical movement.

The drive toward Christian unity takes many forms. In some cases, the ecumenical spirit seeks to unite several denominations into one body. In others, it is the spirit that causes churches to work together on common projects even though the churches continue in separate denominations.

But the ecumenical movement may also be the fellowship between churches of different traditions and experiences. If one form of ecumenicity represents work, this second form represents a social visit.

Few Christians would oppose these friendly contacts with other Christians. But some are cautious and concerned. They have an understanding of the church that is meaningful to them. They may not understand the views of others, but it is always possible that they themselves are not understood.

Representatives of twelve denominations got together for a visit on the campus of Southern Baptist Theological Seminary in Louisville last summer. The period of socialization was called the Conference on the Concept of the Believers' Church. The one hundred and fifty present talked about a view of the church that some felt was not well understood by the churches working together in the councils of churches (or conciliar movement). Only a few of the denominations represented at Louisville are members of this form of the ecumenical movement.

John Howard Yoder, professor of theology at the Associated Mennonite Biblical Seminaries, sees that the believers' churches have a problem. They experience the center of church life in the local congregation and thus find it difficult to belong to larger councils of churches.

"Although statements of ecumenical etiquette say that membership in the conciliar movement does not presuppose that one is committed to any particular doctrine of the church other than one's own," he said, "as a matter of fact, churches of episcopal order can join the World Council in the forms of their episcopacy, churches of presbyterian order can join . . . in the form of their synod, but churches of congregational order cannot join the World Council in the form of what they consider to be the locus of churchly reality."

He called for the radical congregationalists to speak up. "It is part of our witness, especially those among us who are radical congregationalists, to make that witness. . . . The World Council and the National Council do more violence to the radical congregationalists than to anyone else through the mode with which they seek to deal with the churches."

The believers' churches have even more to contribute to the ecumenical discussion because of their special concern about the nature of the church. And they have considerable experience. Part of this experience includes defending their views, often quite stubbornly, against those who disagree.

When Luther and Zwingli in the Protestant Reformation of the sixteenth century decided to follow the model of the state church developed by Rome over a period of centuries, the Reformers lost some members. These were the Anabaptists who wanted to form a church after the New Testament pattern. They wanted a church which members would voluntarily choose to join, would covenant to help each other live the Christian life, and witness aggressively for Christ in the world. They got it when they formed such a church themselves in 1525 in Zurich. The Swiss Brethren (also called Anabaptists) became the pioneers of the believers' church in the western world.

Many others have followed in their train. These include the Quakers, Brethren, Baptists, Churches of Christ, and Church of God. All have developed insights about the church that need to be a part of today's ecumenical discussions with those of other traditions.

Robert C. Dodds, director of ecumenical affairs for the National Council of Churches, indicates the need for such a contribution. "I have felt for a long time that one important voice representing a very important Christian tradition was largely lacking in the councils that were being taken around the tables of the meetings I attended," he said, "and this was the voice of the radical Protestants, the free churches in the sense that the word believers' church has been used at this meeting. We have been impoverished—all of us."

The arguments for ecumenical discussion are strong, but others felt that the believers' church has accomplished its mission and has no reason for a separate existence.

How successful has the believers' church been? Many of its ideas have been accepted by all churches including the descendants of the European state churches. Voluntary membership is acknowledged even by those who practice infant baptism in their ceremony of confirmation. An obligation for missionary service has almost universal acceptance as a responsibility of the church. And most churches in America accept the principle of separation of church and state.

The influence of the believers' church has been stronger in the United States than in any other country in the world. So much is this influence a part of the American scene that it may often seem a natural American heritage.

Kenneth Scott Latourette, Yale professor emeritus of missions, told how it happened. Church membership in colonial America was low, about five out of one hundred, even though a majority of the settlers had a Protestant background from the state churches of Europe. But the established churches of Europe really never

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got established on American soil.

The religious vacuum was "progressively filled chiefly by believers' churches." The great religious awakenings of the nineteenth and twentieth centuries swept many into the believers' churches. "As a result, the overwhelming majority of membership of believers' churches in the entire world is now in the United States."

The renewal of the Roman Catholic Church is appropriating more and more of the principles and practices of the believers' church. This was the witness of Ray Ryland, religious educator from the Diocese of Oklahoma City-Tulsa, who served as a Roman Catholic observer at the meeting.

"Many ideas which the believers' churches have historically emphasized are being taken up within Roman Catholicism," he said, "and these are not being identified as the ideas of the believers' church. This is not a case of plagiarism. . . . It's simply that Catholics don't know these are the emphases of the believers' church."

If the believers' church has succeeded, then it may well find new forms of life or may allow itself to be absorbed into the general stream of Christendom.

"Are we willing to rejoice that we've been successful?" asked Gene W. Newberry, dean of the Anderson College School of Theology. "Are we willing to explore rapprochement with other groups? Are some of us—maybe the smaller groups and younger groups—actually willing to go out of existence, the theological concerns we've carried being transmuted into something newer, higher, and better?"

The vision of the believers' church may not be tied to any one stream of Christendom. It is often a spirit that moves whithersoever it will and is not the heirloom of any denomination or genetic descendant of any of the so-called believers' churches. Though the believers' church has always taken its stand against the establishment of the church, whether in the legal state churches of Europe or the de facto form of some churches in some American communities, time and place may erode the protest.

Certainly the holders of the believers' church tradition have not always been faithful. "The one area of the world where their influence has been greatest," said Richard M. Pope, professor of church history at Lexington Theological Seminary, referring to the Baptists, Churches of Christ, and Disciples in the South, "a powerful caste and class society is upheld and mirrored in the churches themselves."

And the believers' churches, in spite of their success have not been the only source of renewal in Christendom. They have been debtors as well as creditors.

Latourette pointed out that they had benefited heavily in the religious awakenings begun through the zeal of people from non-free church traditions. "We need to remind ourselves, however," he said, "that the large majority of the outstanding professional evangelists through which the Protestant gains were achieved were not in the believers' churches."

He listed Lyman Beecher, Charles G. Finney, Dwight L. Moody, and Billy Sunday. "Only the latest of that noble succession, Billy Graham, is a member of a believers' church."

In responding to the Latourette paper, Pope A. Duncan, president of South Georgia College, said, "The need for ecumenical involvement on the part of the believers' churches is most certainly clearly implied."

This idea was supported by Dale Moody, professor of theology at Southern Baptist Theological Seminary. He found that the dividedness of the church is its major apostacy and that unity is its first need. "Brethren groups and believers' churches have suffered much from isolation from one another and lack of contact with other Christians. Historical circumstances help to understand why this is the case, but the time has come for more contact between separated brethren, even our brethren who today may seem far away."

Duncan elaborated his proposal by asking, "Does our tradition have a unique contribution? No doubt, it did have. But have we not made our witness in a way that it is no longer unique? If so, we are not to be sad or discouraged by the fact, but to be glad. If by losing our life we can find it in a larger context, then we're certainly on good biblical grounds. We should rejoice in the fact that much that we stood for when it was not popular to stand for is increasingly the common possession of Christendom."

Not so fast, challenged Yoder. "Is it appropriate to discuss the believers' church vision when society has . . . accepted certain of the believers' church criticisms of religious establishment and of the givenness of the given church? But since the believers' church was not seeking in the first place to mold a society after its values, the fact that Anglo-Saxon society has been somewhat molded is not really to the point as to whether the believers' church concept of mission continues to be valid."

The contribution that the believers' church has to make the ecumenical movement is not to lose itself in it, but to state and practice its view of the nature of the church.

Yoder found the believers' church offering a third alternative to the two most common views of the church—the Puritan and the individualist, the latter sometimes called pietist.

The Puritans (both of yesterday and today) hope to reform society by bringing the church's influence to bear on the power structures of society. The individualists, while critical of social structures, internalize their efforts. But the believers' church builds its own community.

"The believers' church," said Yoder, "stands not merely between the other two [concepts], but over against them. With the individualists, it castigates the coldness and formalism of the official Puritan churchdom. But it corrects that formalism not by seeking no forms at all, nor by taking refuge in para-churchly forms, but rather by developing those forms that are according to Scripture. . . . With Puritanism, the believers' church rejects the individualistic and elite self-consciousness of the individualists, but the social form which it proposes

. . . is not the undifferentiated but baptized mass [of people] . . . but covenanted fellowship with others who have pledged themselves to following the same Lord."

The distinctiveness of the believers' church makes the gospel message meaningful. "The need is not, as some current popularizers would have it, for most Christians to get out of the church into the world," he said. "They've been in the world all the time. The trouble is that they have been *of* the world too. The need is for what they do to be different because they are Christians: to be a reflection not merely of their restored self-confidence, nor of their power to set the course of society, but of the social novelty of the covenant of grace."

If the believers' church can contribute this dimension to the current dialogue on the church, it has made a telling donation.

New congregations listed

Formal application for membership in the General Conference Mennonite Church was submitted by four congregations to the General Conference committee on church unity which met in Chicago in September. The four churches are: Bergthaler, Morden, Man.; Halbstadt Bergthaler, Halbstadt, Man.; Homewood Bergthaler, Homewood, Man.; and Ann Arbor, Ann Arbor, Mich.

In addition to the formal applications submitted by these churches, seven new congregations are in the process of applying and have been contacted by the committee. All applications submitted before the General Conference sessions in July 1968, will be considered.

Not all applications for membership in the General Conference are from new congregations. Orlando Waltner, executive secretary of the General Conference Mennonite Church, revealed that "inter-Mennonite groups, groups on university campuses, and small groups looking for a larger identity" are among those churches seeking identification with the General Conference.

Hopi New Testament ready
Fourteen year effort

"The Hopi New Testament should be published by January 1968, and on the market by next summer," says Mrs. Matilda Voth, who spent six weeks from July to mid-August this past summer at the Mt. Elden Conference Center, Flagstaff, Ariz., typing the manuscript.

Mrs. Voth, former General Conference missionary with her husband W. C. Voth to China, Japan, Taiwan, and Arizona, reports with enthusiasm the progress being made on the Hopi New Testament. Jonathan Ekstrom, of the Wycliffe Bible Translators, with a number of Hopi helpers—Elsie Polacca as translator-helper, Faye Edgerton as consultant, and Joy Brompton—are working on the translation.

Originally, early Mennonite missionaries worked on the Hopi New Testament translation. The first translation of the four Gospels was made by the late Otto Lomavitu, J. P. Duerksen, and J. B. Frey. Fourteen years ago, Ekstrom began a complete translation of the Hopi New Testament. Miss Edgerton, who spent ten years on the Navaho New Testament translation, ten years on the Apache translation, and is now revising her Navaho New Testament translation after ten years of usage, has been serving as his consultant.

She has been using such resource material as the American Bible Society's *Today's English Version,* J. B. Phillips' translation, *Living Letters,* as well as the Greek New Testament.

The Epistle to the Romans was finished in spring 1967 and has been rather well accepted. Being traditionally Hopi, Hotevilla, Ariz., has used this translation most extensively.

September was the tentative date for the completion of the revision. Ekstrom plans to put on the finishing touches this December. The material should be ready for publishing at the publications department of the Mexico branch of Wycliffe at Mexico City in January. At that time the copy will be set up on a computer which justifies lines and pages. Both paperback and hardback books will be on the market by next summer.

Some problems encountered by the translators arose due to a lack of Hopi vocabulary to express a word. Therefore, "laid up the *crown* of righteousness" became "laid up the *reward* of righteousness." Since there is no Hopi word for zealous or patriot, "Judas the *zealot*" became "Judas the *bold*."

Sponsor a Vietnamese child

Tran thi Nen is fourteen. Her mother died suddenly, in July. This left the stepfather, two younger brothers, and her. Relatives took the youngest.

Neighbors pitied the two elder children because they thought the stepfather would not keep them. They encouraged Nen to become a bar girl. She was attractive and would be able to support herself with the money she received in this position.

Nen was not willing to do this. Since the family had been too poor to keep Nen in school, she had completed only the third grade. She would have a hard time supporting herself now unless she could learn a trade.

The Vietnam Educational Assistance Plan will help families similar to Nen's keep a child in school. Sixty sponsors are needed for the educational assistance program beginning in Vietnam. Sponsors are already helping to educate 950 children in India, Indonesia, Paraguay, Haiti, and Hong Kong.

For sixty dollars a year, one child can go to school. The money will pay for tuition, books, and any other school needs of the child. Sponsored children will attend a school operated by the Eastern Board of Missions.

The school is located near a Saigon suburban slum area, serving the children of that area. Marta Brenden, Vietnam Christian Service worker, will help select those to be sponsored.

To sponsor a Vietnamese child, contact Emma Schlichting, MCC Child Sponsorship Program, Mennonite Central Committee, Akron, Pa. 17501.

Nen is now being sponsored under the Family Child Assistance Plan. This program enables families to stay together, contributes to the education of a child, and gives the family an opportunity to become self-supporting.

People are also needed to sponsor families in both Korea and Vietnam.

On the second floor of the Po Ai Church, Mary Peters taught an advanced English class attended by engineers, army officers, teachers, and others.

Seeing designs in Taiwan A puzzle of 1000 days

Mary Peters returned to Chilliwack, B. C. in July after serving a three-year voluntary service assignment in Hwalien, Taiwan.

About three weeks before I left Taiwan, I brought out a 1000-piece jigsaw puzzle for my Taiwanese guests. It was the first time these folks had seen one and I had hoped it would keep their attention. But alas, only Philip was interested. I have never enjoyed such large puzzles myself but now I had to work at it. And work at it we did. It was late when Philip prepared to leave. He insisted on taking the puzzle with him, for which I was glad. The next evening he stayed home to finish it well past midnight. His determination changed to enthusiasm and anticipation. The next morning he appeared at my office door to tell me not only that he had completed the puzzle, but to exclaim how lovely the picture was. Then he asked for another puzzle!

This was the story of my life in Taiwan. I put a puzzle together over the past three years. One piece for every day of the three years. Each mass of color (be it much blue sky, many mountains that cause pieces to all look the same, or lovely clear water) represents an experience. I spent my first year frantically searching for the pieces of the frame, the right pieces.

I studied Taiwanese but didn't seem to be able to use it too fluently. I soon learned that it is nearly impossible to communicate without words, and yet, everyone needs fellowship. In Taipei, many people know some English. In Hwalien, where I was, few speak English. But I also found that to turn to the other missionaries was not too successful because they are always busy. So I spent my time going to the ocean alone, going to see the sights alone. I was teaching some English classes but this also was without enthusiasm, only determination. In one of my moments of deep frustrations with the language, I decided "If I can't learn Taiwanese well enough to make friends then I can find someone who wants to learn English and teach them my language."

I had been tutoring Miss Li in English so that she could be a translator for Dr. Peters. I asked her to live with me during the summer of my first year. This was, for me, a turning point, the finishing of the frame. Suddenly I found my place. I could help these people with their English. I also discovered that it is not half as complicated to make friends with the Chinese if we are willing to accept them and take the time to talk to them.

I also found that as my determination changed to enthusiasm my loneliness left and in its place were activities with the Chinese. I also found myself changing the student-teacher relationship to friends. In my enthusiasm to learn of their customs and culture, I asked thousands of questions and noticed in their eagerness to teach me they also enjoyed showing me.

Slowly, but surely, the picture puzzle became more pronounced and lovely. There were invitations to picnics, bike rides on hot Sunday afternoons, invitations to private homes. The formality seemed to be less and less and I was sure I had found my place.

Oh, yes, I made mistakes but they helped me to learn. I remember the first time I invited some students to my house for American food. They said no. I couldn't understand it because they had made many comments about wishing they could learn to eat our way and see what our food was like. Yet why should they refuse? Then I discovered that their custom is to never accept the first invitation unless you are very, very close friends. So I asked again, insisted a little more, and found them very happy to accept. I realized more and more that I cannot Americanize them but must accept their way.

You may think that I missed the point of my assignment completely. But let me say that office work can be very routine. It only takes several hours of every day. My office work in Taiwan was mostly routine. It was in some ways more difficult because of the language barrier. I taught English in the nursing school one winter but found that the students who must study were not as easy to teach as the ones who wanted to study.

Now that the puzzle is complete we look at it for the sake of the picture alone. As different people have different ideas and tastes, so each one of us looks at the picture and has his own ideas. To me, it is beautiful as a whole picture. Certain areas alone are not so lovely; other areas alone are cherished. And through the different little scenes I can see how God helped me to find my place, and then He gave me the necessary tools to be a blessing in that place. Maybe you would like to get your own puzzle with the same picture, or one that is of the same style. It is very much worth the effort of putting the 1000 pieces into one lovely picture.

School enrollments falter

The total enrollment for eight General Conference schools faltered just a bit this year after a number of years of steady growth. This year the total full-time enrollment stands at 1819 as compared to 1835 last year.

Part-time enrollment is higher, however, for all schools, so a few more students are really on our combined campuses, though not as many are engaged in full-time work.

The overall picture still seems promising, since except in a few cases the entering classes have attracted more students than in previous years.

But the picture varies from school to school. Bluffton College continues to show the best long-range gains. Freeman Junior College has made a good recovery in enrollment after a sharp drop last year, but is only about equal to enrollment of 1963 and 1964.

Bethel College and Canadian Mennonite Bible College have experienced their first dip in student population after a steady growth for a number of years. In this they are not alone because most other midwest institutions have suffered a similar drop. The availability of government loan funds for students in Manitoba may have cut into the Canadian Mennonite Bible College figure.

Mennonite Collegiate Institute, Gretna, Man.; Rosthern (Sask.) Junior College; and United Mennonite Collegiate Institute, Leamington, Ont., offer education on a secondary level. Their combined enrollments continue about the same with Gretna and Leamington showing a slight decline and Rosthern recovering the level of its 1963 enrollment. Most of Rosthern's students are enrolled in its upper two classes.

Mennonite Biblical Seminary has about maintained the growth experienced last year. Its entering class is larger and the school has a few more part-time students than previously.

(For full figures on enrollments in previous years see our issue of Oct. 4, 1966.)

General Conference schools, enrollments, 1967

	Full-time	Part-time	Entering class
Mennonite Biblical Seminary	34	10	17
Bethel College	512	57	169
Bluffton College	701	32	259
Canadian Mennonite Bible College	95	2	58
Freeman Junior College	72	3	50
Mennonite Collegiate Institute	144	1	37
Rosthern Junior College	173	1	13
United Mennonite Educational Institute	88		34
	1819	106	637

Comparative full-time enrollments, 1964-67

	1964	1965	1966	1967
Mennonite Biblical Seminary	41	34	36	34
Bethel College	460	529	543	512
Bluffton College	575	591	673	701
Canadian Mennonite Bible College	81	113	122	95
Freeman Junior College	71	79	59	72
Mennonite Collegiate Institute	188	184	149	144
Rosthern Junior College	157	169	155	173
United Mennonite Educational Institute	100	107	98	88
	1673	1806	1835	1819

Cows and calves in Congo Lost herds being replaced

An experimental cattle project in Kwilu Province, Congo, has received $6000 from CROP. These funds are being provided by the Dakotas, Indiana, Kansas, Nebraska, and Texas.

The project began a year ago in an attempt to aid victims who had sustained losses of their herds during the Kwilu rebellion. One herd of 6000 head was completely wiped out. The project was initiated by Archie Graber of the Congo Protestant Relief Agency.

Graber purchased fifteen head which were placed on loan at Kafuma station (American Mennonite Brethren Mission), Kandala (Congo Inland Mission), and N'Kara (Baptist Mid-Missions).

To date, nineteen head have been purchased. Funds are in hand for an additional seventy-nine head with thirty-six on order. Twenty villages are now involved in the experiment.

The CPRA buys the cattle and retains title. The cattle are loaned out to village cooperatives, which pay twenty dollars for each calf born. When there are enough calves to start a herd, the original cattle are returned and reinvested in other villages.

Gerald L. Wilson, Indiana CWS field representative, visited one of the cooperative projects with Archie Graber in late July. He reports that 200 more cattle are expected in a month.

"There were nineteen villages on the waiting list and the twentieth request came in while I was in Kikwit," he said. "Some of the village co-ops pay as much as 120,000 francs (about $240) in advance to be sure to get on the list."

Malcolm McVeigh, director of the CPRA, stated that "The program to date has met with extraordinary success. All the animals distributed are doing well and the herds are growing. This program now has the possibility of putting new cattle into most of the Kwilu villages."

The community food appeal of Church World Service, CROP, also provides large quantities of vegetable seeds to Angolan refugees in the Congo, as well as beans and other high protein foods for feeding programs.

CHRISTMAS BUNDLES dedicated in the Pine Grove Church, Bowmansville, Pa., this spring (left) may appear in December in one of fourteen countries such as India where last year children in a Chinese church received these gifts. Sheldon Sawatzky, relief worker in Taiwan, reported great cries of joy as each child opened his bundle. "The bundles you prepared out of love and concern," he said, "have come halfway around the world to cheer and brighten the hearts and lives of those who have experienced so much tragedy and hopelessness." The Mennonite Central Committee will distribute 48,000 bundles this year, two thousand more than last year. The gift bundles contain a sweater, socks, soap, and a toy wrapped in a towel and fastened with a safety pin. In addition, a boy receives a pair of trousers with a belt, each girl a dress or skirt and blouse.

Surprised by forgiveness

Japanese meet Koreans

Carl Beck, MCC peace representative in Japan, sends the following report.

"They didn't hate us at all! They'd already forgiven us!" exclaimed one surprised first-time camper on his return to Japan.

The *they* were the Korean hosts; *us* were the thirteen young folks from Japan. The occasion was the third reconciliation work camp, sponsored by MCC Peace Section of Japan, and held this time in Taegu, Korea.

"They welcomed us far beyond our expectation," he continued. "They were immensely kind to us throughout the camp. This in spite of the fact that we Japanese as a whole are not yet willing to apologize to the Koreans for our crimes."

In his surprise, Brother Inamine highlights what seemed to be the essential character of this camp as compared to the camps of the two previous years. All of us were brought up a bit short to realize how far the process of reconciliation within Christian circles had actually progressed since our first camp in 1965.

Observed one camper, "Never before did I realize the importance of the fellowship that is ours in Jesus Christ. In spite of barriers of language and race, I experienced a sense of participation such as I had never known before. As I saw how very hard these Korean young people are working for the rebuilding of their devastated country, I felt very close to them."

Another note apparent during the work camp was a strong interest in the question of war and peace in general, and peace in East Asia in particular. At the close of a lecture by a very influential Christian professor, in which he condoned South Korea's strong military stance against the north and U.S. intervention in Korea, many of the campers took him to task in an animated discussion period.

Declared Heihachiro Ito, Doshisha University law student: "I will never take up arms to kill or harm my brother or to destroy his property. No matter what happens to my possessions, my body, or even my life, I will never take part in war. Following my Lord, I refuse to hate."

This third camp took place in Taegu, from July 21 to Aug. 1. The work project was to level a wooded hillside on the compound of the Ai Rak Won Leprosarium, an American Leprosy Mission Hospital, and to lay the foundation for a large new rehabilitation center. Since the hillside turned out to be solid rock a few inches down, blisters, aching muscles, and gallons of sweat accompanied the movement of every ton of shale, painstakingly loosened with pick, scooped onto flattened rice-straw bags, and dragged downhill by girl members of the crew.

Thirteen Japanese, eighteen Koreans, two Taiwanese, and seven Americans from Japan participated in the actual work of the camp.

Student Chang Jung Yi, camp activities director, summed up the progress in reconciliation by stating: "Two years ago in Seoul, I led student demonstrations against Japan. Today I am leading a reconciliation work camp. I could never again take part in such a demonstration."

Plans are already under way for a fourth camp to be held in Taiwan and hosted by the Taiwan Mennonite churches. With probable participation from Indonesia, India, and Vietnam in addition to Taiwan, Korea, and Japan, the aspects of fellowship and positive peace education will no doubt still further overshadow the reconciliatory role of the first three camps.

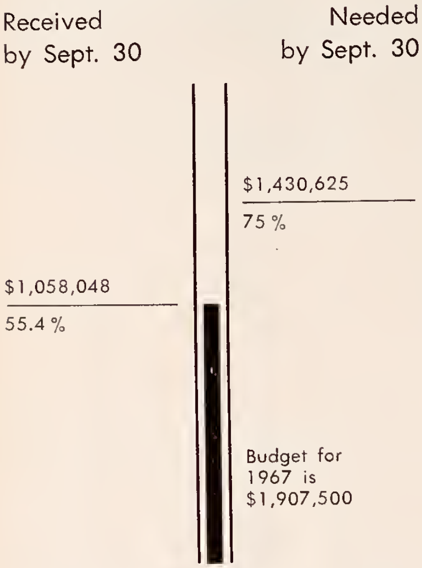
RECORD

Deaths

Christie Edgar Rupp, West Zion Church, Moundridge, Kan., was born July 11, 1891, and died Sept. 3.

Menno Stucky, Bethel College Church, North Newton, Kan., was born Jan. 20, 1923, and died Sept. 23.

Conference budget



Three-quarters of the calendar year have passed. Total receipts in support of the program of the General Conference, including the Mennonite Biblical Seminary, exceed last year's receipts during the first nine months by about 11 percent. Budgetwise this is less encouraging since we now have 55.5 percent of the budgeted amount in as compared to 57.9 percent last year at this time. You will note the breakdown by boards in the accompanying chart. You will note, too, that both budget and receipts for the Board of Christian Service this year reflect what is sent directly to MCC by our churches and/or individual members. *Wm. L. Friesen, Conference treasurer.*

	Budget	Receipts to September 1966	1967	% 1967
Missions	$1,250,000	$609,562	$ 679,200	54.3
Christian Service	351,500	191,157	213,500[1]	60.7
Education-Publication	120,000	40,564	45,036	37.5
Mennonite Seminary	186,000	83,587	91,135	49.0
Where most needed[2]		24,759	29,177	
	$1,907,500	$949,629	$1,058,048	55.4

Notes: 1. Includes $30,276 sent directly to Mennonite Central Committee. 2. These funds will be distributed at the end of the year.

Films

Africa in Three Dimensions, a forty-five minute presentation, is a 16mm color sound film produced by Ken Anderson Films for cooperating Mennonite agencies. The film describes Mennonite mission and service work in Nigeria, Congo, and Tanzania. Available from MCC and Visual Aids Library, Box 347, Newton, Kan.

Bush Girl is a sixty-five frame filmstrip with a ten-minute tape-recorded narration. The filmstrip, prepared to help North American children become better acquainted with Nigeria and the life that boys and girls live there, presents the life of a young girl in the bush country. She is touched by the church in school and at a local hospital. Ken Anderson Films also produced this filmstrip for cooperating Mennonite agencies.

Hunger in India is a fifty-three-frame filmstrip with a ten-minute tape-recorded narration depicting the famine conditions in India, particularly Bihar, and tells how MCC and the Mennonite mission boards are attempting to help in this emergency situation. Produced by the Mennonite Central Committee.

Published

What Is Your Pastor Worth? by Lester E. Janzen appeared first in *Builder* in June, and has been reprinted by the Committee on the Ministry, Box 347, Newton, Kan. 67114.

Calendar

Nov. 29—Reformation Sunday.

Nov. 29-Dec. 1—Newton, Kan., Council of Boards.

July 13-20—Estes Park, Colo., General Conference.

Canadian

Oct. 28, 29—Hague, Sask., Saskatchewan Conference.

Central

Oct. 22-25—Eastern Ohio Bible Conference: Sugarcreek, Wadsworth, Columbiana, Smithville, and Kidron.

Oct. 25—Bluffton College, Emlyn Williams drama, music-lecture series.

Oct. 26—Oaklawn Forum, Elkhart, Ind., Hans Falch.

Nov. 8—Bluffton College, Bowling Green String Quartet.

Western

Oct. 26—Hesston College, Bill D. Moyers, music-lecture series.

Oct. 28—Newton, Kan., Prairie View, dedication of mental health center building, Karl A. Menninger, speaker.

Oct. 29—Clinton, Okla., First Church, harvest and mission festival, Larry Hart, speaker.

Oct. 29-Nov. 1—Inman, Kan., Hoffnungsau Church, special meetings, Jacob Enz, speaker.

Oct. 29-Nov. 1—Bethel College, Menno Simons Lectures, E. G. Kaufman.

Nov. 3—Inman, Kan., Hoffnungsau Church, mission program, Dick Rempel.

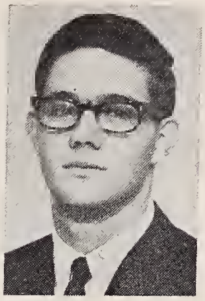
Nov. 5-10—Burns, Kan., First Church, fall meetings, Eli Walters, speaker.

Workers

Dennis Duerksen and Lynn Quiring: We interchanged the identification of their photographs in this column last week. They are properly identified here. Our apologies for this mistake.

Dexter Friesen, Bethesda Church, Henderson, Neb., has accepted a two-year voluntary service assignment in Philadelphia, beginning Oct. 18. He will work with local hospital and neighborhood projects. He graduated from Ellsworth Junior College, Iowa Falls, Iowa, with a degree in petrole-

Duerksen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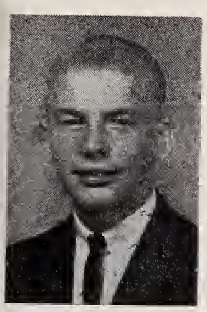
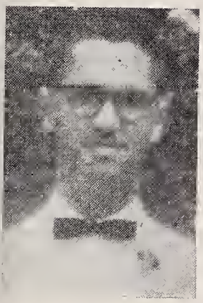

Friesen

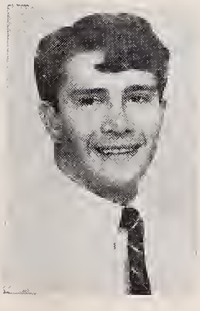
Graber


R. Heacock

S. Heacock

King

Schantzenbach



um marketing. He is the son of Mr. and Mrs. Aldea G. Friesen.

Melvin Graber, Eden Church, Moundridge, Kan., has accepted a two-year voluntary service assignment at Fort Wayne, beginning Nov. 4. He will serve as a maintenance worker at East Wayne Street Center. He attended Bethel College for one year. His mother is Mrs. Ruby Graber.

Ronald Heacock, a volunteer under the Board of Christian Service, began a two-year alternative service assignment on Sept. 27 as assistant to the chaplain at the Kansas State Industrial Reformatory, Hutchinson, Kan. He and his wife, Sandra, have entered this experiment with the encouragement of Mennonite laymen of Central Kansas, who are active in the Upper Room Fellowship discussions at the reformatory. He will assist in counseling services, in the religious life programming at the prison, and in the development of a variety of services to assist the offender in his return to society. Sandra will be assisting her husband by working in the community and making her earnings available to support the experiment. She is trained as a schoolteacher. Ronald is the son of Mr. and Mrs. Claude L. Heacock of Plumsteadsville, Pa. Sandra is the daughter of Mr. and Mrs. Robert J. Lawson, Lima, Ohio. They are both graduates of Bluffton College. He also has a master's degree in history from Clark University and is a member of the Deep Run Church, Bedminster, Pa. She is a member of the Grace Methodist Church, Lima, Ohio.

Karl A. Menninger, psychiatrist and author, will speak at the dedication service of the Mental Health Center Building at Prairie View, Newton, Kan., on Oct. 28. The new building which will house clinical and administrative offices was built in part by a federal grant under the 1963 Mental Health Act. Prairie View was the first mental health center in Kansas and one of the first in the United States to qualify for such a grant.

Aganetha Penner, Bethel Church, Mountain Lake, Minn., resigned from the teaching staff of the Hopi Mission School in Oraibi, Ariz., after serving there since 1954. She returned to Mountain Lake in early September to be near her mother. She received a two-year teacher's certificate from Mankato State Teachers College in 1947. She earned her bachelor of science degree in 1959 in elementary education from Bethel College.

Wayne Schantzenbach, East Swamp Church, Quakertown, Pa., is serving a two-year assignment at Junior Village, Washington, D.C. He attended King's College and is the son of Mr. and Mrs. Earl Schantzenbach.

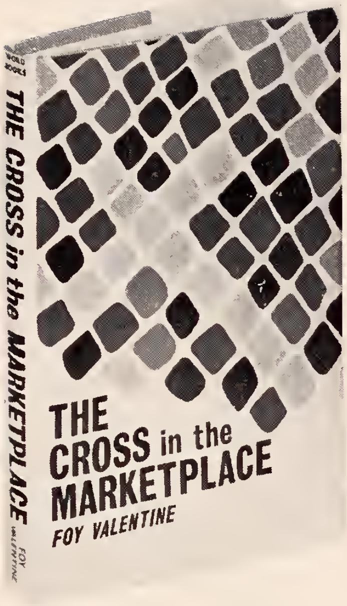
Ministers

Richard Gydesen was installed as youth pastor of the Calvary Church, Barlow, Ore., on Oct. 8. He and his wife began their assignment Oct. 1. A member of the Emmanuel Church, Salem, Ore., Gydesen graduated from Grace Bible Institute, in 1964. Following graduation, he worked in a bookstore in Cheyenne, owned by the Berean Fundamental Church. His wife, from Scottsbluff, Nebraska, is a member of this church.

Harley King is planning to retire from the ministry when he completes the pastorate of the Spring Valley Church, Newport, Wash., in December. He will then assume managerial responsibilities of the Christian Center Bookstore in Bellingham, Wash. His record of service includes several years in mission activity. He was ordained in 1927 at Mt. Elden Mission, Flagstaff, Ariz., and established the Siskiyou Mission in Ashland, Ore., in 1934. Another period of mission work for King was in Corn, Okla., 1952-54. He was a member of the General Conference Board of Missions from 1942-62. Including his present charge in Newport, King has served in seven General Conference churches since 1929, including Quarryville, Pa.; Albany, Ore.; Colfax, Wash.; Paso Robles, Calif.; Filer, Ida.; and Hanston, Kan.

Grant G. Noll assumed pastoral duties at Bethel Church, Pekin, Ill., on Oct. 8. He formerly served the Grace Church, Chicago.

LETTERS



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Psalm

The following meditation was submitted by Opal Ellenberger Schwindamann, 17729 - 160 St., S.E., Monroe, Wash. 98272.

What am I without God?
Yes, what am I?
I am but an insignificant
Bit of humanity
In a sea of other human beings.

I stand alone—
Knowing not whither I go.
I am as sounding brass—
Without tone or tune
Without purpose or goal.

I am want and greed!
I am bitterness and hate!
I am envy and covetousness!
I am all that I should
Never want to be!

But with Him—
I am taller than the eternal hills,
My life is broader
Than the broadest plains—
My purpose goes on forever!

I am ambitious in kindness
And my love is great
Toward all people!
The sunshine of happiness
Is ever around me.

My days are not endless,
Nor the shadows so deep.
There is food for my soul
And the springs of my joy
Shall never run dry!

"My joy in the Lord
Aboundeth forever
And I shall follow Him
All the days
Of my life!"

Letters

ABOUT OUR LETTERS. *We try to use all letters submitted for publication. We do not publish unsigned letters, though we will withhold names for a valid reason in special situations. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.

Full of hatred

DEAR BROTHER SHELLY: I have just read the article "Voices of Revolution" by Vincent Harding in *The Mennonite* [Oct. 3]. I wonder and I am bitterly disappointed, first, that Vincent Harding could speak such words at the Eighth Mennonite World Conference in Amsterdam and that he was allowed to speak in such a manner.

Secondly, I wonder and am still more disappointed that you could bring this article in the front pages of *The Mennonite*. Exactly the same way were speeches and articles by the hundreds and thousands in the 1920's in our old country, in Russia: articles full of hatred that kindled the revolution in Russia with the cost of ten million victims, almost all of them innocent people, among them many of our brethren from the Mennonite villages.

The article of V. Harding is also full of hatred, and I cannot understand that such hatred could be proclaimed at the Mennonite World Conference and brought in our conference paper *The Mennonite*. Are we called to preach hatred? Are there not other ways to help oppressed people? *J. H. Enns, 922 Notre Dame Ave., Winnipeg 3.*

Shook up by voices

DEAR SIR: I would like to share with a number of friends Vincent Harding's "Voices of Revolution" which appeared in the Oct. 3 issue of *The Mennonite*. Reading it "shook me up" considerably, and I suspect there are others who had a similar experience, as well as some who *ought* to have a similar experience.

I should add that John A. Esau's article on the drama "The House of Atreus" was excellently done and certainly pertinent. Keep on giving us articles such as these two, and we'll never need to be ashamed to say, "This is our church paper." *Helen H. Mueller, 720 Caruthers, Cape Girardeau, Mo. 63701.*

College football

Bluffton 47—Anderson 14
College of Emporia 52—Bethel 7

What Is Christianity Going to Do About the Hippies?

AN OPEN LETTER TO ALLEN GINSBERG

Dear Allen: Several weeks ago, amidst the soft candlelight and gentle waves of the Esalen Institute at Big Sur, and in the presence of fifty rapt listeners, you asked me a question that has buzzed in my head ever since: "What is Christianity going to do about the hippies?"

If you had asked me that a few weeks before, my response might have been a glib shrug or a packaged sermonette on the Social Responsibility of the Christian. But by the time you asked it I had been in California a week, including several disquieting but illuminating hours in Haight-Ashbury. I'd visited the I and Thou Coffee House, heard enthusiastic descriptions of the "Human Be In" and listened to the Quicksilver Messenger Service. Since our talk with the hippie community has made the scene not only in *Ramparts,* but in *Life* and *Newsweek.* I did not begin to answer your question adequately that night so I want to make another stab now.

Here goes: First, your question to me was neither a querulous nor a merely rhetorical one. As the elder statesman of one of the most significant subcultures in American society you simply wanted to find out what Christianity (by which I suppose you generously but mistakenly meant me, the other so-called younger theologians, and their ilk) thought, and might even *do* about it all. You had a right to ask the question. The movement *is* significant. I am told the *Oracle,* the underground newspaper of the San Francisco hippie scene now publishes, and sells, between forty and fifty thousand copies per issue. With the swelling tide of people under twenty-five growing into a tidal wave, I can imagine one possible scenario of America in 1975 in which not just thousands but millions of youngsters have dropped out of the larger society and tuned in on one of the newly-emerging tribes now appearing in the garret sections of our cities.

If Haight-Ashbury is any indication of the kind of life they will be leading it could be a life of quiet, noncom-

We even need communities of people who are experimenting with cultivation of what is essentially human in life.

petitive, sensuous communalism. They will chant Hindu mantras, as you and Cary Snyder did at the now-famous Human Be In at Golden Gate Park last January. They will write and read poetry, much of it as erotic as hell. They will share food, clothing, shelter, and beds—especially beds—in a way that undercuts the society's preoccupation with property rights. They will experiment with the less addictive hallucinogens, to the dumb horror of their Martini-swilling parents. They will paint their faces in bright turbulent colors, strut through the streets in capes, epaulettes, and sashes, and oppose the war in Vietnam (which by 1975 may have reached its one hundred fourth escalation, our nine-year-old sons by then spraying the napalm). They will be waiting for the collapse of the old order, which they feel sure is imminent, so they can build what you and others of their spokesmen call "a new community of love and full human consciousness." Note to readers: If you think for a moment that your children and mine will be immune to the powerful enticement of such a life you are probably just as "turned off" as Ginsberg says you are.

One step back to the safe detachment of sociology: why has this subculture emerged? Remember two things about these youngsters with the weird clothes and inscrutable ways. First, they are the only generation ever born into a world where someone thousands of miles away could incinerate them instantly and without warning in the name of an ideological struggle which means as little to them as the contest between the Guelphs and the Ghibellines. This makes a difference. Industrial societies are premised on people's willingness to delay gratification, discipline their emotions, be rewarded later. The Bomb carves a big question mark next to all this. They want it all and they want it *now*. Second, they are the first generation to grow up in an affluent-welfare society. They have none of the unconscious drive, instilled in all of us who weathered the thirties, to be able to *do* something *marketable* so we can eat. It seems never to cross their minds that someday the food might not be on the table.

The answer to my well-over thirtyish question about this mundane subject to a lovely young hippie brought a typical answer: "Food?" she asked, as though she had never really considered the question before; then she smiled beatifically and said with consummate serenity, "But food *is*."

At this point, Mr. Ginsberg, the sophisticated Christian theologians must fight down certain intrusive thoughts. One is that disturbing saying of Jesus, "Take no thought for the morrow, what ye shall eat or what ye shall drink or wherewithal ye shall be clothed." This was, of course, a counsel of perfection, an interim ethic, or maybe even a ninth-century scribal insertion. But there are some other intrusive ideas he has to deal with, too. The first century Christian church in Corinth probably looked disturbingly like these ragamuffin misfits and had about the same relevance to its urban power structure. The desert fathers preserved vital elements of human culture during a dark period not by penetrating the imperial power centers but by building a "city in the desert."

Some of their experiences and visions, if Saint Anthony is any example, allow us to be a little less shocked by the uxorious imagery one finds in the privately printed poetry for sale on Telegraph Street. If the mendicant orders denounced wealth and lived by the begging bowl, the Diggers group in Haight-Ashbury goes them one better: they give away food and clothing and joyously burn ten-dollar bills in little brass urns.

But, like I said, a well-trained theologian has to resist making facile comparisons or constructing rickety analogies. The Corinthian Christians had no social action committee because they expected the imminent return of Jesus Christ to judge the kingdoms of this world and establish an era of love and brotherhood. But He didn't come, did He? The desert fathers dropped out because they, poor souls, lived in a period in which the church was hopelessly compromised with the secular world's lust for real estate and earthly power, mistakes we have now firmly left far behind. Haven't we? The mendicant orders gave up their treasures, forsook violence, and talked to the birds and the sun because they, somehow, believed there ought to be a visible difference between the way people turned on by Jesus should live in contrast to those who had not. They had not heard about incognito discipleship. Besides, we've learned as Christians to discount apocalyptic visions. We all know that our civilization—with its universities, student organizations, poverty bureaus, and churches—is not really headed for collapse.

I wish I could be more convincing.

But then, there's my trump card, albeit a somewhat nontheological one. Your urban descendants of the catacombs, the Calabrian monasteries, and the Oneida community mess it all up, Mr. Ginsberg, with one filthy habit. They smoke pot. Some of them even take LSD, and we've all read in the New York *Times* the awful result of going down that path. So they are really only adolescent escapists after all, junior junkies. On with the Consultation of Christian Unity!

You say it's funny how adult society can accept the use of some chemicals to induce certain states, but recoils in horror at others? Aspirin, tranquilizers, pep pills, Sleepeze, No Doz? That's our trip kit. Then there are Martinis, Rob Roys, and double bourbons. Some careless people assert that we over thirtyers imbibe this stuff to relax, to lower our inhibitions, to help us enjoy a party, a conversation, even a conference, i.e. to induce certain states of consciousness. But we don't, of course. We drink only because we're thirsty, baby, only because we're thirsty. Anyone who believes that the present laws about marijuana will, in ten or twenty years, be in the same limbo which laws against drinking alcohol now inhabit is just plain wrong. Or he may just be over thirty.

No, Mr. Ginsberg, I still have no persuasive answer for you. Oh, I could make a few debater points if I wanted to. There are millions of people in India and in Brazil today who couldn't care less about taking an acid trip. They just want something to eat. For them, despite my lovely hippie informant, food *is not.* Also, the desert fathers had something going for them you do not. When the empire fell, it didn't poison the desert. But if somebody pushes the red button we'll all be on the same funeral pyre—you and I and Billy Graham and Dean Rusk. Haight-Ashbury will be just as incinerated as Madison Avenue. This is why I am terribly interested in the effort you're making to relate the hippies to the new left, to start looking for concrete ways to love and to change the society we all still live in.

Also, even the hippies' community has its sectarian and internal squabbles, just like the church. And some of the kids I saw there seemed just a *bit* young to be ingesting lysergic acid diethylamide. To tell you the truth, some of them looked real turned *off* to me. Still I won't press the point, and I realize we Christians have turned off our share of souls in the millennia we've been in business.

Still, your question makes me wonder whether we theologians who chant the praises of the new city and hopefully repeat the promise of technology may need to ask some questions too. Not to you but to ourselves. Have we looked with real candor at the price we exact from the young in emotional deprivation and the erosion of the affective side of life in order to fit them into the niches of an increasingly rationalized and complex society? Are there some inner values of the garrison-competition-performance society about which Christianity should ask some very telling questions? Where, in the world of jet schedules, omnipresent deadlines, incessant phone calls, and numberless good causes to support, do we discover places to meditate, to touch the inner-selves of those closest to us, to make love unhurriedly, to walk nowhere in particular, to examine the astonishing form of a child's ear?

Maybe you and your shocking friends are reminding us of something about Christianity we'd almost forgotten, the rhythm of dropping out, listening, and then dropping back in. I confess I still perversely hope you and most of the hippies will drop back in someday. Maybe this elemental oscillation between withdrawal and action is something we all need much more than we are willing to admit. Maybe that's just why you bug us. We need places we can go, the secular equivalent of monasteries, to "turn on" again. We even need communities of people who are experimenting with cultivation of what is essentially human in life, so that when the computers take over the white-collar drudgery we are all so caught up in, we won't have to have ourselves committed to the happy farm. And maybe, if we work on all this as hard as we race after the bitch goddess of success and the green stuff the Diggers so ecstatically immolate we won't even need sugar cubes or fermented grain to help us do it.

Maybe Christianity is finished, Mr. Ginsberg. Maybe it has made its essential contribution, and, henceforth, its impulses will be picked up and carried on by persons and movements it refuses to recognize. But it may also be true that Christianity is only in its infancy, that it will learn to open itself generously to the most threatening and disturbing movements around it, that it can yet provide revolutionary human vision and a contagious spiritual discipline. And perhaps both of us will live long enough to see which way it turns out.

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COVER

"The Reformers saw themselves as servants of the Lord Jesus Christ, as spokesmen of His gospel, and as interpreters of Scripture." (See "Standing Where the Reformers Stood.")

CONTRIBUTORS

Jaroslav Pelikan is a professor of church history at Yale University.

Harvey Cox is a Harvard Divinity School professor and author of "The Secular City." His article is used by permission of Commonweal (232 Madison Ave., New York 10016), the weekly Catholic magazine in which it appeared on Apr. 21 and with whose permission it is used here.

Waldemar Janzen, 991 Fleet Ave., Winnipeg 9, is instructor in Old Testament and German at Canadian Mennonite Bible College.

CREDITS

Cover, Joe Alderfer from Mennonite Publishing House; 639, S. F. Pannabecker; 649, 650, Wallowitch.

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722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S. D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

Waldemar Janzen

When opposite spheres of life come in contact with each other, conflict may result, but also growth.

This summer my life certainly combined such opposite spheres. First, there was the claim of the various world crises upon me. In Harvard Square someone would come up to have me sign a petition to request the city council to take a formal vote of protest against the Vietnam War. The front pages on the newsstands were ablaze with headlines and pictures highlighting the big-city riots. Conversation in the divinity school's lunchroom centered on U.S. foreign and domestic policy. At an evening meeting of the Mennonite fellowship we heard a report on the plight of the Arabs. An Arab couple, long-standing friends of ours, asked for our explanation of the unfairness of the U.S. press in its coverage of the Israeli-Arab conflict; was the coverage in Canada more fair? (Alas, it was not.)

From this world of constant awareness of the great crises of mankind, I withdrew into the stillness of the university's several libraries to spend the working hours of each day in pursuit of the precise meaning and usage of two Hebrew words thousands of years ago. I turned over volume after volume of ancient Near Eastern texts in languages long extinct—Akkadian (the ancient language of Mesopotamia), Ugaritic (an ancient Canaanite dialect), Greek, and Hebrew, finding bit-by-bit information that would gradually piece itself together into a coherent picture of the use of the two words that constitute the subject of my doctoral dissertation.

How trifling! How irrelevant! How can any responsible person waste his time on two little words in an extinct language, when there are wars to stop, revolutions to avert, and refugees to be fed? What would Old Testament prophets have done?

The dilemma just described may be yours, as well. Perhaps a few vocations convey the sense of their own importance rather directly. A physician or a nurse caring for people at home may not face, with equal urgency, the question whether their work really counts in a time of crisis. A farmer may tell himself that he sustains life through his work. During the winter, when I teach my college classes, the dilemma is less intense for me. Nevertheless, there are times when many of us ask ourselves whether it is not the divine call to us to up and leave our everydayish pursuits to engage in the things that are really urgent in the world. A few will actually loosen their roots and go to the front lines of need; most of us stay at home.

There is something modern in our dilemma. In a less complex world it was natural to respond to crises by doing something special. If a house in the village caught fire, everyone left his plow or cooking pot and ran to help. If a neighbor child was left an orphan, those nearby would take him in. Even the beginnings of MCC work, though flung across continents, shared some of this simplicity of call and response: if our brethren in Russia suffer from famine, we need to ship food to them.

These simple emergency situations have not ceased to exist, and straightforward response is by no means out-of-date. But they are not our dilemma. The dilemma consists of the fact that the possibilities of mass media have spread out before us a world in *continuous* crisis, though not always at the same spot. To respond to it simply would mean that we would find ourselves in a constant crisis mobilization, a physical and emotional impossibility for the individual.

In other words, I cannot react to each world crisis by leaving my everydayish activities and devoting myself to its solution. Moreover, I am not serving anyone well if I perform my daily duties poorly because they seem small in comparison to the greater needs. I may perceive the call to leave my present tasks for more urgent ones, but as long as I have not heard that call clearly and for myself, I must do in my present situation what Paul says: "Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness" (Rom. 12:6-7).

To be faithful is more important than to be relevant. This is not a plug for complacency, but a call for humility. In a time of belief in divine right of authorities and widespread popular resignation, Luther reminded his contemporaries, in his *Small Catechism,* that though God's will happens always, we should pray "Thy will be done!" in the sense of asking that it might also be done through us. Today, in an activistic age and country, we must not forget that God's will happens even without us, though we are sometimes granted the opportunity to collaborate with God in ways that make our part seem relevant. But if it does not seem that, God can multiply even our "irrelevant" worship of Him, if carried on faithfully.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Why did it happen to me?

Robert N. Rodenmayer

Dan Gunderson was not an unusual man. Medium height and a little under medium weight for his age, which was mid-fifties. He looked like an average American. He was not an uninteresting man. He did his job well enough, had a number of thoughtful and some amusing friends, and time to wonder in.

But he did have an unusual problem. He hurt. I mean, he hurt all the time. Sometimes, it was worse than at others but it never went away entirely.

The story went back a long way.

When Dan was a youngster, ten or eleven, and a city boy, he visited with his parents, some friends of theirs on a farm. The sights and sounds and smells were new and exciting and there was a boy about his own age in the farm family. The farm boy felt safe on his own territory and explained things. His country neighbors came around to have a look at the visitor from the city. He seemed all right.

After a while they set out, leagued against the adults, to see the local points of interest. There were four boys, talking, comparing, telling engaging lies, enjoying themselves. They climbed onto the roof of the barn (forbidden), and perched side by side on the ridge pole like four awkward birds. There they sat and gave their opinions as young males tend to do. They contemplated the strawstack in the barnyard. It was good-sized but looked slippery. The sloping top of it was about fifteen feet below them where they squatted on the ridge. They speculated, with what they hoped was a light touch, about jumping from here to there. Anybody could do that!

The speculation followed the usual lines in such cases. Nobody was officially afraid to jump but on the whole would prefer that somebody else go first. And this was Dan's downfall. In the logic of small and not-so-small boys, Dan knew that the quickest way *in* for him in this small, attractive, masculine world was for him, the outsider, the city boy, to do what his new country friends would like to do but didn't dare to. He didn't say anything, knowing secretly that would spoil it, but gathered himself in a little clutch of desperate courage and launched himself into the air.

He landed in an awkward sprawl on the slippery and quite solid strawstack and lay there catching his breath. He was pleased that he had done it but he had hurt something. He put his hand in the middle of his back and glanced up at the barn roof. Something in his face discouraged the others from imitating his leap, even if they had meant to do so. They made their way down the way they had climbed up while Dan slid awkwardly down the strawstack to the ground. They joined him.

"Hey, that was great!"

"What a nerve. Did you hurt yourself?"

"Yeah," said Dan in a small voice, "I guess I did a little."

"Do you want to go up to the

From "How Many Miles to Babylon?" © 1967 by Seabury Press, New York.

house?" The son of the house was speaking, feeling somehow responsible.

"No, I guess I'll just sit here for a minute."

That was how it began, about forty-five years ago.

Something got broken in that desperate leap for acceptance and was not reported to the parents. After a while the pain eased off, and as the days went along and he was back home again, Dan was no longer aware of it though the incident he remembered clearly enough. He was rather proud of it.

Years later he became increasingly aware of his back at his weak point. That was where he felt fatigue and, occasionally, worse. Pushing a car in the snow, picking up a log of wood with a certain twist would give him acute pain and sometimes put him on his back for days.

Nobody likes to go to a doctor, or at least most "normal" people do not. We secretly believe, or hope, that whatever we have will just go away. Sometimes it does. If not, we put off making an appointment until it gets through to us that the pain isn't going to go away and we had better find out what causes it.

This was Dan Gunderson's course, too. After several painful encounters, he looked up a doctor and through him went to a back specialist at a university hospital. There he was tested, X-rayed, and advised. An operation could be performed with some hope of relief but there were no guarantees, of course, and there was a fairly good chance that he would be immobilized.

Dan thought it over and decided he would rather hurt. Basically, it was something he had to live with as cheerfully as possible, knowing that it would undoubtedly get worse.

How does one do this as cheerfully as possible?

Everyone knows about pain. Some experience it more than others and many, like Dan, are never free from it. That's the wearing part of it, that it doesn't ever go away entirely.

In general, three attitudes or reactions to constant pain seem possible. One is to make believe that it is not so.

I don't find this notion helpful and neither do the Dan Gundersons I know. There is such a thing as imagined pain and most of us have had a try at it sometime or other—like staying home from school or avoiding some other unpleasant encounter. There is also "real" imagined pain, for which no physical cause can be found. But none of this is Dan Gunderson's situation. His back hurts and he knows it and it isn't fake. It is one of the facts of his life.

Another reaction open to the Dans of the world is to think about it too much, to embrace it. It is a temptation compounded of a number of elements. One is normal self-pity. Why did it happen to *me?* Another is the fact that it is impossible to share it. Severe pain is ultimate loneliness, and when it is bad it tends to fill all of one's world. At times it seems to be all one has. But one knows or finds out that the head-on approach to pain is self-defeating, a dead end.

Is there a middle ground? I think there is, though it is not easy to describe. Think how disastrous it would be if when you said to a chance-met friend, "How are you?" he really told you! But most of us reply to the stock question, "Fine, thanks" or something similar so we can talk about something else or let it go at that. To some extent this is social coinage, almost an automatic response. Nobody really wants to know about your ailments. But the clue is, neither do you unless that is your particular way of being neurotic.

If the pain normally experienced by Dan Gunderson every day were to be turned on suddenly without warning in a person unused to it, that person might find it close to unbearable or at least of such intensity as to make his normal pursuits impossible. But over a period of years Dan's pain has become a familiar, if unattractive, companion. His approach to it is oblique. It is as if he were saying wordlessly, "Simmer down, old friend." And he goes about his business as normally as possible without either heroism or despair.

It is interesting how any of us gets used to a disability. At first it seems catastrophic, but not for long. One accepts the disability as a fact of life and adjusts accordingly. And this is true for disabilities which are not temporary. One learns to live around them. And for that matter, who isn't disabled in one way or another?

There can be a ceremony of recognition in shared suffering, at least in the outward signs—a good-humored exchange without words.

This comes on deeper levels of meeting, too, and when it happens it is close to the heart of life.

Hear this. Tom Hubbard lived with his family in a small Indiana city, went to the local high school. After school one day, when Tom was about seventeen, he wandered aimlessly and pleasantly with three friends along a railroad siding. After a while, they came to a large wooden toolbox with a slanting top, which had been left open. No one seemed to be about. They explored it, of course, and turned up some sticks of dynamite, harmless enough without caps. Then they found some caps and a detonator.

A discussion followed—one hot for trying it, one strongly against, one undecided. Tom was quiet, worried. The aggressive one, Bill Wilson, knew a little about the process and began to assemble the stuff. He put the dynamite stick in a clear place, and, helped by his half-willing friend, piled some rocks on it—too quickly and too loosely. They all moved across the tracks to a sort of hollow, set up the detonator feeling adventurous and more than a little scared. After a moment of solemn excitement Bill said, "Here she goes!" and pushed the plunger. There was an ear-splitting explosion and the whole sky seemed full of flying rocks.

Tom, actually the farthest from the blast, was the only one to get it. Hands over his ears, he was struck full in the face and cried out in pain. He put his hands to his face and felt the blood. But he saw nothing, not then or ever again, because he had lost the sight of both eyes.

A sober party headed for town, leading Tom by the arms.

Sometime later, Tom lay in a hospital bed recovering from shock and trying, not too successfully, to make peace with the idea of being in the dark for the rest of his life. People had been wonderful to him, but life goes on and they all had their own lives to live. Money had been given by a national foundation to teach him how to live with blindness. A man came to see him regularly, a Mr. Rivers, who talked about these things patiently and cheerfully.

He liked Mr. Rivers, who was his chief link with the world these days, but there came a day when resentment welled up so strongly in Tom that he was savage. When Mr. Rivers came in and said his pleasant "Good morning," Tom exploded.

"What the hell is good about it? I lie here in this damned bed facing all the rest of my life blind while you come here through the world I used to see and enjoy. Why me, for God's sake? God, I hate it. I hate you. I hate myself. I hate God, if there is one." And he burst into tears, hating that, too.

Mr. Rivers let him cry until his stomach was calm again. Then he said quietly, "Give me your hand."

Tom did so and his teacher placed the groping hand on his own eyes. "Now you know. I, too, am blind. That's why I came."

Physical pain is bad, but ordinarily it doesn't last and is soon forgotten. A person can remember that he had a pain, but not the pain itself. But there are other kinds of anguish that do tend to go on and which are sometimes worse than physical pain, or worse in a different way. There are deep anxieties and gnawing fears, guilty secrets and hostilities, long stretches of loneliness, life-sapping inability to sleep. And there are shattering events in people's lives. A daughter, for whom one had hoped so much, makes a disastrous marriage, a son, bright with promise, goes off to a senseless war, a child is born blind, an overworked husband dies of a heart attack. There isn't enough money or time or meaning or laughter. Mostly, there isn't enough love.

Is it as bad as all that? Sometimes it is. But there are people like Mr. Rivers, and when they appear they stand for something better.

There is an identification at the heart of suffering. Any of us in anguish would like to know that there is someone who knows and cares and shares. And there is. Sometimes he appears as Mr. Rivers, sometimes as one who needs *us*.

Some years ago when I was teaching in a theological school, I listened to the class sermon of a third-year student, formerly a practicing lawyer, which was both moving and illuminating.

The man began by saying, *"I saw the Lord* the other day."

Mild interest was expressed.

The preacher continued, "He was having a cup of coffee at Dick and Marie's [the local drugstore]."

Interest picked up.

The man then proceeded to recall his dealings with a fellow-student during the past two years. The fellow-student was an oaf, a blockhead, a social misfit, a lost cause. He wore the wrong things, he talked all the time, he asked embarrassingly stupid questions in class. He was hopeless, impossible. One day, the preacher reported, he and his wife fled from the seminary for a night off. They went to an inexpensive but colorful restaurant miles away in a neighboring city but were only just comfortably established (you guessed it!) when their inept fellow-student turned up at the next table and spoiled it all.

Then, recently, the drugstore incident had occurred.

"I was peacefully having a cup of coffee in the middle of the afternoon when I looked up to see this man coming in the door. It was too much! There were four empty stools at the counter but he made for me like a homing pigeon, perched himself on the stool next to mine, and began making conversation. I was ready to die of frustration when suddenly it occurred to me that this was the *Lord*!"

Everyone was listening now. The preacher went on, smiling a little.

"You know, I had been thinking about the parish I was going to have someday, full of intelligent, urbane, sophisticated, attractive people—just like me! Then it came over me that this was the Lord, the person who needed me not as I was going to be but just as I was. Right then."

There is a gallantry, sometimes a gaiety, in being caught up in a good cause in spite of the pain. In a deep sense, we learn the only wisdom we ever know through suffering—because of it. There is a responsibility to live it out which is better than living it up—a celebration of the joy of life. Tears and laughter are often close, tragedy and comedy are brothers.

Nobody is promised pie, or prosperity, or a solid-gold Cadillac, or the death of his enemies. Nobody is promised the absence of pain, of loneliness, of despair. Nobody is promised security, except the security of an act of faith in the sort of God who makes himself known in vulnerable human flesh, sharing our common lot at every point, and winning the right to be every man's companion—in the moment of rapture, in the attrition of daily monotony, in the time of anguish, in the windy dark, and at the hour of our death. The miracle of God is the redemption of the commonplace. Faith is trust in a person. Hope is openness to God. Love is thanksgiving.

So you have a pain. One eye. A broken leg. A broken heart. You have made a mess of your life.

So what else is new?

The Lord be with you!

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Finding new models for church life

MARTIN LUTHER HAD a goal. He wanted to purge the church of his day of all the corruptions that had come to it in the fifteen hundred years since the time of Christ. He wanted a New Testament church, a pure church, and a church with the priesthood of all believers.

All reformers share this goal. But Luther failed. Even those who differed with Luther's efforts for not going far enough also failed. The search for the church of the New Testament always falls short of that impossible goal.

But the tests of time are beginning to show that some reformers did better than others. The Anabaptists, inspired by Luther and Zwingli, formed simple congregations of believers practicing voluntary adult baptism, a community life based on a covenant to support each other in the Christian life, and an aggressive witness in which all took part.

Even Luther recommended this form of church life, according to George H. Williams, Harvard professor of divinity. Luther prepared an order of worship in Latin and one in the language of the people, both for use in the churches. "And then a third form for the devout and disciplined," Williams told the Conference on the Concept of the Believers' Church this summer. "Luther . . . presents an evangelical conventicle meeting devoutly in a house, studying Scripture, baptizing in faith, sharing the Lord's Supper, and singing the Psalms. . . . It would almost have met all the specifications of the Anabaptists he otherwise so un-understandingly and haughtily opposed."

Though Luther had the plan for a believers' church, he never used it, because "he said it's too dangerous to implement."

But the Anabaptists led by Conrad Grebel and later by Menno Simons and others did just that. In this day when talk of renewal is common in the church, models of a renewed church are needed.

Three sources are available: the Bible, the history of the church, and our experiences today. We are not allowed to pick one and ignore the other two. All of them go together.

Study of the Bible is providing us with a new understanding of the place of the community of believers in God's plan of salvation. The heritage of the Reformation has caused us to look at man in his isolation as he comes before his God to be justified by his faith. He brings in his hand no gift or deed to buy his salvation.

"That God is gracious to me is the good news that Zinzendorf, Wesley Kierkegaard, and today both Rudolf Bultmann and Billy Graham, in their different ways have derived from Luther, and have labored to keep unclouded by any effort to derive from it or base it upon a social program or any other work of man," says John Howard Yoder, professor of theology at the Associated Mennonite Biblical Seminaries.

"This assumption, to put it crudely, that Paul was a Lutheran, is now being dismantled under the impact of the exegetical theology of this century," he adds.

"The work of God is the calling of a people, whether in the Old Covenant or the New. . . . That men are called together to a new social wholeness is itself the work of God that gives meaning to history from which both personal conversion, whereby individuals are called into this meaning, and missionary instrumentalities are derived."

So the idea of a believers' church is rooted in the Bible. Before we put it into practice, we do well to see how other people have adapted these ideas for their situation. Here we can learn from church history.

We know about the Lutherans and the Reformed who made limited changes in the church of the sixteenth century. But we have heard little of those who made a radical change in the form of the church. The Anabaptists and others practicing the believers' church started out in the same direction that Luther did, but when he stopped, they kept on going.

"The built-in compromises of the church-state structure took their toll even in the thought processes of the Reformers," says William R. Estep, Jr., professor of church history at Southwestern Baptist Theological Seminary.

"Luther's loss of confidence in the common man and his fear of the *Schwaermer* [fanatics, a name he applied to the Anabaptists] caused him to restructure the church along lines very similar to Rome. . . . For Luther, the prince took the place of the bishop and all born within the Lutheran prince's territory were baptized in exactly the same manner as those born in Roman Catholic countries."

The Anabaptists dared to challenge the established authorities of the sixteenth century. They formed fellowships which Christians chose voluntarily to join, expressing their commitment in the act of adult baptism. (Since most had been baptized in the state church, their enemies called them re-baptizers or Anabaptists.)

"The concept of the believers' church first found its clearest expression and most consistent implementation in the Anabaptist movement of the sixteenth century," says Estep.

In a short time their movement spread rapidly across Europe. But the price they paid for their simple faith and for their initial success was bloody. Persecuted both by Catholics and other Protestants, they lost their leaders through imprisonment and execution. Persecution was more than physical. It extended even to the writing of history where their name was defamed and scorned. The written witnesses of their achievements were hidden from the scholars and the historians.

But this light could not be suppressed permanently. First, scholars among the Mennonites, the genetic descendants of the Anabaptists, and then scholars from other traditions began to look for evidence about the quality of the believers' church witness.

"In this country, John Horsch and his son-in-law Harold S. Bender became the pioneer evangelists in the revival of Anabaptist studies. Robert Friedmann made invaluable contributions in the discovery and editing of heretofore little-known source materials," reports Estep.

"However, it was Franklin Littell's *The Anabaptist View of the Church* in 1952 which called attention to the new era in Anabaptist studies perhaps more than any other single work."

The first bibliography of Anabaptist source material carried 5000 entries. A new edition, currently in progress, will list 25,000.

"It now appears that the history of the Reformation must be rewritten in the light of fresh knowledge now available," says Estep. "For do we not have a situation comparable to that presented to the New Testament scholars by the discovery of the Dead Sea scrolls or to the historians of the early church created by the discovery of the Nag Hammadi Gnostic library?"

The impact of this new evidence is stimulating a study of the believers' church by the Quakers, the Brethren, the Baptists, the Churches of Christ, the Church of God, and many other groups who have inherited the Anabaptist vision directly or indirectly.

Study of the experiences of the Anabaptists and those who have practiced the believers' church vision prepares the church of today for renewal. "We have to go to the people who can help us understand the universal priesthood," says Franklin H. Littell, president of Iowa Wesleyan College. "Any candid witness will have to agree that we can get help from our free church fathers on this issue better than from the people who would have regarded these things as a nightmare."

He lamented the fact that American religious thought has "been drawing its supplies through a tunnel which . . . reaches back mostly to Luther, Calvin, and Zwingli, and then, once in a while, to those minor figures."

This latter group of people includes the Anabaptists. "As a matter of fact, those minor figures dealt with issues and left witness on them which are much more helpful to us today than the so-called major people."

But though study of the Bible and history can help us, we still have to face the life of today. The issues are similar, yet different.

And present church life has developed a serious division. "Congregations are split down the middle," says J. Lawrence Burkholder, "on whether it is the church's job to bring in the kingdom of God or to save souls. . . . Another way of stating the cleavage is between those who value an experienced faith and those for whom religion is no more than to do justice and to love kindness. But this cannot go on."

Many Christians are aware of the problem, but do not know how to grapple with it. "Congregations respond to one or the other, but seldom to both. When they work at both, it's as though they had nothing to do with each other."

Salvation applies to the social order as well as to the individual. It is "both individual and social and churches must, therefore, find ways to express this fact both theologically and practically."

He added, "I believe that we have reached the theological and cultural moment for a new formulation of the faith."

Burkholder found the model for the believers' church in recent experiences. "A paradigm of the believers' church may have appeared to us in recent years in unexpected places," he said. "I refer to the early days of the civil rights movement when under the direction of Martin Luther King, Jr., a number of churches in Montgomery and other places, brought together, in a unique way, evangelical, piety, prophetic speech, and social action."

Evangelical theology meshed with political analysis and social witness. "In many religious assemblies on civil rights, there was, oddly enough, no such thing as a conscious transition from the religious to the secular, from this world to the next, from the call of Christ to the call to the prison. Social protest was grounded in a theology of the cross. Social action was not an artificial appendage to religious thought, but an evangelical religious act . . . a new form of church life."

Another model of the believers' church is the Church of the Savior in Washington, D.C., which "has risen up to challenge the very foundation of church life."

Burkholder described the believers' church as being both a prophetic community and a healing community.

"A prophetic community informed by prophetic faith" is open to the possibility of God's revelation. It is the listening community and a community of study. This is the church that helps church people respond to the need "to know how to respond as Christians to what is going on in the world." This is "an external problem, the problem of the meaning of history, the eschatological problem, the problem of the future."

But the community can serve opposite needs for healing by "creating a community where the plight of the individual may be freely discussed." Here the believers' church provides resources to "cope with the problems of personal authenticity and need for wholeness." This is the "internal problem, variously stated as the problem of alienation, estrangement, and guilt."

Can the church be renewed? Can the church find new forms? Burkholder hopes so, but others had their doubts and concerns about reforms that might move too fast.

"I'm not closed to new forms of the ministry," said Dale Moody, professor of theology at Southern Baptist theological Seminary. "But let's not go gung ho in the sense that everything that's old is being discarded now. Let me see them do it. They have had a lot of conferences, done a lot of studies, written a lot of books, but let me see them do it. And I think many will do it. But let's not scuttle these old creaky boats we've been paddling around until we're sure these others will float."

The believers' church is a boat, biblical, historical, and modern. It will float. It waits for Christians to use it.

This is the fifth in a series of five articles on the believers' church.

Fraud in Vietnam election Anti-Americanism rises

Hope for a valid government in South Vietnam ended with the presidential election held there on Sept. 3. The military dictatorship, presently led by Nguyen Cao Ky, was declared the winner with only 35 percent of the vote. The people lost.

David Wurfel, a specialist in Southeast Asia from the University of Missouri, spent four weeks in South Vietnam before and after the election. His observations contradict many of the conclusions of the press and official American observers. His analysis was based on a wide variety of conversations. He has visited Vietnam six times and lived in Asia for more than seven years.

Fraud was widespread in the election which was held in an atmosphere of terror and suppression. A strong political force able to challenge the communist-led National Liberation Front has not been developed.

The Vietnamese people do not regard the election as legitimate. The report of the American observers whitewashing the elections infuriated them. All of this is even more galling because of the support given to the Ky government by the United States.

Anti-Americanism is on the rise in South Vietnam. And the possibility of a communist take-over in South Vietnam grows. This is not because the communists are growing stronger, but because Vietnamese nationalism is increasing. The Vietnamese would rather have a country with a communist government than no country at all.

The election ended the great hope maintained since 1963 that free elections would mean a major step toward solving the nation's problems. The elections weren't free. The voters clearly called for peace. But the illegitimate government will not make peace. The North Vietnamese, for example, refuse to deal with a government that does not represent the Vietnamese people in the South. Besides, the decision for peace lies in American hands.

And time is running out faster each month. The urgency of American initiative for negotiation is now greater than most people recognize.

Vietnam Christian Service worker Earl Martin is surrounded by school boys on a walk through Quang Ngai. Workers have been asked not to make regular visits for fear of Vietcong reprisal.

Wurfel arrived in Vietnam on Aug. 14, with hope and skepticism. "I went to Vietnam with the hope that the elections I was to observe would be free and fair," he said, "because I recognized that only under such conditions would the Saigon government be in a strong position to negotiate with the communists. I went, also, with some skepticism as to whether they would, in fact, be free and fair, in view of the elimination of two major presidential candidates and the inauspicious beginning of the campaign."

Elections in Asia were not new to him. "I had observed four elections in the Philippines over a seventeen-year period and had learned something about fraud; I had also learned that, given freedom, an Asian people could correct their own electoral system. Today, though certainly not perfect, Philippine elections are part of a democratic political process."

But the Vietnam elections did not measure up. First of all, the most popular candidates were eliminated before the election got started. "The exclusion of the candidacies of General Duong van Minh and Dr. Au truong Thanh denied the people of South Vietnam true freedom of choice and was achieved largely by illegal means; both men were more popular than any of the candidates who did run."

General Minh would have won an overwhelming victory in a free election. He is a southerner, whereas Ky and most of the generals in the South Vietnamese Government are originally from North Vietnam. As a Buddhist, Minh "would have received Buddhist backing." The government did not allow him to return to Vietnam from exile.

Thanh, while not so well-known as "Big Minh," would have been the only candidate who could have captured the enthusiasm of the educated people. He "clearly articulated the desire for peace before the campaign began; he was brilliant, forceful, experienced, and honest."

And Thanh was eliminated from the presidential campaign at the point of a gun. The Central Election Council needed to approve the candidate for the election. For a time it seemed that Thanh might be approved. Then one night, four men in police uniform visited the chief clerk of the head of the Saigon bar association, a member of the election commission. They questioned him and then shot him and his wife. The wife survived but the police have never investigated the murder. The election commission got the message.

Efforts were made during the campaign to free the press from censorship. But the government continued to apply pressure on the newspapers. Reports, Wurfel, "The relative freedom of the campaign was badly marred by the closing of three newspapers and the continuation of censorship, as well as by threats against some campaign workers given credibility by instances of government terrorism in the recent past."

The Aug. 23 issue of *Song* carried the telltale mark of the censor—blank columns. Shortly after the campaign began on Aug. 3, *Dan Chu*, a leading political daily was closed.

Political activity in Vietnam faces the threat of sudden terror. "The case of the Buddhist School of Social Service has not been reported at all in the U.S. On June 14, eight students working in a community-development project at a village just a few miles north of Saigon were kidnapped, and have not been heard of since. On July 5, four boys in the same project were assassinated. Both times, the official report blamed the VC, but there is strong circumstantial evidence in both cases pointing to complicity of government agents. The school was training successful Buddhist competitors to the government's disastrous revolutionary-development program.

Thus the stage was set for manipulation. "Fraud on election day was extensive, perhaps producing three-hundred to five-hundred-thousand votes and inflating the total number of voters by the same number; in addition, hundreds of thousands of votes were produced by pressure exerted by the government through the military and the civil service," says Wurfel.

"The manufacture of votes without voters was relatively easy because there was no effective check on whether the voter ever appeared personally at the polling place. The only record which officials could present was a string of voting-card corners, ostensibly clipped as voters entered the polls. But this proved nothing. Officials themselves could have brought dozens of voting cards to the polling place, clipped them, and then deposited an equivalent number of ballots in the box after the polling place closed.

"I, personally, witnessed two policemen who presented voting cards to be clipped just before the polls closed in a Cholon precinct—*without* themselves receiving *any ballot*. Though a list of registered voters was compiled before election day, by district; in most provinces it was *not* compiled by polling place, so that voters could easily cast their ballots any place in the district; the voting card itself was the only proof of registration.

"My estimate is based on my own observations and discussions with dozens of Vietnamese election observers in the week following the election. I talked also with American journalists and with Vietnamese schoolteachers who had been members of polling place committees. I also analyzed the returns in several provinces rather carefully.

"For example, in Can Tho, where I had access to returns by polling place four days after the elections, officials readily admitted discrepancies amounting to several hundred votes. At least several thousands in Saigon and Gia Dinh were not allowed to vote, either, because the voter was not given his voting card before election day, with a variety of excuses, or because ballots ran out at the polling place early in the day, even though two million extra ballots were printed by the government's own admission. No record has been kept of what happened to those ballots, which were supposedly insurance against VC theft of ballots."

Wurfel detailed a number of fraudulent procedures. "Major techniques of fraud were issuance and use of multiple voting cards, ballot-box stuffing, and alteration of returns; some documentary evidence can be presented, but proof of the extent of these techniques is impossible because of fear."

"I have photostatic copies of voting cards issued to two women in Gia Dinh. Both received two cards on the same day at the same office, reporting the same address. The serial numbers make it clear that the two women were together when they received their second, as well as when they received their first, voting card. This double issuance was hardly accidental. If such multiple issuance was possible for civilians, how much more so for military men?

"Every family that I talked to in Vietnam who had a relative in the military reported that he had more than one voting card. Until two days before the election, both the U.S. and Vietnamese governments denied knowledge of this situation. Then, on Friday night before the election, a radio broadcast by the Vietnamese Joint Chiefs of Staff reported *regretfully* that there had been a *mistake* and that some soldiers had received more than one voting card; they were asked to turn them in to their commanding officers. Whether they were turned in or not, these extra voting cards, perhaps amounting to hundreds of thousands, could have been used on election day. The returns in

Gia Dinh, where there is a concentration of military camps, strongly suggests that many were."

In the villages, people were often warned about the dangers of going out on election day. Thus, they were only too happy to allow the village chief to vote for them. Wurfel also cited irregularities in the counting process. He found "that most Vietnamese view the election as having involved widespread fraud."

The people were also disturbed by American interference in the election and the whitewash of the election by the team of official American observers. "Vietnamese were more incensed about what they regarded as the deceiving report of the official American observers than they were about the behavior of their own government, especially since they considered the results of the election predetermined by U.S. backing for Generals Thieu and Ky.

"The Vietnamese did not forget that Ambassador Lodge, who guided the observer team, had publicly and unequivocally supported the election of a military ticket less than a year ago. American pressure to produce a single military ticket and Ambassador Bunker's Aug. 18 statement, throwing cold water on opposition charges of irregularities, both reinforced the Vietnamese impression of American intervention on behalf of the military.

"From the beginning, Vietnamese feared that observers appointed by President Johnson would whitewash the election. They were convinced that no foreign observer present in Vietnam only three days before the election could detect any fraud. Even I was warned three weeks earlier by some that my mission, to assess the honesty of the election, was futile. It was widely rumored that Vietnamese Government officials had been advised to go by the book when foreign observers should appear.

"In Vietnamese eyes, American officials were attempting to wave the wand of purification over an election which was to a considerable degree fraudulent as a result of U.S. support! This was adding insult to injury."

As a result, the Americans are more unpopular in Vietnam than they ever have been. "Anti-Americanism has risen sharply in the last two years; nationalism is becoming stronger than fear of communist takeover, thus, pulling many educated Vietnamese toward the National Liberation Front.

"Anti-Americanism among some English-speaking Vietnamese army officers has reached the point that they have pledged not to speak English again, thus forcing American advisors to use interpreters.

"In a major delta town I had a long discussion with a group of the old elite. The group included a doctor, a court clerk, a school principal, and some teachers, all in their sixties. They spoke to me through a successful Saigon businessman who was born and brought up in that town and was a close friend to all of them. At the conclusion of the conversation, one said to me, 'If the war lasts for another two years, many respectable citizens who today would never dream of it will be in the Liberation Front.'

"The statement had an autobiographical ring. Never in previous visits had Vietnamese said anything like this to me. Similar statements—not in answer to any question—were made by others in subsequent interviews."

"Thus, time is not on our side as some Americans think, but prospects for honorable settlement, i.e., one which avoids a quick communist takeover, decline with each passing month. The urgency of American initiative for negotiation is great."

Wurfel's visit to Vietnam was sponsored by the Division of Peace and World Order of the General Board of Christian Social Concerns of the Methodist Church and the National Committee for a Sane Nuclear Policy, in cooperation with the Friends Committee on National Legislation and the Unitarian-Universalist Association. Copies of his report available from the Methodist Division of Peace and World Order, 100 Maryland Ave., NE, Washington, D.C. 20002, for twenty-five cents.

New president of Freeman Notes need for cooperation

A large number of people were present in Pioneer Hall, Sunday afternoon, Oct. 1, for the inauguration of Howard D. Raid as president of Freeman Junior College. Principal speaker for the occasion was Erland Waltner, president of Mennonite Biblical Seminary and an alumnus of the South Dakota school.

In his address, "Courage To Be," Waltner urged Freeman Junior College to be a college . . . to be a Christian college. He said that we stand facing the future as the Israelites stood on the banks of the Jordan preparing to cross over into the promised land.

Palmer Graber, chairman of the board of directors, presided over the induction ceremonies. To Raid, he posed a fourfold charge; to maintain the statement of faith and purpose as set forth by the founding fathers; to give the school leadership in its development; to inspire spirit of devotion among faculty, students, and constituents; and to suggest new school policies.

To the constituents was given the charge to support the new president in his endeavors to fulfill his responsibilities. In his opening statement, Graber said, "The events of this day could well prove to be of greater importance than any other. For we are opening a new chapter in our quest to establish and maintain an educational institution with qualities of character, dignity, and honor."

In his response, Raid spoke concerning the cooperative effort expended in the development of Freeman Junior College. He warned that today this cooperative effort is threatened by prevailing attitudes toward professionalism, the tendency to "let the professional do it."

He presented two basic alternatives for the future of community institutions such as Freeman Junior College. One is the professional approach, where the emphasis is solely upon high academic achievement, and the other approach is one in which both cooperative efforts and the best professional skills are utilized in building an educational institution which will "serve God and mankind."

UNICEF
UNICEF

How now, little witch?

Come Halloween, there will still be revels galore. There will still be soaped windows, overturned garbage cans, and deflated tires. Some spooks, goblins, spacemen, and witches will wind up wishing they had obtained, and devoured, fewer treats.

But at the same time, this year, here and in other American communities from coast to coast, something wonderful and "magic" will occur.

Freakishly, monstrously made-up children—angels in disguise—will go around collecting, not soft, mushy, edible stuff but hard, glistening, indigestible coins. It will not be for themselves, either, but for a remote, only vaguely familiar organization—the United Nations Children's Fund.

This agency, UNICEF, will take the coins and turn them into vaccines, miracle drugs, hospital equipment, and whatever else is needed to save the lives of children less fortunate.

Did you know that every day about 30,000 boys and girls in Asia, Africa, Latin America, and the Middle East die as the result, not of bombings or earthquakes, but of hunger, disease, misery, and their elders' lack of education?

Death takes this ghastly toll simply because these children lack the necessities of life which the world has in adequate supply—or the potential to have in adequate supply . . . food, medicine, education.

Such a vast problem will not be solved in the very near future. A great deal can be done about the problem, however. Our own children are supplying us with abundant food for thought when they devote their Halloween fun to helping the world's foremost agency exclusively devoted to deal with such problems.

When UNICEF's trick or treaters ring our doorbells on Halloween, let us open our doors and our hearts.

Supper evangelism

The Western District evangelism committee is sponsoring a series of five evangelism supper workshops to be held Oct. 30 through Nov. 3. The purpose of the workshops is to help local congregations participate in Encounter '68, the evangelism program for 1968 sponsored by the evangelism committee of the General Conference.

David Wiebe, member of the General Conference evangelism team, will speak to the groups which will meet on succeeding evenings at Hutchinson, Newton, Hesston, Enid, Oklahoma; and Dodge City. Wiebe is from West Abbotsford, B. C. He graduated from Canadian Mennonite Bible College, Winnipeg, Man., and has studied at Mennonite Biblical Seminary. He also spent four years in Europe working with the Janz team.

Resources available to congregations for Encounter '68 will be described and exhibited at the supper workshops. Among these are a six filmstrip series entitled "The Witness"; a study guide to *The Taste of New Wine;* Nelson Kauffman's study book, "Witnessing Through the Week"; and guidelines for small groups using the small group evangelism discussed last year.

The materials used by the participants in these workshops will be free; however, a two-dollar fee will be charged for the meals.

Parcel for Vietnam returns Line ends in San Francisco

One of the two parcels of children's clothing sent to North Vietnam by the Mennonite Central Committee of Canada in September has been returned to the sender. The packet got only as far as San Francisco.

The United States, of course, has no mail connections with North Vietnam. When J. M. Klassen, executive secretary of Canadian relief agency, told postal officials in Winnipeg that they should make another effort, only this time send it directly to Asia from Canada, he was informed that Canadian postal regulations do not permit them to accept packets addressed to North Vietnam. The post office employee who had accepted the parcel originally was in error, Klassen was informed. (See *The Mennonite,* Oct. 10, page 610.)

The post office regulation to which they were referring reads as follows: "Mail service (except for restricted air-mail service for letters only with no registration service and dutiable articles not admitted) is not in operation to the following offices in North Vietnam: Hanoi, Haiphong. . . ."

The Canadian group has no acknowledgement yet from Hanoi concerning the other parcel of clothing which was sent by way of Air Canada.

Words and deeds

The Waters Mennonite Church, Copper Cliff, Ont., this summer established a community playground called Goodwill Amusement Park on land which it owns. The site will eventually have playground equipment for children, tennis court, ball diamond, winter skating rink, and a picnic area all for the free use of the community.

Canadian Mennonite Bible College held extension courses in British Columbia and Saskatchewan this summer. Fifty persons enrolled for the one-week courses on theology.

St. John the Evangelist will be the shared name for four different congregations in the new city of Columbia being built between Baltimore and Washington, D. C. Catholic, Lutheran, Methodist, and Presbyterian churches will use the same name.

RECORD

Marriages

Vencil Aeschbacher, Bethel Church, Fortuna, Mo., and *Sharon Krieling,* Assemblies of God Church, Versailles, Mo., on Sept. 23.

Frances Balzer, Bethel College Church, North Newton, Kan., and *Jacquie Clifton,* Augusta, Kan., on Sept. 16.

James B. Biberstein, First Church, Berne, Ind., and *Janice Gilbert,* Friends Church, Monroe, Ind., on Oct. 14.

Calvin Booth, Manvel, Tex., and *Dorothy Quenzer,* First Church, Paso Robles, Calif., on Aug. 11.

Jonathan Clemmer, Grace Church, Lansdale, Pa., and *Betty Yothers,* Blooming Glenn (Pa.) Church, on Oct. 14.

Dennis D. Dueck, First Church, Saskatoon, and *Lenore M. Klassen,* Nordheim Church, Hanley, Sask., on Oct. 7.

Larry Eastwood and *Janet Osman,* First Church, Paso Robles, Calif., on Sept. 10.

Ronald Gene Goebel, First Church of Christian, Moundridge, Kan., and *Melody Marie Geroux,* Union Church, Lake Bluff, Ill., on Sept. 2.

Ronald Hager and *Jean Compton,* on Aug. 26. Reported by Grace Church, Lansdale, Pa.

Walter Heer and *Donna Alexander,* Both of First Church, Paso Robles, Calif., on Aug. 25.

Rodney Liechty, First Church, Berne, Ind., and *Joan Yoder,* Evangelical Mennonite Church, Berne, Ind., on Sept. 2.

David Sommers, First Church, Berne, Ind., and *Gloria Engle,* St. Luke's United Church of Christ, Vera Cruz, Ind., on Sept. 3.

Tom Strong and *Lynette Dyck,* both of First Church, Paso Robles, Calif., on Oct. 7.

Gary Tyner and *Helen Rapp,* both of First Church, Paso Robles, Calif., on Aug. 30.

William P. Davis and *Jean Ellen Kamp,* on Sept. 30. Reported by Calvary Church, Washington, Ill.

Terrance Karlin, Catholic Church, Hays, Kan., and *Shiela Katherine Schmidt,* Bergthal Church, Pawnee Rock, Kan., on Sept. 30.

Calendar

Nov. 12—Stewardship Day.

Nov. 29-Dec. 1—Newton, Kan., Council of Boards.

July 13-20, 1968 — Estes Park, Colo., General Conference.

Central

Nov. 8—Bluffton College, Bowling Green String Quartet.

Western

Oct. 29-Nov. 1—Inman, Kan., Hoffnungsau Church, special meetings, Jacob Enz, speaker.

Oct. 29-Nov. 1—Bethel College, Menno Simons Lectures, E. G. Kaufman.

Nov. 3—Inman, Kan., Hoffnungsau Church, mission program.

Nov. 5-8—Moundridge, Kan., First Church of Christian, harvest thanks services, E. J. Miller, speaker.

Nov. 5-10—Burns, Kan., First Church, fall meetings, Eli Walters, speaker.

Nov. 12—Hutchinson, Kan., First Church, harvest festival, Malcolm Wenger, speaker.

Published

Fall 1967 Service Openings, a poster, lists openings in overseas services as well as in voluntary service in North America. Assignments are available under the Boards of Missions and Christian Service, as well as the Mennonite Central Committee. Included are such job descriptions as teaching, administrative work, and relief distribution. Write the Personnel Office, Box 347, Newton, Kan. 67114.

College football

Bluffton 27—Defiance 7
Kansas Wesleyan 41—Bethel 7

Edward Friesen and *Wyona Friesen,* both of Bethesda Church, Henderson, Neb., on Oct. 14.

Gary Dwayne Mathes, Baptist Church, Clinton, Okla., and *Eva Maxine Rempel,* Herold Church, Cordell, Okla., on Oct. 7.

Randy Mierau, Bethesda Church, Henderson, Neb., and *Diana Rose,* Methodist Church, Haysville, Kan., on Oct. 7.

Workers

Jonathan Clemmer, Grace Church, Lansdale, Pa., in in 1-W service at New York University Hospital.

Dorreen Franz, Gospel Church, Mountain Lake, Minn., is in the Philippines where she will serve as a Peace Corps teacher.

Herbert Hostetler, Calvary Church, Washington, Ill., will serve as a doctor in the armed services in Texas and then in Carlisle, Pa.

Gary Keim, First Church, Sugarcreek, Ohio, is in 1-W service in Denver, Colo.

Leon Kliewer, Bethesda Church, Henderson, Neb., is in alternative service at Methodist Youthville, Newton, Kan.

Jim Mierau, Bethesda Church, Henderson, Neb., is in 1-W service at Prairie View, Newton, Kan. His parents are Mr. and Mrs. Ed Mierau.

Dwight Siebert, Bethesda Church, Henderson, Neb., is in 1-W service in Denver, Colo. His foster parents are Mr. and Mrs. Peter B. Epp.

Deaths

John Goering, First Church of Christian, Moundridge, Kan., was born July 8, 1884, and died Sept. 18.

Arthur Hildebrand, Bethany Church, Virgil, Ont., was born Oct. 17, 1913 in Russia, and died Oct. 4.

Lenora Neuenschwander Habegger (Mrs. Ellis), First Church, Berne, Ind., was born May 3, 1914, and died Oct. 1.

Lovina Nussbaum Luginbill (Mrs. Wilbur), First Church, Berne, Ind., died Sept. 28.

Lena Wherli Bachman, Calvary Church, Washington, Ill., was born Dec. 12, 1893, and died Oct. 10.

Mrs. Barbara Baer Hege, First Church, Aberdeen, Idaho, was born Feb. 11, 1874 in Baden, Germany, and died Oct. 7.

Margaretha Kreuger, Clearbrook (B. C.) Church was born July 27, 1897 in Lichtenau, Russia, and died Oct. 8.

LETTERS

Cost of meek's inheritance

Dear Mr. Editor: The articles by Vincent Harding and James Juhnke [Oct. 3 and 10] represent some of the finest thinking and keenest insight that I have seen for a long time. They are both sobering and embarrassing.

The Bible says that the meek shall inherit the earth. Someone else has said that the trouble begins when the meek start inheriting. Herein lies the answer to Juhnke's problem of the relation between our conscientious objector witness and our "unused political power."

Uncle Sam comes along with his "I need you" before our youth has had a chance to gain much economic status. If the rest of us were to follow through as Juhnke suggests, the economic cost would be greater than enough of us are willing to bear.

Juhnke is absolutely right. But I fear that human nature being what it is, even among Mennonites, and our economic stake being what it is; the great mass of us will continue to be *die Stille im Lande. William H. Stauffer, Route 1, Stone Creek, Ohio*

May have meat after all

The writer of the following letter is editor of curriculum for the General Conference Mennonite Church.

Dear Illinois: Thank you for sharing your daughter's evaluation of our youth Sunday school quarterly in the Oct. 17 issue. But why do you hide behind the state of Illinois when you write? The writers who dish out the "mush," according to your daughter, sign their names and stand behind what they write.

Constructive criticism of our materials is valuable to us and sometimes we like to follow it up further. How long, for example, has it been since your Sunday school dropout daughter read the quarterly? Several years ago a youth leader in a church similarly criticized our youth program helps. It turned out that he hadn't actually read the materials for several years and when he took a closer look he found some meat in them after all.

Readers evaluate our materials differently. Granted that improvements are necessary, it isn't always easy to determine what changes to make. For example, you daughter says, "I'd like to learn more in detail of the early history of the church," but you say, "the lessons spend too much time on historical facts."*Milton Harder, 722 Main St., Newton, Kan. 67114.*

Shallow church doings

Dear Mr. Editor: Have church activities become a mere church entertainment? It seems to me, and I could be wrong, that in today's church doings, far too much is somewhat shallow. For, after all, what is the aim of such doings? Is it not to grow in grace and in the knowledge of our Lord and Savior Jesus Christ?

Now let me assure anyone, I believe in church activities if they are spiritual in nature. True, all cannot be related to that alone, but it must be first; other things are secondary. To do a good deed or to raise money for projects is good if we are stimulated by love without any recompense of reward. An unselfish love must be the motivation of such doings else it is not what we call good works. It is, indeed, easy to leave a gift in the collection plate.

Our worship today is too shallow. We go through the traditional which is simple, but have we become stronger in our warfare against the world, the flesh, and the Devil? The Bible surely is clear on this—And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12:2). Much of today's preaching is to a degree dramatizing. It appeals too much to the intellect. Of course, knowledge is good, if it is transforming the mind and heart. New ways and new ideas will not help much. The church is weak and so our witness is almost at a standstill. It seems to me, the way to a strong effective local church is not new ways of entertainment but a more effective living in daily prayer and devotion to the Lord and His will. *Jens R. Kramer, 2302 College Ave., Goshen, Ind. 46526.*

Spirit and politics

Mary Peters, Chilliwack, B. C., writer of the letter below, has just returned from a voluntary service assignment in Taiwan.

I am very thankful that I attended the [Mennonite World] Conference. But I must admit that I surprised myself. I have never enjoyed conferences but I attended every session except the afternoon of women's conference.

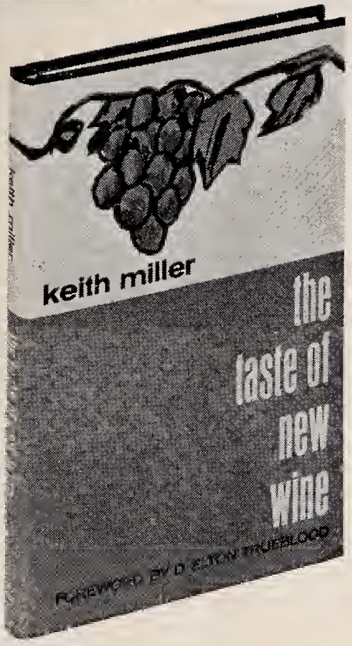
I found the topics presented a great spiritual feast.

I was somewhat disappointed in the fact that many Americans took advantage of going to World Conference and then attended only one session and spent the rest of the time touring Europe. But I remind myself that I would have done the same had I just come from America. Some people I met at conference said they had just come to see if they knew someone. I was also amazed at how many people I knew. I met several MCC trainees who had been in the U.S.A. and who came to meet friends.

Since in Taiwan we don't discuss politics very often yet we keep hearing about American politics and race problems, I was a bit disappointed to notice how often a discussion that was to center around the work of the Holy Spirit would suddenly be a discussion involved in areas of politics. It is probably not noticed by Americans, as they have this menu daily where I had not had it. In some sessions where we were to discuss how the Holy Spirit was working through us and how we were to live by the Spirit, the topic was discarded for discussion on Vietnam or race riots. It seemed at some points that it is easier to tell others what should be done than for us to search our own hearts and lives to the people a few feet away from my door. I am not saying that Christians should not be concerned, but with all our talking we have not made a dent. Is it, maybe, because our commission is to evangelize and not to administrate the world?

The World Conference was a good experience and I hope it has made others do some thinking as it has helped me to do.

MEN



This book won't leave you with a comfortable feeling. It is, in many respects, a critical book. It is critical of the dishonesty of most church members. It's critical of the way many of us conduct ourselves toward some of our most sacred institutions . . . marriage, for instance. But this criticism is a helpful kind of constructive criticism. It directs the reader toward a clear and valid understanding of the message of the Redeeming Christ.

If you are looking for an aid to integrity — some guideposts to a new kind of honesty with yourself and God, you are wise to read **The Taste of New Wine.** Clothbound. $2.95.

FAITH AND LIFE BOOKSTORES
Berne, Indiana 46711; Box 347, Newton, Kansas 67114; Box 430, Rosthern, Saskatchewan

Dimension X

During the past several years, various branches of Mennonites have been cooperating in setting up display booths at the Kansas State Fair in Hutchinson. This year's display was entitled *Dimension X*. This intriguing title attracted a large number of fair visitors. The booth, as in the past several years, was attended by students of Hesston, Tabor, and Bethel colleges.

The booth consisted principally of six separate compartments suggesting various aspects that could be the goals that men seek in life. The first five in order were: education, technology, materialism, leisure, and power. These dimensions were portrayed to be worthwhile and necessary, however, they do not represent the ultimate that brings satisfaction to the life of man. The sixth compartment pictured an atom with electrons orbiting around the nucleus. The nucleus or center represented Jesus Christ, with the electrons representing the other interests of life.

The thrust of the display portrayed that real and ultimate value in life is being subject to the will and teaching of Jesus Christ. All other goals of life are meaningless and fruitless unless there is a relationship with the nucleus center.

The expression *dimension x* fascinates the inquiring mind. The letter *x* in mathematical terms is the universal symbol for the unknown. The challenge to learn the unknown appeals to seeking people. The display was designed for the possible attraction of younger people who are trying to find meaning and purpose in life.

The symbol *x* can be a fascination to people both inside and outside of the Christian church. It certainly cannot be assumed that people in the church have found a full meaning in life, even though they have made a commitment to God.

Communication is one of the difficult problems of people. This is not only because people of the world speak different languages, often people who speak the same language cannot communicate with each other. The so-called generation gap is a good example. Lack of honesty or the desire to appear different from actual reality is a common practice even among church people. This is perhaps the greatest block to free intercommunication not only between people of different generations or different cultures, but also between people of the same beliefs. Another factor that often makes communication difficult is the lack of a real desire to have a sympathetic understanding of others.

Another *x* factor that bears solution is the desire to know the truth. Too often, people are content to know only part of the available truth. This leads to prejudice and wrong or improper conclusions. Too often, even church people are content to base judgment on partial available truth.

One reason that it becomes difficult for many laymen to make the Bible relevant in their daily living is because they are not willing to put forth effort to gain more biblical knowledge. Well-worn biblical expressions and cliches that convey little understanding are quite largely the extent of our biblical knowledge.

Another aspect of the symbol *x* in mathematics is that it is not only an unknown, but it is a variable unknown.

This mathematical truth can also be applied in the Christian life. This variable quantity is the work of the Holy Spirit. Only as the Christian is willing to be led by the Spirit, can there be change and growth in the life of the believer. This fact was evidenced by the Mennonite World Conference held this summer in Amsterdam. The chosen theme there was "The Witness of the Holy Spirit." From reports of the conference such words as upsets, reforms, disturbs, afflicts, and even destroys are words used in description when the Holy Spirit works in the believers.

Dimension *x* is the symbol of unknown change that is ever present. The question that was asked of all Kansas State Fair visitors of the Mennonite booth is also relevant of us. "Are you headed in the right dimension?"

Editor, Richard F. Graber, Moundridge, Kan.

Not afraid of prison

Maynard Shelly

Cao Ngoc Phuong teaches biology at Saigon University. She is twenty-nine years old, shy, and modest. But she is a heroine to many young people in Vietnam. In a country where laws forbid citizens to discuss peace, she speaks out boldly.

"If the war continues, we will lose not only thousands of lives, but all of the cultural and human values of our beloved country," she told R. W. Apple, Jr., a correspondent of the New York *Times*, last spring. Her story appeared in that paper's May 17 issue, one of the few times the Vietnam peace movement has been mentioned in the American press.

But the students have been speaking though their voices have been suppressed. One episode involves a conversation with American students concerned about peace in Vietnam.

Last January in the United States, one hundred student body presidents and student editors sent a petition to the White House expressing their concern to President Johnson about the war in Vietnam. The signers, including the president of the student body at Tabor College, wanted to assure the President that opposition to American policy came not just from students on the fringes of campus life, but from the heart of many college communities. These student leaders could all publicly sign their names.

In February, seventy students and teachers from five universities in Vietnam drafted and signed a letter responding to the American students. But only two of the signatures have ever been made public because to do so would lead to immediate arrest and crippling of the peace movement.

One of the signatures made public was that of the biology teacher, Cao Ngoc Phuong. The peace petition had been her idea.

"In South Vietnam cities, the American power has become so great in support of the Ky government that no one can speak against the war without risking his life or his liberty," said the seventy.

They identified themselves and their reasons for speaking.

"We are students and professors from all the universities of South Vietnam (Saigon, Hue, Dalat, Can tho, and Van Hanh), who write to thank you for your action in trying to stop this terrible war in our country. We cannot act officially, as you did, because the universities here are not permitted to express themselves freely."

They were clearly aware of the danger. "We have made petitions and appeals, but we cannot let our names be made public because we would be arrested and immediately imprisoned. This is the kind of society we live in here today."

But two did allow their names to stand. Besides Miss Phuong was Pham Liu Tai, the former head of the student organization at Dalat University. He is presently in hiding from the police.

Miss Phuong and Mr. Tai argued that their names would help to authenticate the letter.

"Besides," said Miss Phuong, "if we hope ever to see the kind of society we want in Vietnam, some of us must be able to meet the communists on even terms. If I am afraid to go to prison, how can I meet them on even terms?"

And go to prison she did, though she was again released.

The letter was signed on February 20. It was brought to Europe and the United States by Alfred Hassler of the Fellowship of Reconciliation

Cao Ngoc Phuong speaks out boldly.

and released to Western newspapers on March 20.

The American press all but ignored the petition. *Le Monde,* an influential paper did publish the petition on the same day that it was released.

On this day, Miss Phuong was arriving at the Hue airport for she also teaches one week each two months at the University of Hue. She was arrested and held without any formal charge for three days. The only accusation made was that she was carrying a pro-peace book, *Lotus in a Sea of Fire* written by a Vietnamese Buddhist scholar, Thich Nhat Hanh. (The book has been published in the United States by Hill and Wang.)

After three days, she was taken back to Saigon and put in jail there. Another three days later, she saw General Loan.

He asked her to send a letter to Hue declining her teaching position. She refused.

He then said that if she went to Hue to teach, she must promise to talk politics with no one and never go to a pagoda. And she would have to go always to the police stations in both Hue and Saigon and advise the authorities of her whereabouts.

"I am a free woman in a free country," she replied, "and if I am not free when I go to Hue, I will not go to Hue at all, ever again."

She was finally released, but she has been followed by the police ever since.

Of the government, she said through the peace petition, "The present government of South Vietnam is not our government and is not representing our people. It was imposed on us by the United States, and is controlled by military men who fought for the French against the Vietnamese before 1954. If we were free to vote freely, that government would not last one day. We want a government of our own, not controlled by either side, so that we may be able to settle the problems of Vietnam by ourselves on the basis of national brotherhood: to negotiate peace with the National Liberation Front and North Vietnam, and negotiate the withdrawal of American troops with the United States."

On May 16, one of the seventy who had signed the peace petition doused herself with gasoline and burned herself in Saigon. Thich Nu Nhat Chi Mai was a thirty-three-year-old Buddhist nun and student, who had been strongly influenced by Miss Phuong.

In her last letter, Miss Mai pleaded for freedom. "I am a Vietnamese citizen. I have a responsibility to the history of my people, a duty to my Vietnamese nation. I think I have a right to speak out my aspiration about my country. But you do not permit me to speak out even though I live in a 'free' area. I wish to die so that you will hear the sad and agonizing appeal of mine and the majority of my people who have no power."

Miss Mai also delivered a letter to Ambassador Ellsworth Bunker for President Johnson. In it, she wrote, "Most of us Vietnamese hate, from the bottom of our hearts, the Americans who have brought the sufferings of this war. . . . The tons of bombs and money you have poured on our people have shattered our bodies and nationalist sentiments."

In spite of these harsh words for America from her friend, Miss Phuong says that she is not anti-American. But she told the reporter from the New York *Times* who saw her in her sister's home that Americans were doing more harm than good in Vietnam.

"That was my brother-in-law," she said, pointing to a color photograph of a Vietnamese army captain on the wall behind her.

"He was a district chief down in the delta, and he was a very good man. The people loved him and they warned him every time the Vietcong came to town.

"Then they sent an American adviser to help him, and the people said he was like the French. They didn't warn him anymore. The Vietcong killed him."

Miss Phuong speaks for thousands of the people in Vietnam. It is a desperate cry. Will it be heard before it is crushed?

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*Supplemental reading for the Sunday school lesson of Nov. 5, "God Speaks Through Personal Tragedy."

COVER

One soldier comforts another after the death of a friend following a battle in the Korean war. Of the Vietnam war Cao Ngoc Phuong (p. 666) says "If the war continues, we will lose . . . all of the cultural and human values of our beloved country."

CONTRIBUTORS

Robert N. Rodenmayer is executive secretary of the Division of Christian Ministries of the Episcopal Church, 815 Second Ave., New York 10017. He is also the author of the book "I, John Take Thee, Mary."

Walter Paetkau, 2331 Mount Bakerview, Box 222, Clearbrook, B.C., is a youth and service associate for the Board of Christian Service.

HARVEY COX

Author of last week's article, "What is Christianity going to do about the hippies?" (p. 649) was Harvey Cox, who was identified under our list of contributors but whose by-line was lost. We are sorry.

CREDITS

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722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S. D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

Walter Paetkau

TOWARD THE END of the second day we wondered whether we could take any more. Seven retarded girls getting the best of us, or were they?

It all started in mid-July when Darrell and Loretta Fast and I made an administrative visit to Woodlands School, New Westminster, B.C., a progressive institution for approximately 1400 mentally-retarded children, young people, and adults. As part of our exploratory visit in placing volunteers with the school, Mr. Poutt, the director of training and education, casually mentioned that he had a family cottage on Buntzen Bay.

"Do you think it could be used for a family experience for a group of retarded children?" he asked.

"Sounds great," I replied. "Let me know when you want to go ahead. Perhaps my wife and I could be houseparents."

An idea was dropped, but not forgotten. In early September we received a call, "Can you come?"

A week later, Tuesday at 9:00 A.M., we pulled onto the campus behind a packed station wagon. Mr. Wiseman, the driver and one of the staff, asked, "Are you the Paetkaus?"

"Yes."

"Follow us." So we were off, behind a car of waving girls, through half an hour of traffic to Deep Cove, northeast of Vancouver.

There an exciting ride awaited us. The girls put on their life jackets. Baggage was loaded. The water taxi was on its way. After fifteen minutes of top speed, passing scenic shoreline, we arrived at Buntzen Bay, a secluded area of several private cottages and homes. No access by road. No telephone. We wouldn't see Vancouver for four days.

The gang moved in with enthusiasm. They had lunch, hiked, rested, ate supper, roasted marshmallows, received their medications, and indulged in bedtime shenanigans. They had energy to burn and an eagerness to try us out. But, finally, there was silence and rest. The first day was behind us—until midnight medications.

The girls ranged in ages from eleven to eighteen. From hyper-tomboyish to excessively quiet. They argued and pouted. They smiled and laughed. They were lazy. They helped energetically. They resisted authority. They gave in pleasantly. They loved food—one evening my wife fried thirty steaks for the eleven of us. They enjoyed being host at the table. They wished turns to say grace. They liked to bathe and wash clothes. They appreciated the hominess of our two preschool boys.

Some could read, some couldn't. Some wet beds, most didn't. One had a minor seizure at midnight, on a boat, and during most of one evening. Some had deep questions and feelings such as resentment against broken homes, a struggle with schooling, and a search for their own identity and belonging.

The days were trying but increasingly manageable. Two Woodlands staff commuted daily to give valuable assistance. Activities centered on the excitement of fishing, boating, digging for worms, low-organizational games, and hiking. Watching the relentless, creeping tide flood the fire where just previously the girls had enjoyed blackened wieners, catching starfish with a special trap, observing the distant seals, poking at the jellyfish, and swimming and rafting at dusk, added to the wonders and adventures of marine life.

The girls value Woodlands. They value family experience. They respond to love. Like you and me, they long for it. "I like you, do you like me?" and "I want to live with you" were repeated expressions. In the few days together, we tried to enter their world of crisis and love. Were we able to do it? To give love in various demanding, yet, simply natural and undramatic ways was intense. The first two days and nights were especially hard, almost to the point of saying, "Let's call it off." But at the time of greatest emptiness, God's peace broke through in a strengthening and refreshing way. The remaining days shone with new light.

Four days filled with life. Tammy, Allison, April, Jane, Irene, Bev, and Lois enriched our lives and, hopefully, we theirs.

Vacations continue to come. Someday you may want to use a part of yours in a similar way.
It's worth it.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Giving generously but wisely

Stewardship privileges and responsibilities rest upon Christians all over the world. The aim in the use of money, as well as other resources, is scriptural partnership with churches in other nations.

The following statement has been prepared by the Council of Mission Board Secretaries.

A MISSIONARY PRAYER meeting was being held overseas. One person prayed that people at home might "give with wisdom."

In the discussion previous to the prayer meeting, the tragedy of a certain work had been discussed. The leader of the project was out of fellowship with his church. His claims of what he was doing went far beyond the actual performance. When approached by a charitable organization from whom he had appealed for help, he admitted that he kept no records of money coming in or going out. Yet, a well-known North American organization is making a vigorous appeal for funds to underwrite the activities of this man.

An executive secretary of a Mennonite mission board was visiting in a country where another North American cause was represented. He took some of this organization's publicity with him and showed it to one of their workers. She was astounded to read the gross misrepresentations about the work that she and the mission were doing in that country. Yet, this mission cause makes appeals to Mennonite people and receives large donations.

A Mennonite missionary, on furlough, was asked about the activities of a particular mission in the country where she works. Missionaries in that country know each other very well. Honesty required that she report that this particular mission had no work in the country, in spite of the mission's claims. Another missionary was asked about the same organization in a public meeting. Wisely, he stated that they must be working in some other country, because he had not been able to locate the work in the country where he was.

Unworthy causes have plagued missions for many years. This is particularly true in prosperous times, especially in relation to the evangelical segment of Christianity.

The late A. W. Tozer, well-known Christian and Missionary Alliance pastor and editor of the *Alliance Witness*, warned that Christians should give "generously, but wisely!" He said, "The tenderhearted saints think with their feelings, and pour out consecrated wealth indiscriminately on projects wholly unworthy of their support."

How can we know which missions are reliable? This question is raised many times. Many appeals reach our people through the mails, over the radio, by direct solicitation, and other means. It is only right that these causes be investigated.

We do not call into question the integrity of the many fine worthy mission organizations. These organizations are also concerned about the problems of unscrupulous individuals and groups. But we want to raise some relevant questions to give guidance in discerning those missions which are exploiting the generosity of Christian people in support of work which either does not exist, is done in a very questionable way, or which costs too much to operate.

Who directs the work? It is important to find out as much as possible about those who direct the work. Some North American promoters of mission activity live in large houses, drive large cars, and have amassed individual fortunes. Do not be carried away by flowery words, pet religious phrases, and strong emotional appeals that give the impression of representing a righteous cause. If in doubt, investigate the life and reputation of the key person or persons. Some men who are operating mission programs have been disciplined by their own denomination. Instead of reconciliation, they went out on their own. Your pastor will be glad to assist.

Another basic question, though difficult to determine, is whether the work is guided by a *responsible* board. A legal board can be established without the members actually participating in the work. This is done to create a good impression. Try to determine whether or not the board really understands the work and is actually involved in directing it.

Is an accurate financial statement available? Some organizations will not release financial figures. One person wrote to the headquarters of an independent mission organization and asked for a financial statement. They replied that they did not release figures, since it raised questions in people's minds.

Another man wrote to a health organization and asked for a statement. He immediately received a personal letter from the director, with ample material enclosed, to show exactly how money was spent. Mission organizations should be ready to do the same.

Financial statements must be accurate and understandable. A basic stewardship responsibility rests upon organizations spending contributed money. A contributor has the right to know how his money is being spent.

How much money goes for overhead? Administration and office expenses are normal and necessary in any enterprise. These are often called overhead expenses.

These costs will depend on the nature of the work, geographical spread of the constituency, scope of outreach, and services rendered. Financial reports are made in different ways and it is not always easy to fully understand the operations of a totally - independent organization. Sometimes, financial statements are provided but they are complex or obscure.

In evaluating overhead expenses, one must be careful to attempt to use the same guidelines for all organizations. Two organizations might claim rather widely-divergent figures as overhead and yet spend the same amount.

Some groups are known to spend as much as 65 percent or more for administrative overhead. This is obviously too much. A person would not want to give, knowingly, to an organization which has exhorbitant overhead costs and spends only a small share of its money in actual outreach.

Is the money wisely used? Stewardship privileges and responsibilities rest upon Christians all over the world. The aim in the use of money, as well as other resources, is scriptural partnership with churches in other nations.

People who are being helped want to retain their self-respect. We should not do for them what they can do for themselves. Responsible growing churches in other nations will want to share in stewardship. In many cases, they will be given oversight and administration of program.

Yet, one North American agency advertises that it pays *all* costs in relation to a particular work in a foreign country.

We believe the scriptural idea to be that "we are labourers together with God" (1 Cor. 3:9). The "household of faith" (Gal. 6:10) is one. It is not "we" and "they" working together, but "us."

Related to this principle is the degree to which adequate plans are made to meet the need. It is one thing to speak about the challenges; it is another to make plans to meet these challenges. For example, the presentation of the gospel through hospital work does not happen unless adequate plans are made *and* carried out.

Are the statistics really accurate? One organization claims that they can reach a certain number of people for Christ for every dollar contributed. Another mission claimed more converts than there were peope in that country! One group claimed seven thousand converts, but none could be found afterwards. Still another group told a Mennonite leader that they felt justified in deliberately exaggerating results in order to stimulate the faith of the contributors.

Do the claims made seem reasonable? Are they in line with what others are doing? Beware of unusual claims—many exaggerate stories in order to attract contributions.

Is the need clearly defined? It is very easy to refer to the "unreached millions" or the "multitudes without Christ." The need and call for literature has almost become a cliché. One organization produced huge numbers of small tracts and distributed these widely but rather indiscriminately, and without adequate follow-up.

The strategic needs vary in different countries. Resources need to be geared to the open doors in each area. The Lord prepares the harvest (John 4:35). Our primary task is not to work indiscriminatingly, but to discover in which ways His work can best be done in each area. This requires the guidance and power of the Holy Spirit (2 Cor. 4:7; Acts 1:8).

Mennonite mission boards meet semiannually in what is known as the Council of Mission Board Secretaries. They aim to consult with each other regarding their work. The maximum use of resources calls for coordinated planning, sharing of resources and information, and avoidance of duplication of efforts.

Considerable time is spent in discussing relationships with the Mennonite Central Committee in overseas areas, including development of a witness program to follow up or complement MCC work. Each board maintains its own identity and program and appoints its own workers.

Following are some principles which guide Mennonite mission outreach.

Evangelism and planting the church. We are united in our belief that the gospel of our Lord Jesus Christ is to be spread throughout the world (John 3:16: Mark 16:15). It is our desire that all resources can be used so that the maximum might be accomplished in reaching people with the gospel.

The planting of the church is part of the Great Commission. In Acts we read that "The word of God increased," and later we are told the "number of disciples multiplied." The work of the Lord is multiplication rather than addition. Individual Christians and congregations are called to witness.

Training of workers. Everywhere in the world, Christians need to grow in grace. The Lord is no respecter of persons. He has distributed gifts to His people in every place. Out of every tribe and tongue, He has those whom He is calling. Mennonite missions have been seeking to be faithful in this task. Training programs for lay leaders, Bible distribution, seminars, pastors' courses, Christian-worker institutes, and many other projects are undertaken to prepare Christians for an active role in the church.

Mass Media. Literature and radio are used. In fact, Mennonite missions operate in at least thirty-six languages, with radio broadcasts in many of them. Millions of people can hear these programs every week. In some cases, broadcasts that we sponsor are the only gospel programs in a particular language area. Our aim is the reaching of people with the gospel. This, however, must be done and is being done in the context of a program that is geared to follow up and individual contact.

We made a study of literature available in the various languages used in the countries in which we work. Literature needs to be used carefully. Frequently, the use of literature is through hospital, radio, school, or church work. Wherever possible, the use of the literature is related to the larger witness so that adequate follow-up can be provided.

Brotherhood concept. The church is mission. Every Christian is involved. The highest form of service is that which is motivated by the indwelling Christ, which brings forth spontaneous witness in word or deed, in the power of the Holy Spirit through the life of every Christian, wherever he is. It is also true that in New Testament times they sent forth workers (Acts 13). The church is in mission in its work at home, and also, in its witness to "every creature" in "earth's remotest end." The missionary does not go out on his own, but is sent. But, even more, the missionary remains, with believers at home and where he goes, a part of the brotherhood witness. The brotherhood assumes responsibility for the work.

Partnership. We are one in Christ. The household of faith of which Paul wrote was not geographically limited. Partnership is normal. Those in this oneness have the same Father, same Savior, same task, same power.

Even though we live in the age of the jet, it is sometimes difficult to come to a full realization of this biblical view. It is right and proper for churches in various countries to work together. Churches here and new churches overseas become equals in a giving-and-sharing experience. In God's sense, sending and receiving take on new meaning. Common resources are being shared according to need and under the guidance of the Holy Spirit.

A full-orbed ministry. Jesus preached, taught, healed, and fed the hungry. He was concerned about the whole man. When He announced His ministry, He referred to many areas of human need (Luke 4:18-19).

We make no apology for engaging in medical work. Hospitals, clinics, dispensaries, and mobile clinics have served tens of thousands of people. Only the Lord knows how many have been won to Christ through medical ministries. In one clinic area, through the ministry of one national evangelist, over three hundred were won in one year's time.

Increasingly, the witness includes a concern for economic problems. Agricultural ministries have been increased. Education, literacy, public health, literature, translation, and many other areas of service are an essential part of the gospel. This demonstration of Christian concern has not only helped people toward a better way of life and greater stability in the community, but has opened many hearts to gospel witness. It has also symbolized a brotherhood-sharing of our resources with those churches whose need and handicap prevent them from reaching their highest potential in Christ.

Again, we are not calling into question the ministries of the many worthy mission organizations. We, with them, are concerned about those groups which do not come into this category.

People want to contribute through boards where they know the leaders, where low overhead practices are being followed, where the dollar is wisely used, and where scriptural principles are expressed.

The mission board of your church is the servant of the church to represent and implement your missionary convictions and concern. Your board deserves your support. If you need more information, you are invited to write. If you have questions or concerns, you are urged to share them with officials of the board.

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Peace witness gains in Europe

The following report was written by Peter J. Dyck, MCC *director in Europe.*

IT IS QUITE impossible to tell about the European Mennonite peace efforts or lack of them in one breath—at least four are needed. The historic developments and present situation in Germany, Holland, Switzerland, and France are quite different. The only general statement that can be made concerning them all is that they are prepared to take a new look at their position, but even this is already saying a bit too much for some.

Germany. In early June, West Germany sent gas masks to Israel. Everyone agrees that this is a lot better than sending Jews to the gas chambers. The Mennonite historian, Ernst Crous, says that there were no Mennonite conscientious objectors in Germany during World War II, but about 120 young Mennonite men have, in recent years, refused military service and were granted conscientious objector status. Of these, twenty-seven have done alternative service, mostly in hospitals, and others have been deferred. That, too, is progress. And these fellows have been a very fine lot, not only basing their refusal squarely on the New Testament but also trying hard in spite of difficulties to make their service a positive peace witness and not merely a substitute for military service. Unfortunately the government, while providing for alternative service, does not allow them to serve abroad. If it did, many undoubtedly would be with EIRENE in Morocco. Just now, only one man is doing alternative service but fifteen are already noted for next year.

This picture of our 12,000 German Mennonites falls into better perspective, perhaps, when seen against the national background of 57 million West Germans. The number of conscientious objectors in the whole nation that had completed alternative service by Dec. 31, 1966, was 4051. The number that are in alternative service now is 1595, and the number of objectors until now freed from alternative service or deferred is 4680. About a hundred institutions, mostly hospitals, with an employment capacity of 2500 objectors are officially approved by the government.

German Mennonites refusing military service have almost always been in trouble. A hundred years ago, in 1867, Prussian Mennonites appealed to the Berlin Parliament for exemption from the new universal military law, but the appeal was rejected. The following year the king, as commander-in-chief of the army, succeeded in granting them a cabinet order permitting noncombatant military service. Rather than accept this, many preferred to emigrate, some to Russia (from 1853) and others to America (from 1874). And those who stayed did not give up their nonresistant position without a struggle. For example, when one of the members of the Elbing congregation volunteered for service during the Napoleonic wars and fought at Waterloo, he was promptly excommunicated. But this position could not be held long. Slowly, through the two world wars, the Mennonites in Germany gave up nonresistance.

After World War II, they came to a new appreciation of this biblical doctrine. "The Mennonites gathered from June 17-19, 1949, at the Thomashof from all parts of Germany," so begins a document signed by twenty-five representatives. They "considered in serious discussion the priniciple of nonresistance according to the gospel of Jesus Christ and the tradition of the Anabaptist-Mennonite church. In so doing, they came to a new appreciation of the heritage of their fathers and realized that this biblical truth regarding nonresistance once again had become for them a duty.

Also, in the light of the wars' untold suffering and diabolical consequences, they consider it to be a special task of the Mennonites to promote the teaching and practical implementation of peace at all levels of life, private, church, and state. They consider it the duty of the brotherhood to give every possible assistance to those church members who, for conscience' sake, refuse military service. The final decision must, however, be left to the individual conscience, that is rooted in the Word of God."

In 1956, the *Deutsches Mennonitisches Friedenskomitee* (German Mennonite Peace Committee) was founded, which gives counsel and assistance to conscientious objectors, represents the Mennonites to the state, assists in peace projects, notably those of EIRENE, and publishes peace literature. "*Der Weg des Friedens*" (The Way of Peace) is a pamphlet series appearing from time to time. The eleventh by David Shank is just off the press. German Mennonites have participated in the Puidoux theological discussions, in the *Arbeitsgemeinschaft für kirchliches Friedenszeugnis* (AFK), and the International Mennonite Peace Committee.

Holland. While the German Mennonites have a peace committee with a chairman and secretary, the Dutch Mennonites, alone in Europe, have a peace office with a full-time executive secretary. Their peace work is further promoted through a regular monthly publication called *De Brief* (The Letter), a yearbook published annually, and a peace center, the Promised Land, on the island of Texel in the North Sea. This replaced the international peace center, Heerewegen, of which MCC was a cosponsor and which was closed in 1962.

Approximately a third of the Dutch Mennonite ministers are members of the *Doopsgezinde Vredesgroep* (Mennonite Peace Group) which was founded in September 1945, but is in fact somewhat of a continuation of the Working Group of Mennonites Opposing War founded in 1922.

The aims of the Dutch Mennonite Peace Group include the giving of spiritual and material help to those who are in trouble because they refuse military service.

Switzerland. American Mennonites sometimes know little more about Switzerland than that it has exquisite scenery, makes good watches, and is seemingly always at peace. Just as ancient Greece gave the world democracy, so Switzerland—they think

—is giving the world the perfect pattern for keeping the peace.

Upon arrival in Switzerland, a tourist cannot travel far, however, before becoming aware of the fact that most Swiss are extremely nationalistic. To love their country and to defend it in time of danger is synonymous, and it is, therefore, the supreme duty of every male citizen between the ages of twenty and forty-eight. Probably in no other country of the world is the basic military equipment such as uniform and gun furnished to the men for permanent keeping in their own homes. The Swiss Government does it. There is no alternative to military service. Those who refuse, go to jail. No Mennonites are in jail.

It is one of the strange quirks of history that in the very land where the Anabaptists discovered biblical nonresistance and courageously either died for their faith, had themselves exiled, or voluntarily emigrated, today nonresistance is a word to be whispered. The *Zionspilger,* the only paper of the Swiss Mennonites, carries no articles on nonresistance. A leading Mennonite minister and onetime president of the conference is an officer in the Swiss army.

The phrase, "It is more blessed to bind wounds than to inflict them" is often used to support noncombatant military service, usually in the medical corps, but no one seems to know precisely what the figures are and some feel that the medics are not as numerous as is commonly believed.

In discussing the pros and cons of noncombatant service with a leading Swiss Mennonite, the illustration of robbing a bank was used. Agreed that it is wrong to rob a bank, but is it not also wrong to go along with thieves and carry the first-aid kit? Supposing all are caught, what would the judge say? And one day we will all appear before the judgment seat of God! Will the carriers of first-aid kits, the medics, be excused? Or will they be held guilty with the rest because by their presence and the nature of their participation they clearly give evidence of the fact that they knew what was going on and consented? Not so, said the Swiss brother. The picture is a bit different. We Swiss Mennonites are *in* the bank that is being attacked. The only question for us is whether we run upstairs to pray and do nothing more or go down and bind up the wounds and help the dying.

This complete identification of a Swiss Mennonite with his nation and his firm belief in the rightness of his nation's political course must be understood if one is to understand his reasoning regarding nonresistance.

France. French Mennonites, with the exception of the Geisberg and Florimont congregations, are of Amish descent and most of them hail from Switzerland. They were either expelled from Switzerland or left voluntarily because of persecution. In France, they were granted exemption from military service on payment of a special tax. Later, during Napoleon's reign, this was no longer possible, but they were permitted service in noncombatant units.

At the turn of this century, a measure of renewal in the French churches, to which Pierre Sommer contributed greatly, also led to a renewed emphasis on the biblical principle of nonresistance. A monthly church paper, *Christ Seul* (Christ Alone), founded by Sommer in 1907, carried articles on nonresistance. His son-in-law, Pierre Widmer, is the present editor. Anyone who knows of the courageous step of Widmer in renouncing all violence to the point of handing in his military record book and refusing to have anything further to do with the army in which he once was an officer, is, of course, not surprised to find articles on nonresistance in *Christ Seul.*

But he's not widely supported in this position by the other French Mennonites, at least, not to the point of complete disengagement from military training. Until recently this drastic step of refusal meant prison, but now it is possible to evade military service by serving in an undeveloped country. Such constructive service abroad is not officially recognized as an alternative to military service, but anyone who does it will not be inducted. Few French Mennonites take advantage of this open back door.

The Mennonite congregations of Luxembourg and Belgium also belong to the French conference. In Belgium, the situation today is much the same as in France. The tiny kingdom of Luxembourg recently abolished compulsory military service altogether. The Luxembourg representative on the International Mennonite Peace Committee wrote following the passing of the new law that now the exodus of Mennonites to Luxembourg could begin. Of course it hasn't.

School in war zone opens Jordan textbooks banned

The boys' school at Beit Jala in the Israeli-occupied west bank of Jordan, opened as scheduled. But not without its unscheduled difficulties.

"We are now in our second week of operation although matters relative to education and schools on the west bank are in a very confused state," reports Joe Haines, principal, in a letter written Sept. 15.

All Jordanian texts are forbidden. Schools are to use the Israeli Government texts. No decision concerning the new texts had been reached by the Beit Jala staff. If after studying them, the teachers find the new texts adequate, they will use the books. If not, they will continue to teach without texts. (The Mennonite Central Committee participates in the Beit Jala School. See *The Mennonite,* Oct. 25, 1966, p. 648.)

Approximately two-thirds of last year's Beit Jala students lived on the west bank. Most of them returned. Those on the east bank, of course, could not return. Two of the teachers also live on the east bank. It was not certain, but they probably would not be able to return, either.

Government schools apparently had not opened as of Sept. 15. As a result, Haines said, "We have had literally hundreds of requests to put local boys in the school as day students."

Thirty students were accepted from these requests. With the ninety boarding students, total enrollment is 120.

Letters by a Saigon doctor

Every day a Saigon doctor who was an officer with the Vietminh writes to his son, a boy not yet old enough to appreciate the testament that is being left for him. The testament is full of disappointment and tragedy. The disappointment of a young idealist who fought for a cause only to find himself unable to remain idealistic about it, and the tragedy of finding that there is no safe harbor on the other shore.

"What are the Americans doing to my country? Why are they occupying the cities and turning the people against them? The Vietnamese people are not communist. They don't want to live under the communists. But what have they to fight for? Are they going to fight for the generals who take all of the American taxpayers' money? Are they going to fight to protect the prostitutes who buy up all the cloth that could make clothes for our wives and children?

"Do Americans know that we Vietnamese feel like second-class citizens in our own country? We know that General Westmoreland can do what he likes in our country, and we know that people who deal with the Americans can make money.

"My students ask me, 'Be frank with us. Why should we study to be doctors when we can earn more money working as servants of the Americans?'

"How can I answer them? I make about eighty dollars a month. An old woman comes into my office for a medical call. Her husband is at the front. I am not. What right do I have to take her money? If I don't, I cannot eat. I myself can suffer privation, but what about my family?

"Why are American troops billeted in the cities? We Vietnamese need help. The communists should be fought. But the more we see of Americans blocking our streets with their expensive cars, living in air-conditioned hotels and villas (houses that once were ours), and roaming the streets with bargirls and prostitutes—we want to fight them instead.

"The VC? They're too far away. All we can see are the Americans."

As medical officer for an independent battalion which worked among the peasants, this doctor traveled widely. He first went to medical school in Hanoi in 1940, then continued his medical studies in China from 1950 to 1952. Rejoining active service with the Vietminh, he took part in numerous campaigns.

Six months prior to the fall of Dienbienphu he was captured by the French, having stayed behind to tend to the needs of forty-five men wounded in action in his unit. Most were safely evacuated, but he had lingered too long.

Since that time, the doctor made his decision to go south rather than to live under the domination of a communist government. He completed medical training in the United States. As a member of the privileged class, he is a man of troubled awareness: one of many who have concerns about the state of affairs in Vietnam, but who have no solution.

Find justice by peaceful means

The following resolution was adopted by the Western District Conference at its seventy-sixth annual session held in Topeka, Kansas, Oct. 20-22.

WHEREAS: man has been placed on a good earth to be developed and used for his prosperity, and, WHEREAS: he has been given the knowledge and resources to develop this earth so that poverty, hunger, and ignorance could be removed; and, WHEREAS: some nations have diverted the use of these resources from productive purposes to the development of awesome, destructive military power, all of which is becoming an increasingly great threat to the very existence of mankind, and some of which is now being used to devastate the tiny nation of Vietnam;

And, WHEREAS: our Christian faith tells us that all men are brothers and of equal importance in the sight of God; and WHEREAS: the downtrodden and emerging, usually dark-skinned, people of the world, including the people of Vietnam, and many people in our own cities, are crying in frustration, desperation, and anger for a change which will provide them a just measure of peace, prosperity, and human dignity;

And, WHEREAS: young men are being drafted in order to provide manpower for our armed forces, and all of us are part of a society which is apparently finding it increasingly more important to protect its position of wealth, privilege, and advantage; at the cost to ourselves of our young men, our wealth, and our Christian concept of humanity;

Be it therefore resolved: that we seek ways to covenant together with the underprivileged people everywhere to overcome injustice, hunger, poverty, disease, and ignorance;

That we express again our conviction that justice must be found by peaceful means, that all attempts to gain a just end by use of violence are self-defeating; that we condemn violence, whether it be used by our nation or by its foe; whether it be used by the established society in maintaining conditions, which breed rebellion, or by our frustrated city dwellers in rebellion;

That we ask our government to take immediate measures to bring to an end its military activity in Vietnam, and to allow the several Vietnamese factions to work out a political settlement among themselves;

That we acknowledge our own need of repentance for being too callous to injustice and for being citizens who are too silent while our nation wages war; that we make increased effort to make ourselves informed and responsible citizens; and that we ask groups of our people to use their imagination and initiative to take actions which promote justice and peace, realizing that these actions may call for sacrifice on our part.

Church takes to the street

An experience in the life of Chicago's Woodlawn Church was reported recently in the church's newsletter.

The worship service was almost concluded. Only our commitment and the Benediction remained to be spoken. But breaking in at this point, Pastor Burrell felt compelled to issue marching orders. During the Concerns-of-the-Church period earlier in the service, Tom Mickels had called to the attention of the congregation the persisting wrong that the Greek grocer-landlord down on Forty-seventh Street was foisting upon his customers and tenants. Kamberos has been approached repeatedly regarding his business practices as well as his injustices as a landlord. Always he has ignored these grievances.

Having heard this concern, could we be satisfied simply to repeat Our Commitment and go on our way, forgetting the exploiter and the exploited?

"The Spirit of the Lord is upon me because he has anointed me to announce good news to the poor. He has sent me to heal the brokenhearted, to proclaim deliverance to the captives. . . ."

We walked out of the sanctuary, picking up cardboard signs (announcing the grievances) in the foyer, forming a column along the sidewalk. In a matter of minutes, worshipers who had been singing hymns in the sanctuary, were singing out on the sidewalk as they marched along the open storefront grocery.

If Christian churches were to be held accountable for their preachments, a serious credibility gap would be very much apparent. The gap between what we preach and what we do is often very big. Perhaps for this reason, it was exciting to see at least one-third of the worshipers that Sunday morning go directly from the church to the world, from being the gathered body to being the scattered witness.

Fellows with Black Power buttons looked on as did other passersby along Forty-seventh Street. "We shall overcome . . . black and white together" was heard once again. It hasn't been sung much this summer. It may have been apparent to those along the street that the participants in the group had a special relationship to one another. This wasn't just another group of marchers. Adults and children, white and Negro were walking hand in hand. They seemed to know each other!

Indian life view varies Cult opposes white values

Lawrence Hart, Clinton, Okla., is chief of the Southern Cheyennes and pastor of his home congregation. He carries large responsibilities in administrative tasks among the Indians of Oklahoma.

In a recent report on Indian affairs given to the students of Mennonite Biblical Seminary, he stated that of the 35 million Americans living in poverty, the Indian emerges as the poorest and, yet, fastest growing minority group in the United States. But there is a national concern for the Indian today. Indian schools are being reexamined and greater efforts are being made by Indian Health Service to erase Indian medical problems.

However, the greatest problem, that of social values, still has found no solution. The old Indian cult is directly opposed to the modern American culture. The American believes that the accumulation of wealth is desirable, while the Indian feels that wealth is right only when it is shared. Also, the Indian's concept of time is different. He believes that time should be used by man; not man by time.

To try and change the values of the Indian so that they will correspond with the values of the white man seems to be the solution to the Indian problem. But this will be a long, slow process. To a large degree, the Indian rejects the white man's values, especially as he sees the white man's stigma attached to color or his greed for wealth.

Living in two cultures is sometimes fascinating, says Hart. In the white man's culture, his calendar is filled with appointments and speaking engagements. But back in his Indian culture, he experiences leisure and nonchalance.

Philip Dyck is an agriculture missionary working on an assignment in Mexico's San Antonio Valley with Mennonite colonists. In an experiment on sorghum, he demonstrated the possibility of an increased yield through two cuttings. He also reports on the interest of the Quaker Oats Company in the oats of the San Antonio Valley, one of the largest concentrated oats growing regions in the world. Oats in the valley is relatively free from stem and crown rust.

Workers returning to Congo

After approximately three months of threat and uncertainty, missionaries of the Congo Inland Mission have now returned to their stations.

The Theological School is in progress at Kajiji, with the Peter Buller and Richard Steiner families deeply involved.

Institute Biblique at Kalonda is in session, with the Glenn Rockes assisting the Elmer Dicks, until additional help arrives.

The Pedagogie School started at Kalonda, with the leadership of Robert Ilunga and a Congolese university student loaned to the church, until Lodema Short arrives. Lodema left for Congo Oct. 10 and by now is at her work. Lois Slagle also returned to Congo Oct. 10 and will share the responsibility of the medical program on the Kalonda station with Congolese medical personnel.

Stanley Yoder, TAP teacher, has been appointed assistant principal of the Nyanga School and with Wilmer Sprunger, Ron Mininger, and Congolese teachers has opened the secondary school, awaiting the arrival of the John Klaassens and Ellis Gerber. They were scheduled to arrive in October.

Church's internal struggle
Attacked by the extremists

In the first six columns, Franklin H. Littell, church historian and president of Iowa Wesleyan College, sees persecution and apostasy in the double agent.

Christians in America have been accustomed to think of the struggle for the integrity of Christian faith as something that goes on in communist lands. A few remember Bonhoeffer and the church struggle against nazism. A few more know the story of Pastor Niemoeller's eight and one-half years in concentration camp. Very few, however, have yet realized that the same struggle is beginning in America.

Yet the major issue of the twentieth century, the encounter with totalitarian ideologies and systems, will not pass the churches in America by. Across the ages, the fourth and fifth centuries are remembered as the time when the Christian church arrived at the classical confessions of faith. There were alternate systems of being then, and the Christians had to resist their attacks and also the tendency to compromise wih the sub-Christian. The twelfth century is remembered as the age of the Crusades. The sixteenth century is now celebrated, by Catholics as well as Protestants, as the age of the purification of doctrine and cultic practices. The nineteenth century stands in Christian history as the Great Century of Christian Missions. The twentieth century will be remembered as the Century of the Church Struggle.

That struggle is beginning to rage in America. In Mississippi alone, over fifty churches have been burned, and over one hundred preachers in one denomination have been forced out of their pulpits. In 1965, one seminary of another denomination counted thirty-one of its alumni that had been forced to move that year by anti-Christian pressures. In yet another denomination, benevolence giving fell 900,000 in one year due to attacks on the church's leadership and programs. Ideological groups of the facist type have expanded their budgets from slightly over $1,000,000 to nearly $30,000,000 in four years, and the fight for the faith is now raging with increasing ferocity in congregations throughout the country.

Just as every age has its dominant theme, every era has its representative personality-type. The martyr, the crusader, the reformer, the missionary—each is a figure representing a Christian response to challenge. The Adversary is also typed by the shorthand of human memory. Nero, Suleiman, Alexander VI, Hitler, and Stalin have all served this function in Christian history. The persecutor is a familiar figure to Christians. Being often encountered, he presents no grave theological challenge. As the late Bishop Otto Dibelius, the great churchman and opponent of nazism and communism, said: "You winter through (*durchwinter*) persecution."

The church struggle has a peculiar character, however. The encounter is not only with the attack from the outside. Far more sinister and dangerous than the *persecutor* is the *apostate*. As Arthur Cochrane, author of *The Church's Confession Under Hitler* (Westmininster Press, 1962), has pointed out so well: the church struggle is "essentially a struggle of the church against itself for itself." In other words, the encounter with antichristian ideologies and systems is different from simple opposition and sometimes persecution: a desperate internal struggle also ensues. In the twentieth century the worst enemy of the Christian faith is not the persecutor, whom the church understands how to engage. The worst enemy is the betrayer, the apostate—the one who seems to circulate within the fold, but is actually an agent of the enemy. This is the one who often uses orthodox language to undermine and destroy morale.

The League of Progressive Pastors (fronting for the communists in East Germany), the Association of Progressive Catholics (fronting for the communists in Poland), the so-called Christian Crusade (Billy James Hargis), and American Council of Churches (Carl McIntire) and Church League of America (Edgar Bundy) (fascist-type operations in the United States)—all carry the mark of Cain on their forehead. They use the church's language to undermine the Christian movement.

Both communist- and fascist-type ideologies and movements present a double challenge to the church: attack from without and apostasy within. The Nazis used the double-pronged attack in the Third Reich: some offices attacked the church while others trained infiltrators. The communists use the same double-pronged attack in the (East) German Democratic Republic. Some agencies attack, while others encourage disloyalty and defection. This is precisely the double challenge of the church struggle: persecution and apostasy. Of the two, apostasy—the attack from within—is more difficult to handle.

Meals of reconciliation

Members of the Bethel College Peace Club are sponsoring meals of conciliation during this week (Nov. 5 to 11). During frugal meals of rice and fruit juice, the current world crisis will be food for thought and a time "for new commitment and dedication among those working for peace."

Allan Teichroew, junior from Mountain Lake, Minn., in announcing the project, said that the week "will be a time of identification with those who are suffering because of the inhumanity of wars and searching for new methods of witness to the Christian way of love in a world of violence." Funds collected during the fast on savings from the cost of meals will be contributed to relief for North and South Vietnam.

Other aims of the fast are "repentance for our own apathy and for our involvement in the situations that make for war and commitment and rededication to the search for a peaceful world.

"We invite those who share a common concern to participate with us in this week of personal searching and rededication" for "reform, conciliation, and democracy may well be among the casualties of the Vietnam war."

JOURNAL

October 1. This bright October Sunday took us to Manhattan to meet with students at Kansas State University. Leroy Penner, Hillsboro, Kan., says there are at least seventy-five Mennonite students enrolled in the university. He found out the hard way. After the fall registration, he went to the administrative offices and asked to see the list of students identified as Mennonites. Sorry, the list will not be available until the computer has sorted out all the cards and that will be at least a week or more. Well, then, could he look through the cards and copy down the names and addresses he needed to send out invitations to the meetings of the Mennonite fellowship? Yes, he could, but it would take a long time because the office had about twelve thousand cards. He didn't mind, he said, if he could bring some helpers. Given that permission, he retreated to the hall and returned with five friends who had been waiting outside. And in a short time, they found seventy-five names and beat the computer by several weeks. And so the student fellowship got off to an early start. A student who came for the first time this evening felt constrained to apologize for missing the first meetings.

October 4. The time of next July's General Conference meeting at Estes Park is beginning to draw near. Almost all the men in the central offices at Newton got together to talk about the shape of the evening programs at General Conference. It wasn't the first meeting. It won't be the last.

October 5. We got to Elkhart, Ind., late in the evening, but still early enough to take in part of the evening session at the pastors' seminar at Mennonite Biblical Seminary. About forty ministers were listening to Leonard Wiebe, Fort Wayne, in the chapel basement as he described the experience of one congregation with small group fellowships.

October 6. Today was the day for our consulting editors to consult and be consulted. We exchange correspondence regularly, but this was the time to meet face to face. Waldemar Janzen is lecturing on the Old Testament to the pastors' seminar so it seemed an opportune time to get together and check our feelings about the ministry of our church paper. We appreciate the support and encouragement of our consulting editors. They are kind but frank.

October 8. Cardinal Spellman says, according to Dan Poling, that man has three ages: youth, middle age, and how-wonderful-you-look. After worship at the Eighth Street Church in Goshen, I had my first opportunity to greet our former editor, J. N. Smucker. Don't believe I've talked to him since I picked the files for our office over six years ago. It seemed natural to say in greeting, "You're looking good" for he was. "So are you," he said, "only heavier." And he's frank, too.

October 9. William P. Thompson, a former Wichita attorney, is the stated clerk of the United Presbyterian Church. As that group's highest executive officer, he succeeds Eugene Carson Blake, who has moved on to the World Council of Churches in Geneva. Thompson is also a graduate of Newton (Kan.) High School and a former student of Bethel College. He spoke to the student body this morning. Title of his address was "A Plea for Nonconformity." Why would anyone speak to today's students on a subject like that? Aren't they nonconformed enough already? "Some believe dissent has gone too far," he said, and while he does not advocate anarchy, "the freedoms of all are not safe as long as the freedom of the unpopular few are insecure." In referring to his student days, he said that he had been "the object of Christian tolerance on this campus."

October 16. Today was my turn to speak to the Bethel student body. The assigned subject was this year's anniversaries of the Protestant Reformation and the Bolshevik Revolution. Do they have anything in common? I tried to say so. Perhaps just as important is the need for us to face up to the revolutionary nature of our own faith. Are we ready to become one of those who will "turn the world upside down"? *Maynard Shelly.*

RECORD

Marriages

Robert A. Ediger, Buhler (Kan.) Church, and *Lanya Guinn McKenzie,* Berean Fundamental Church, Cheyenne, Wyo., on Oct. 20.

Dwight Hofer, Bethany Church, Freeman, S. D., and *Marilyn Muller,* Methodist Church, Montrose, S. D., on Oct. 14.

Hal L. Johnson, Methodist Church, Mansfield, Ohio, and *Marilyn Marie White,* Trenton (Ohio) Church, on Sept. 16.

William T. Kennel, Trenton (Ohio) Church, and *Rebecca Jane Petri,* Methodist Church, Millville, Ohio, on Aug. 18.

Vernon Klaassen, First Church, Newton, Kan., and *Grace Susanne Duesing,* St. Paul Lutheran Church, Fairview, Kan., on Oct. 14.

Allen C. Rummel, Lutheran Church, Springfield, Pa., and *Barbara Bearn,* West Swamp Church, Quakertown, Pa., on Oct. 14.

Jimmie Siemens, Buhler (Kan.) Church, and *Rhoda Cripe,* Hopedale, (Ill.) Church, on Oct. 21.

Workers

Emil J. Graber, Marion, S.D., has been appointed a special solicitor for the Freeman College annuity program

Mrs. Albert Hiebert, member of the Faith Church, Newton, Kan., began a one-year term in senior voluntary service at Camp Landon, Gulfport, Miss., on Oct. 1. She will work as a teacher and community worker.

Baptisms

Birney (Mont.) Church, on March 26: Marlene Belley Mule, Althea Strange Owl, Patricia Sandcrane, Dolly Sandcrane, Timothy Shoulderblade.

Buhler (Kan.) Church, on Sept. 24: Jolene Hein, Mary Pankratz, Wayne Regier, Michael Reimer, Vicky Schroeder, Cindy Seachris, Christine Siemens, Richard Siemens, Bonnie Thiessen.

College football

Bluffton 29—Grand Rapids 8
Southwestern 40—Bethel 7

LETTERS

Calendar

Nov. 12—Stewardship Day.

Nov. 29-Dec. 1—Newton, Kan., Council of Boards.

July 13-20, 1968—Estes Park, Colo., General Conference.

Central

Nov. 8—Bluffton College, Bowling Green String Quartet.

Nov. 15-19—Mountain Lake, Minn., Gospel Church, annual missionary conference.

Nov. 16—Elkhart, Ind., Oaklawn, Samuel H. Miller.

Western

Nov. 5-8—Moundridge, Kan., First Church of Christian, harvest thanks, E. J. Miller, speaker.

Nov. 5-10—Burns, Kan., First Church, fall meetings, Eli Walters, speaker.

Nov. 12—Hutchinson, Kan., First Church, harvest festival, Malcolm Wenger, speaker.

Nov. 12-15—Burrton (Kan.) Church, mission festival and special meetings, Harold Regier, speaker.

Canada

Nov. 14-17—Winnipeg, Canadian Mennonite Bible College week, John A. Esau.

Deaths

John A. Balzer, Hebron Church, Buhler, Kan., was born in 1882, and died Oct. 18.

Katherina Fehdrau Martens, First Church, Newton, Kan., was born Jan. 26, 1877, and died Oct. 5.

Minnie Musser, Oak Grove Church, Smithville, Ohio, was born Sept. 29, 1903, and died Oct. 11.

Mrs. Paul J. Stahl, Bethany Church, Freeman, S. D., was born Mar. 16, 1896, and died Sept. 27.

Henry F. Unruh, Bethel College Church, North Newton, Kan, was born Mar. 6, 1888, and died Oct. 13.

Anna Toevs Wenger, First Church, Aberdeen, Idaho, was born Oct. 5, 1889, in Newton, Kan., and died Oct. 17. She was a charter member of the congregation.

David D. Wiebe, First Church, Newton, Kan., was born Apr. 5, 1892, and died Sept. 28.

Shook up but different

DEAR MR. SHELLY: I would like to comment on Vincent Harding's article in the Oct. 3, 1967 issue of *The Mennonite.* My views agree with those of J. H. Enns. Like Helen H. Mueller (no relative of mine), I used to get "shook up" by what *The Mennonite* has to say, although not in the same way. It no longer surprises me to find articles glorifying Black Power, North Veitnam, and W.E.B. DuBois, an admitted communist. The latest issue contains an open letter to Allen Ginsberg, beatnik poet who encourages marriage between Negroes and whites, homosexuality—and LSD. A few weeks ago, one reader asked if the "good old *Mennonite*" might be infiltrated with communists. That question bears repeating.

Vincent Harding neglected a few facts behind the people and groups he mentioned. The late W.E.B. Du Bois, one of the founders of the NAACP, had ninety-six communist-front affiliations, received the Lenin Peace Prize in 1959, and announced his enrollment in the communist party in 1961. In "The PTA Magazine," Feb. 1966, J. Edgar Hoover, director of the FBI, told parents about the W.E.B. Du Bois Clubs being formed on college campuses across the nation. Leaders of these clubs encourage students to particapte in Marxist-type discussions and protest demonstrations.

The National Liberation Front of South Vietnam is no less than an arm of the communist Vietcong. One of the "Black Power" groups RAM (Revolutionary Action Movement) in a message to the NLF of South Vietnam, congratulated "their Vietcong brothers for their inspiring victories against American imperialism in South Vietnam" (*It's Very Simple,* Alan Stang). Information is available on NLF organizations in other countries, where communists have taken over and where they are currently engaged in "wars of liberation," such as in Africa.

Stokely Carmichael, one of the Black Power leaders wants to "bring this country to its knees and smash everything western civilization has created," (hearings before a subcommittee of the Committee on Appropriations, House of Representatives).

Vincent Harding speaks of "oppressors, the revolutionary poor, self-determination, and oppressive regimes." Communists Ben Bella of Algeria, and Castro of Cuba made frequent use of such terms to beguile their victims. Perhaps Mennonites will be unknowingy responsible for sending American Negroes and the rest of the U.S.A. to their destruction by advocating support of agitators such as Martin Luther King.

How many of you have heard of intelligent Negro leaders such as George Schuyler, Julia Brown, and the late Manning Johnson? These people know how the communists are using racial strife to further their evil objectives. There are instances of real needs for "civil rights," but, surely, none can deny that the needs have been exploited. Thank you. *Pam Mueller, Wichita, Kan. 67213.*

Suffering for the faith

TO THE EDITOR: This is intended as an open letter to the leaders of the Mennonite church who were in Amsterdam and are publishing Dr. Harding's impassioned speech ["Voices of Revolution," *The Mennonite,* Oct. 3]. It is a critical comment on the first part of this speech as printed in the September number of *Der Mennonit* and is in no wise intended against Dr. Harding personally.

It is not with lightheartedness that this comment has been compiled. I, personally, should not have taken the trouble to do so, if other persons had come forward to illuminate certain aspects of what was said and has been printed, but there seems to be a lack of detatched discernment on the issues involved.

The intent of writing this is not to compete with or enter in rivalry in the extent of suffering and hardships that might have come to Harding or to the people of his race in the U.S.A. or anywhere else by virtue of the color of their skin, but to show that in the light of God's Word only one kind of suffering is "blessed," that of "when they persecute you for righteousness' sake." This denominator has been common to followers of Christ of all races in all parts of the world.

How much brutality did Harding suffer from the U. S. Government because of being a Mennonite, being just a Christian? If he did not suffer on that account, then, he should have come to Amsterdam praising and glorifying God for His grace to him in not having him made to be born under the birthright of a white Mennonite in Bolshevik Russia, which spelled horror, torture, more often than not loss of life, persecution because of being or not being communist, lynching because of being black or white can in themselves not lay claim of being under the cause of Christ.

I am writing this as a person who had such a Mennonite birthright. I mention this in the sense in which the Apostle Paul says: "Are they Hebrews? So am I." To highlight just what such a heritage meant throughout the generations for white adherents to the faith is part of the purpose of writing, for Harding seems to be only aware of *"selbst-sichere Mennoniten der Welt"* (quote from the article).

Perhaps he has poured more precious time on the pursuit of the philosophies of men of the "free spirit" such as Leon Trotzky. He should be aware of some of Mennonite past history (not just a number of single cases of his race group since 1945), of persecution that spanned the countries from one end of the European continent to the other, of inhumane suffering under many rulers, or gruesome death or startling escape, not because of the color of their skin, but because they would live in discipleship of Jesus, the Christ of the God of the Bible, experiencing to the full: ". . . as they persecuted Me so will they persecute you, for the world loves its own. . . ." Harding says: "Some Mennonites . . . have suffered much, mainly because of the color of their skin and nationality, but few are represented here today." Would not someone complete this picture of suffering for him to the effect that thousands of Mennonites have and are suffering inhumanely, not because of the color of skin, but because they stand for Christ under an alien regime of brutality? He would do well to note that not "very few of them are represented on this conference," but that none were able to experience such lavish luxuries.

The snowy wastes of Siberia and the salt mines have often sealed and silenced the story of white slaves, whose plight would not be pondered in the writings of Trotzky and, if Harding himself has traveled to the Soviet Union or would do so, he would not be confronted with their misery or have to share their hardships, as he would be recognized as one who heard "the voices of revolution" . . . .

"Seek ye first the Kingdom of God and its righteousness. . . ." Are the black people—as a race or individually—persecuted because they lead a righteous life, because they follow Christ? This is, after all, what Christian people are obligated to be primarily concerned with, not party-, power-, or bloc-politics.

"Great peace have they which love Thy law." Do the Harlem Negroes love the law of God, or of state for that matter? Do the devastating mobs of Detroit "do good to them that despitefully use you"? That is Christianity and that varies not by color of skin or nationality; there is no other way to heaven for black or white, but the one through Jesus Christ. As the white people en masse are not justified before God, nor the Jews, nor the Negroes; there is one God and one law for all men. . . .

Point 5 of the quotes from Black Power leaders proclaimed in the speech demands equal rights with white population, whom they make ready to murder, and in demanding special rights and "seeking a job" they lay waste the cities and industries that could have employed them. Such unsound reasoning may well be confronted with cold facts. Much of the misery of the Negroes is of their own asking. They are the weakest ethnical group. The white man is by no means the only and sole reason for his troubles, otherwise, such self-administering places as Ghana, Nigeria, Congo, should be the epitome of civil peace and uniform prosperity, when in fact they are wading in a civil blood-bath of their own. Has the Negro population as a whole ever, at any time, made as great a contribution to equal the vandalism and violence of Detroit? It is not a crime to be poor or uneducated, but being poor or uneducated does not legalize crime. No one can reach recognition as a cultured person by destroying, deliberately, property. . . .

Peace can only come to this earth the way God ordained, through the Lordship of Christ, not political pressure and power-blocs. Christians are not left desolate to seek the utterances of contemporary. Long before the pattern of world events shaped, the Holy Spirit proclaimed the outcome thereof millenniums ago: "Once more will I so shake the earth that every man shall run to his place."

Yes, separation, race-wise, nation-wise and peace!

Thank God the doom of the world will not finally rest with Black Power, but to Christians is given the hope and joy on a returning Christ. *A. Jackman, 58 Winchester Rd., Andover, Hants., England.*

For an editorial response to our first two letters, see page 684.

Spirit in the beholder's eye

To the Editor: In reading a number of reports of the Amsterdam conference and additional comments relating thereto, one comes to the conclusion that to some of the writers the only real evidence of any breakthrough or working of the Holy Spirit was when some person or group said or did something of which the writer concerned most heartily approved.

Is this an adequate criterion by which to recognize or judge the movements of the Spirit? *R. L. Hartzler, 809 N. Evans St., Bloomington, Ill.*

YOUTH

Ideas about the idea of nonviolence

SIXTY FELLOWS AND girls in Washington discussed nonviolence. Some of their ideas came from a selection out of the pages of *War and the Gospel* by Jean Lasserre. Other ideas were their own. The place was Camp Camrec (Chumstick Area Mennonite Retreat Camp) in August. Lois Franz Bartel was the leader of the group. (Each paragraph below represents a separate response from different persons.)

What does nonviolence mean to you?

When we resort to violence we destroy all our efforts toward peace.

I do agree to an extent, but is there a difference between fighting for our country (which includes our freedom of religion) or should we just let others take over our country who would not let us have the freedom to believe the way we want? It's man's nature to fight for what he believes.

We cannot love our enemies in our hearts and partake in killing them . . . . If Christ loved us so much, we should love others enough to tell them about His love for them.

There are the Old Testament times where violence was used in Christian wars—New Testament times where Christians were beaten, and even up to the 1800's many Christians suffered greatly because of their belief in Christ. And yet, Christ taught peace . . . . But I do not believe this means we cannot go out and defend our country. In fact, I find very little or no connection between the two.

It is more important to live your Christianity than to defend it. Who is there to answer to but God?

I think a man can be a true Christian and participate in fighting to keep his country free, so others have the same opportunity to worship as they want as I have. If people want a free country they have to be willing to fight to keep it free. Our country's independence and freedom were won by Christians who wanted to worship the way they wanted, and not the way someone wanted them to.

It seems to me that lots of people are so busy with other things and ideas that they forget that the most important thing is to live their Christianity.

I am one of the "Joes" who believes that God said not to kill, and it will always be in my mind, but I will fight. I believe Christianity is right but it is also important to live.

I plan on signing up . . . as a conscientious objector.

I, myself, have had and still do have questions on this subject. So I can't really answer this question thoroughly.

We must have harmony between our inner attitude and outward behavior. It means we must *live* the true life for Christ.

I think defending Christianity is good. Sometimes the thought enters my mind, "Am I defending Christianity by becoming a conscientious objector or Pax worker or dodging the army or draft?"

The gospel demands harmony between our inner attitude and our outward behavior. It means that I should be ready to bear the cost of my friends' ill-doing.

You can't live with the things of the world and in Christ's hands, also.

We are not asked to practice nonviolence as Christ did. But I feel that if we love Him we should be willing to try. Also, I think that Christ's love was His best arm. I don't like to use the word weakness when speaking about Christ. I may not, physically, ever be involved in war, but my friends and relatives may be. I know that I will be in some sort of violence, maybe not as great as war, but a fight with my brothers. In any sense, I'm not as strong as Christ in that I will not participate. When this man talks about Christ's weakness, I think he should have used the words strong point. Because I think it takes much

Weakness is Christ's best arm

Jean Lasserre

FINALLY, THIS WEAKNESS is Christ's best arm; for it is the spectacle of His love and His complete self-sacrifice which alone can break down in us the very roots of sin, and disgust us with evil. Gratitude toward Him who gave His life for us is the only force strong enough to overcome in our hearts the attractions of sin. This is where Christ's power and victory are seen, but it is again the opposite of violence, which always hardens the evildoer's heart, which can only aggravate evil, not resolve or extinguish it. Violence breeds hatred, resentment, and more violence; never peace or love. Tragically, we reap what we have sown (Gal. 6:7), and grapes are not gathered from thorns (Matt. 7:16). In this sense, the cross is the only true victory over the power of evil. . . .

The weakness of the Christian means that he lays himself completely open to God's power, gives it free access to his heart for a witness which shall be truly to the glory of God alone.

It is often said that this is an unrealizable "ideal." But the New Testament's teaching on marriage can also be considered as unrealizable, yet the church has never ceased to preach it faithfully. Moreover, the assertion that nonviolence is unrealizable seems a little hasty, for surely the church records countless lives of Christians who have been truly nonviolent—even if, of course, they were not saints who had reached moral perfection—and there are doubtless thousands of Christian martyrs whose very names are forgotten because they disappeared anonymously in the arenas, the prisons, the galleys, and who were nonetheless nonviolent. Nor is it easy to reject the witness of Gandhi; after him, who can say any longer that nonviolence is impossible for political man?

God gives what He commands. This testimony of nonviolence is not an "ideal" which will appear at the

From "War and the Gospel," by Jean Lasserre. Scottdale, Pa.: Herald Press, 1962.

more to say I love you when you feel like wringing a guy's neck.

Why is violence wrong?

Violence is the last resort of ignorance. No one has ever gotten very far with violence. Everything takes time and patience.

It only creates hate and more violence and resentment. It never brings love. It only hurts the person or persons involved.

Violence is an act which does not provide hope or respect for the recipient. Therefore, since it is the opposite of love, and since we are instructed to practice love, we cannot use violence.

Love is the only road that leads to reconciliation.

If we believe God and His word which teaches to love one another, it is hypocritical to turn our backs on it for a war. Everybody seems to be passing the buck by knowing the word but not practicing it.

Violence is wrong because of Christ's stand of nonviolence even when His life was at stake.

Is nonviolence unrealistic for today?

No, because God's word isn't unrealistic and He teaches nonviolence.

It is just as realistic today as when Christ practiced nonviolence. No Christian should be able to participate in war.

A nonviolent approach is not unrealistic in this age of ours. But I might add that in order to hold this position, a person must have a very true and genuine faith in Jesus. The person must also want to love the Lord and do His will very much.

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end of our "efforts." Here, as everywhere else, the life of obedience to which we are called is given to us by grace. This weakness, which I called a demand implied in the gospel, is really a magnificent promise made to anyone who believes in Jesus Christ. If the branch remains attached to the vine, it, too, will bear the rare and delicate fruit (John 15). Besides, to live in Christ and keep His commandments is surely one and the same thing. In other words, the triumphant life of Christ crucified and resurrected springs forth of its own accord in the heart of anyone who joins himself to Christ by faith. We are not asked to practice nonviolence and imitate Christ's weakness, so much as to remain in His communion. But He has proclaimed to us that if we remain in it and keep His words, He gives us the grace to live by His example, because he comes, himself, to live in our being and to obey for us. Then our daily existence is genuinely a witness, because it tells of His love and sings of His power.

Eighteen

Diana Stucky

Yesterday I was seventeen
And all was
Mirth
And love
And gladness
And youth.

But today I am eighteen
And John came
To say
That he must go
To war
Where guns kill
And tanks roar
And young men meet
Their deaths
Without ever *really* knowing
Why.
I nodded dumbly
And said I
Understood why
He should go . . . but
I didn't,
And I still
Don't.

Then came the trembling
And the tears
And the crushing
Burden of this
Bitter, senseless
War . . . and suddenly
I knew that I
Would never be a
Child
Again.

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*Supplemental reading for the Sunday school lesson of Nov. 12, "Lure of Other Gods."

COVER

Kindergarten class in Nichinan, Miyazaki, Japan, says a prayer of thanks for their daily snack. "It is our desire that all resources can be used so that the maximum might be accomplished in reaching people with the gospel." (See "Giving generously but wisely.")

CONTRIBUTORS

Diana Stucky, Route 2, Burrton, Kan., is a freshman at Bethel College.

CREDITS

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THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Laraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S. D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

WE HAVE COME to the painful task of learning from history. Two of our letters this week (p. 679f.) demonstrate the agony of the unlearned lessons. And our writers speak for many of us as they respond indirectly to that event called the Bolshevik Revolution. November 7, 1917, was the most disruptive event of the twentieth century for it brought Marxist communism onto the stage of world events, front and center. We have lived in its shadow ever since.

Caught in the crossfire of that revolution was a large portion of the Mennonite brotherhood, then living in southern Russia. The civil war that came with the revolution brought anarchy to the Ukraine, for the entire social structure had come unglued. And even after the pieces were put together by Stalin, the new order was not a happy one for many people, especially for the Christians who desired freedom and control of their own destiny.

How do we best show our respect for those thousands of our brethren who have died and other thousands who continue to suffer? Do we leave unprobed forever those events that brought them to crisis? Do we encapsulate their experience saying it was for Christ and therefore not subject to further inspection?

To do this would be a sure act of irreverence. Our brethren suffered, in part, because they were identified with Christ. But they sometimes suffered because the oppressed identified them with the oppressors. Their guilt, if any, may have been unintentional, but those who died in the revolution would certainly want us to learn from their experience all that might apply to our life today.

How did they hear the voices of revolution in the days before 1917? Did they discredit them as sinful and therefore not worthy of Christian attention? Or did they hear the oppressed crying and respond with Christian concern and love?

Some Mennonites did have an evangelistic concern for their fellow citizens. If they had done more, would they have been saved? Would Russia have been saved? Perhaps not. Possibly nothing could have turned back the revolution, though our belief in the mercy of God convinces us that human slaughter is not the will of God, whether Bolshevik or Christian nations are its instruments.

Vincent Harding has made a major contribution toward our understanding of the present world crisis ("Voices of Revolution," Oct. 3). If Russia was in agony in 1917, the situation is far more explosive today all over the world. We can spend our days searching the pedigrees of those who cry out in their misery or give voice to those too crushed to speak. We can respond with the racist slanders that are so popular and respectable in our society. But as we totter on the brink of disaster, can we afford the luxury of name-calling and prejudice?

If we will not learn from history, we will be forced to repeat it. The horrors of the Ukranian steppes of fifty years ago may well appear on the prairies of North America. Perhaps we are prisoners of history and can do nothing about the forces which rage in our world. But this is not the Christian testimony. We believe that man can learn and that man can be changed. We believe this because we believe in Christ and that He can redeem men and that He can redeem history.

How will this happen? The Holy Spirit will have to move and work through those who allow themselves to be chosen and used for His work. The shibboleths of the past will do us no good, but ways to respond to the voices of revolution are available. We want to discuss two of them in this space next week.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Resentment and refugees in the middle east

A. C. Forrest

THE MOST SOBERING experience I had during three weeks of travel through the Middle East was to sense the deep differences in Arab and Israeli thinking. Arab hostility to Israel is greater than ever. The Israelis don't seem to understand why.

Young Arabs are most hostile. They spoke seriously of starting now to prepare for another war. And able, civilized Israeli leaders spoke optimistically of making peace with their neighbors, and then serenely advocated policies which are absolutely unacceptable even to the most moderate.

In Amman, the Minister of Information gave me a new book, *Bitter Harvest—Palestine 1914-1967* by Sam Hadawi. My host, a cultured Christian Arab, told me Hadawi was a wonderful man, a scholar, a dedicated Arab Christian. I skimmed the book and examined his last sentence:

"The Arabian desert is bound to rebel again, and the Zionist intruders will be cast into the sea from whence they came and we shall have peace again in the Holy Land."

I tried the sentence out on a young educated Arab woman in Beirut. She is a university graduate and had studied under eminent Jewish professors in the United States. "Well, what else can we do?" she asked.

I met Arab students who admire Nasser greatly. "He's got guts," an Arab English teacher living in Old Jerusalem told me. "Our only hope is war."

But that English teacher's best friend disagreed. "He may have guts but he didn't have much of an army. I used to like him but not now. I have talked to a lot of Arabs who have been living in Israel; they've had a good life. I think things will be better now, and that we may have a good life under the Israeli, too."

I found out two things about those young men; one has a job in a hotel, where his prospects and income are already improving. The other doesn't know whether he will have a job this fall or not. His salary is unlikely to go up. And under Israel the cost of living has soared.

The great Arab resentment, still, is over the uprooting and dispossession of an entire nation in order to make room for the Jews from other parts of the world. And they point out now that Israel is doing it again in Syria and Jordan, and using religious traditions as their authority.

On August 15, Israel's labor minister, Yigal Allon, said that the Jordan River must become Israel's future eastern border with the line running down the middle of the Dead Sea. He affirmed that because Nablus and Hebron, now in occupied Jordan belonged to ancient Israel they must belong to modern Israel, too. He insisted that the border problems could not be solved by military occupation and diplomacy, but by settlement.

Last July, Israel and the World Zionists urged Jewish people from all parts of the world to settle in Israel.

And Mr. Allon looked to the Golan Heights in occupied Syria and said that they also belonged to Israel, for in ancient times Jephthah judged there. Well, that was over 3000 years ago, and Jephthah was the judge who sacrificed his daughter, an only child, on the altar of Jehovah.

The 90,000 Syrians who can't get back to their homes are likely to be the next source of bitter resentment in the Arab world, which is not much impressed with the Jephthah argument.

A highly placed Red Cross official told me, "It is against the Geneva Convention to drive civilians out of occupied territory or frighten them into leaving. The Israelis have a point of defense here. They can claim, rightly, that the Syrians were gone before they arrived. They really presented them with an empty land."

He worries about Syria, because he says, the western world can't be bothered with Syria. They say it is communist; and that's that. And Syria is difficult to get into. They're suspicious of foreigners and difficult with the western press. So the west doesn't know how they feel."

The Arabs have been saying that the Palestinians have a right, fully guaranteed in the United Nations Charter, to their homes and country. The right rests on the fact that it is the land of their birth, that it is the land of their fathers who have held uninterrupted possession for a long time, and that they are still the legal owners of the lands in which the Isrealis live and work.

The Israeli Government, which has embarked upon an imaginative and benevolent occupation policy in occupied Jordan and Gaza, is adamant about the Syrians. "They're out," Michael Gomay, former Israeli Ambassador to Canada and to the United Nations, told me. "We'll settle down on the Golan Heights for an indefinite period. We could settle 500,000 people there. Syria is an undeveloped country of six million; she can absorb another 90,000."

A Red Cross official in Damascus said: "There's not the slightest chance they will get back to their homes. And Syria seems to be making no preparations for looking after them permanently. I've been screaming to Geneva for tents, good army tents. This is potentially the most serious refugee problem in the Middle East."

Israel seems determined to prevent the return of the Syrians who fled from their homes above Galilee last June, and permit only a well-screened portion of 215,000 Palestinian refugees to return to their west bank camps and homes in occupied Jordan.

The situation in Syria is the worst. Ten thousand are camped in open fields, without shelter. Nearly seventy thousand are in schools, three and four families to a classroom. Schools should open shortly, and the government has made no provision for them.

The rest are in tents, most of them summer beach tents, quite unsuitable for the cold winters of Syria.

As for Jordan, Israel has finally started to receive refugees back after over two months of delay. It is estimated that half the refugees who fled Jordan are children. Sixty-five thousand are temporarily housed in unsuitable tents in unsuitable camps.

"Many will die if they have to stay here this winter," David Sisson, in charge of field service for UNRWA in Jordan, told me, "they had three feet of snow near Jerash last winter, and we have a camp there with 13,000 in it, in tents suitable for changing your bathing suit at the beach."

In July, I had assumed the refugee problem was coming along fine. It seemed probable that the big camps in Jordan and Gaza would be better off in Israeli hands than under Jordan and UAR. The only question was whether all these refugees who had panicked during the war last June would get back to the west bank before the Israeli deadline had passed.

Well, that's not the way I found it. Old-timers kept muttering to me as we moved about, "It's even worse than 1948." One reason it's worse is so many are two-time losers. They lost their homes in what is now Israel, in 1948. Now they've lost the camps where many have built modest homes.

I went first to Amman and then to the Allenby Bridge. Amman was full of people from the west bank who couldn't get back. They were bitter about the well-televised Israeli reception for fifty families in July.

"That's all that got back," a doctor, cut off from his home in Jordan, told me. "They didn't show the 500 who left Israel that day." He and his wife drove from Ramallah to Amman to stay with a daughter the day the shelling started and were still there.

The next day at the bridge, I found a steady stream of refugees coming east, carrying their babies and their possessions with them. They were stopped for a while that day to permit an exchange of prisoners, and the carrying over of some coffins. No live persons crossed that day.

Nearly three weeks later on August 15, I got down to the Allenby Bridge on the Israeli side, and the refugees were still fleeing eastward, and before they left they had to sign a paper—or thumbprint it—saying they were leaving of their own freewill and knew they could not go back without permission of the State of Israel. The young Israeli soldier told me about 400 a day were leaving. They said they were searching for lost relatives.

The big refugee camps around Jericho were all empty, and all thoroughly looted. The camps on the east bank were overflowing with hungry people who wanted to go home.

"Over there we have the buildings, the equipment, and the staff, plus nineteen years of experience." Ishaq Nashashibi told me. "Here we have little staff, practically no buildings, and all these helpless people." He showed me kitchens where food was being prepared for 32,000. "We used to cook for 1200," he said.

"It's only by the grace of God we haven't had an epidemic," the chief UNRWA doctor said. "Our water supply is polluted, our eye cases, with this sun and dust, are up from fifty to three hundred cases a day."

The refugees were transferred to dry rations and issued mess kits and oil lamps to do their cooking the morning I was there. Each person is receiving monthly: twelve ounces of soybean oil, seventeen ounces of rice, twenty-one ounces of sugar, twenty-one ounces of beans, twenty-two pounds of flour. This provides 1500 calories a day per person. They also received a piece of soap (5 ounces) per month.

A gift of 500 tons of potatoes had arrived from the Spanish Government that morning and they were being distributed immediately, before they began to sprout and wizen in the heat. Blankets had been supplied in great quantities by Church World Service.

I ran into some strange anomalies in Jordan. For one thing, most of the homeless who panicked and fled across the Jordan in June wanted to go back, even though that meant living under

"It's only by the grace of God, we haven't had an epidemic. Our water supply is polluted, our eye cases, with the sun and dust, are up from fifty to three hundred cases a day."

Israeli occupation. They were lined up at the Red Cross offices every day. But the two governments argued until August 6 about the forms on which Isarel had printed "State of Israel." Some were returning illegally by wading the Jordan at remote places. Some were shot in the attempt, others were arrested and returned by the Israeli to the east bank, over the bridge or back through the river.

When arrangements for refugee return were finally worked out by the International Red Cross on August 6, Jordan radio started to urge the returnees to "go back and be a thorn in the side of Israel."

"Why should we have them back to be a fifth column," the Israeli public asked.

Mr. Comay told me that it would be in Israel's self-interest to keep the refugees out. That was the policy in 1948, and for nineteen years the General Assembly of the United Nations passed resolutions saying the refugees should be permitted to return to their homes or be compensated for their losses. Israel said the refugee problem would have to wait a larger settlement, possible only when the Arab countries recognized their existence.

"The government decided, for compassionate and humane reasons, to let them return, but there is a growing public reaction against letting them return." Mr. Comay added, "We don't want to be accused as we were in 1948 of uprooting a population."

When I left Israel, 125,000 Jordanians had filled out applications to return. Israel was preparing to let back about 1000 a day. Those who return will have to live in camps and homes under an Israeli military governorship, which they may not like. But most of them will have permanent shelter for winter, schools for their children, and medical care.

If many have to remain behind in Jordan, they may face a grim future. Jordan, as a state, has been cut in two and financially crippled. The Jordanians don't want the refugees and the government does not seem competent to care for them.

Fortunately, the Jordan Government seems to realize this, and has asked UNRWA to take over.

In Syria, the government is running the show with the help of the Red Cross and Red Crescent. Tinned foods and other supplies are coming in from the socialist countries of Eastern Europe, and the refugees seem to be adequately fed.

About 17,000 old refugees are in Syria under the UNRWA mandate. Where the other 90,000 will be sheltered this winter, no one knows.

The one thing certain is, they're not getting back to their homes.

Israel has already finished a census in Syrian occupied territory and issued identity cards to approximately 10,000 who stayed put last June. It is unlikely those 10,000 will see their relatives and neighbors again.

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Protest at Pentagon had values

Walton Hackman, Executive Secretary, Committee for Peace and Social Concerns, Mennonite General Conference, Scottdale, Pa., wrote this report.

ESTIMATES OF THE crowds gathered at the Lincoln Memorial in Washington, Oct. 21, to demonstrate against the war in Vietnam ranged from 50,000 by the police and military to 150,000 by the chairman of the National Mobilization Committee to End the War in Vietnam. Among these thousands milling about during the two-hour rally were a few of us who had gone more for the purpose of observing objectively the antiwar demonstration than to participate.

The crowd was made up of three types: the vast majority appeared to be middle- and upper-middle-class citizens, a concerned lot of rational people, including clergymen of every persuasion; typical college and university students, who want sincerely to put in concrete action what they assent to intellectually, but who by the cards they carried appeared to have conflicting objectives in protesting the war; and a small miscellaneous assortment of people ranging from the hippies to Nazi sympathizers.

Of the numerous people we interviewed all but one or two were favorably disposed to the antiwar rally and march, feeling that they were legitimate expressions of showing a mass disagreement with the Johnson administration's handling of the war. Some felt that marches are the only peaceful method remaining to show disapproval, that they are more effective than letters to editors or congressmen or attempts by representatives of social or pacifist groups to confront the war makers.

Marchers generally were hopeful that the march would accomplish its ends if wholesale violence did not break out.

A fair question to be asked is whether a mass of marchers like this can propose any positive alternative to the government's method of operation in Vietnam. It was observed that the principles of pacifism and Christian nonresistance were not generally held at large by the demonstrators, for most spoke of a legitimate or *just* war, but felt strongly that the Vietnam war was not in such a category. Stop the bombing of North Vietnam, stop the continuing military buildup in South Vietnam, and negotiate with all parties concerned was the expressed consensus of the marchers interviewed.

The march across the Arlington Memorial Bridge from the Lincoln Memorial to the north parking lot of the Pentagon got under way about 2:00 P.M., taking about an hour. A further rally was held on the parking lot, after which the majority of the demonstrators began to drift off to buses and cars. But a small militant group of 500 to 1000 persons who wanted more than a dignified nonviolent demonstration headed for the Pentagon building itself. This group was comprised of some from each of the three types—older professional people, students, and hippies.

Unfortunately the press and television, by and large, failed to make a distinction between the march and the civil disobedience, unfairly coupling the latter as the final expression of the day's activities. Unfortunate also is the fact that the press and television concentrated on the civil disobedient acts of the few hundred people at the Pentagon steps, leaving for many readers and viewers a wrong impression of the weekend in Washington.

Many of the demonstrators who marched peaceably and solemnly across the Potomac felt that the militant minority who seized the occasion for a siege at the Pentagon cancelled out the positive effects of the antiwar protest, and were unhappy.

Perhaps it is as one news analyst stated in summing up the events this past weekend in Washington—"everyone is a loser" whenever a militant minority takes over such a demonstration. On the other hand, the presence of thousands of respectable citizens demonstrating orderly within a plan agreed upon by the proper authorities can hardly be dismissed as ineffective. War makers can hardly hide the silent *no* of these thousands behind the belligerent acts of a few.

Kermit H. Derstine, pastor of the Akron (Pa.) Church, made the following observations.

The week that climaxed on Oct. 21, in a "confrontation with the war makers" in Washington was a hectic one for a Mennonite war protester. Marches, although admittedly not the best way to promote peace, are at least one way to stamp out apathy in ourselves and others and to make a public declaration for peace in Vietnam. But all week long the press published and predicted Oct. 21 would end up with violence. Deploring violence made "to march or not to march" a dilemma more difficult to solve than at anytime before.

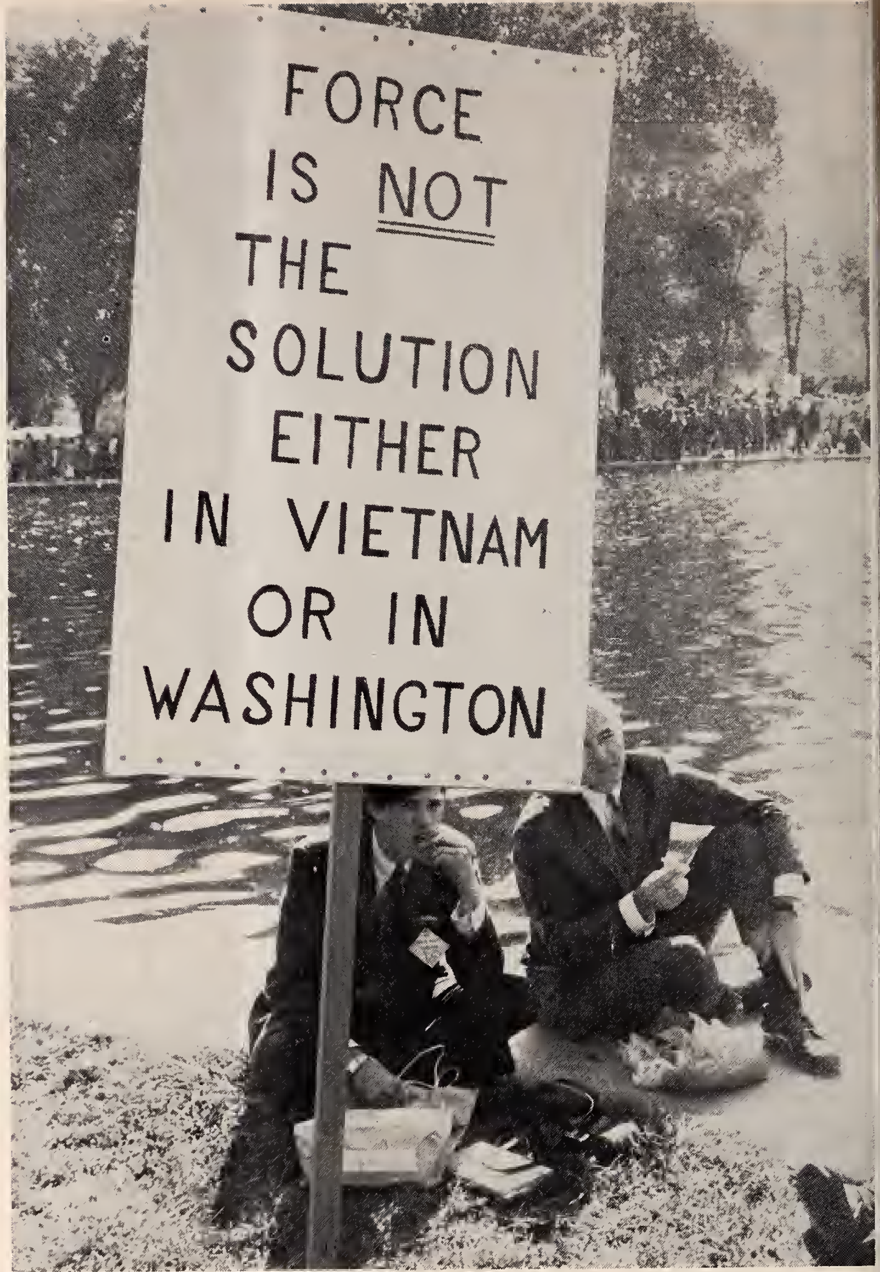
Walton Hackman, his wife Karin, and I went to Washington out of sympathy for its more peaceful objectives and to survey firsthand the marchers. We wanted to know why this paritcular march should be violent when the others were not. We came away with a few significant observations.

First, although some violence did occur at the Pentagon, the press greatly exaggerated its importance to the march and failed to make any meaningful distinctions between violence, civil disobedience, and peaceful protest. By far the majority of the persons participating were peaceful protesters and made their witness effectively. Benjamin Spock, as close as anyone to the leadership and to the actual happenings at the Pentagon, said that only 2 percent were of the more angrily violent stripe. When one considers the mass crowd, conservatively estimated at 55,000, to have a 2 percent negative element was not surprising. We concluded that the very large majority were there with sincere, peaceful motives and conducted themselves accordingly.

Second, others have tried to smear the march by its leftist leanings. Without a doubt, there were extreme leftist-sponsoring groups and a few even procommunist. But again it was a very small percentage and there is no reason to believe that the main planning and executing of the march was communist inspired and directed as some would have us believe. The Hackmans and I moved continuously throughout the crowd and almost everyone to whom we spoke was there as an individual out of deep personal concern for what the war is doing to us, the Vietnamese, and the world. The Revolutionary Action Movement (RAM), with their Che Guevara portraits, moved among the group freely. But few seemed to welcome carrying his picture. Most simply wanted to walk as a living witness for peace.

Third, some may write off the march as a hippie movement—made up of simple, off-beat, sick American society. Our conclusion was that there was less than a third who could be so classified, even if we allow a broad selection to be so classified. Many of that third were simply dressed as hippies or simply wore a hippie flower symbol without being practicing members of that society. The remaining two-thirds were the usual college-university crowd and mainstream American teachers, workers, doctors, ministers, and housewives. Here again the TV camera knows where the color is and so the one-third received far greater footage than their numbers merited. We also found some very sensitive, articulate persons among the hippie group which, almost to a man, was not involved in the violence at the Pentagon. One well-dressed young man from Maryland told me that he was there because he felt the war issue was much too serious and the need for the protest much too great to be left to the "flower children."

Fourth, as nonresistant Christians, this war must be protested in every possible peaceful way. Marches may not be the most effective method but it certainly is one way that is listened to. I asked one girl, who worked in a federal office in Washington, who was marching beside me. "Do you think this does any good?" Her reply was simply, "Nothing else does." And it was out of this kind of frustration that the overwhelming majority came to join in the Washington movement. I talked to a German television crew covering the march. They were greatly impressed by the size, speeches, and character of the march and felt that it would give much encouragement to those abroad that the conscience of American Christians against the war is not dead.


FORCE IS NOT THE SOLUTION EITHER IN VIETNAM OR IN WASHINGTON

Vietnam Day in Washington, Oct. 21.

Fifth, there is, however, one deplorable trend in this march over previous ones. There were a few (some 2 percent) who did actively encourage a violent reaction at the Pentagon. But does this mean that Mennonites, therefore, must withdraw from such associations? Although that is one solution, I don't consider it the best one. Perhaps it means that our voice and presence are needed more than ever as the angry frustrations over the war bubble over into violent anger. Perhaps there, in the midst of the revolutionary movements of our time, we will need to learn again what it means to bear the peaceful cross of Christ.

The dilemma of the week prior to Oct. 21 ended with an even deeper conviction that our peaceful presence is needed more than at anytime before. Our presence is needed in witness against the immorality of this conflict and our presence is needed in witness to the ways of love in finding solutions to that conflict.

Faith in Action team
Beginning an experiment

The Faith in Action Team is a group of five Mennonite young people from the United States and Canada. As they travel to some fifteen congregations across the United States and Canada during the coming year, the team will share with the young people and sponsors of a specific congregation the concept on which the Faith in Action program is built.

"Since faith involves not only believing in Jesus but also trying to relate to people as Jesus related to people," said Ted Koontz, Hillsboro, Kan., "we hope to help youth groups recognize that real human needs exist in their own community which they will want to help alleviate."

The goal of Faith in Action, according to the team's *Handbook*, is "to be the church in action and in honesty. It is a launching out in faith, trusting that when we are in active obedience to God, He will see fit to bless our efforts."

Speaking more specifically in terms of programming, it is an experimental attempt to increase the depth of meaning which the church has for young people who are a part of a local congregation. It seeks to do this by helping them to relate themselves and their church to the needs of real people in the community around them.

The Faith in Action program is structured around three blocks of time. After the team's initial six-day contact with a congregation during which time the theological basis of Faith in Action is explored, the team leaves for a two-week period. During this time, the youth group examines the needs of people in their community through interviews.

"In these interviews, the young people will look at needs and resources in an attempt to find out how they can become involved as Christians in their own community," explained Marvin Dirks, General Conference director of youth work.

When the team returns for the final two-week period, they work with the youth group in analyzing and evaluating what has been discovered. "We hope to assist the youth group in seeing what they can do about the needs they have found and to encourage them to work at meeting these needs," said George Lehman, Berne, Ind.

However, before any action is initiated by the group, as Elaine Schroeder, Rosthern, Sask., pointed out, "they first have to decide if they want to help. They need to discover for themselves if there is a connection between their faith in God and the needs in their community."

With two initial contacts at Berne, Ind., and Hillsboro, Kan., behind them, the team members evaluated their experiences. "We've realized in dialogue with youth groups and sponsors that communicating ideas and feelings clearly is more complex than it sounds," said Gayle Gerber, Bluffton, Ohio.

"We've found an openness in young people to explore seriously the Christian commitment as it relates to everyday life," says Richard Epp, Drake, Sask. "Both youth and sponsors have been willing to spend significant time working with the program."

Telephone as pastoral aid

Seven Lutheran pastors here have installed an open line by telephone to the troubled.

Called the Listening Ear, each minister serves his turn on the line, talking to and counseling people in need.

"The telephone is becoming as much a confessional booth as the church confessional," said Elmer Klein, one of the founders.

The telephone service was started nine months ago following a conference of the seven Pittsburgh ministers. They were searching for some way to help people "in the immediate time of crisis."

As a rule, they say, when people talk on the telephone they become more brave, more ready to get at the root of their trouble.

The ministers expected to get two, maybe three, calls each week. The first week they averaged twenty-five calls per day.

Calls come in all nightlong and from as far away as Ohio and West Virginia. The ministers have dubbed themselves "seven against the world."

Meat to Vietnam prisoners
A message without words

"I don't play Santa Claus to the prisoners," Alfred Stoffel, a Vietnam Christian Service worker assigned to Con Son, "Prisoners' Island," off the coast of South Vietnam, commented recently in talking about the distribution of tinned beef.

"I feel there must not be any ties to a gift," the Swiss doctor continued. "The prisoners know it comes regularly from American Christians and that nothing is asked of them in return. I myself don't distribute it, but give it to the prison nurse who sees that every ill prisoner now gets meat twice a week with his meals.

"It is amazing to see how little is needed to make these poor people happy. Giving meat is not only treatment against beriberi, but is also saying something which I strongly believe they will never forget. This kind of present and our way of giving it is new to them, and quite unexpected it. It makes them think.

"Occasionally the prisoners get gifts from government officials or missionaries who come to the island for a half day; then it's always speeches and pamphlets, with most prisoners seeing the gifts as bribes for political or religious reasons. I wish these well-meaning gentlemen bearing their gifts, who after their optimistic speeches go swimming and banqueting, could know what the prisoners really think.

Not infrequently, some of the island's 4000 prisoners delegate one of their own to deliver a speech to Stoffel, thanking him for his ministry.

Among themselves, the prisoners refer to him as a missionary, grateful that he doesn't despise them for their low social rank, but respects them as persons. "They tell me these things," Dr. Stoffel admitted with a bit of embarrassment, "and, of course, it helps my morale, which often suffers badly under the lack of cooperation from the prison authorities.

"We have a few drugs, practically no equipment, and no technical aid. What I can achieve is, therefore, not spectacular. But I try to give something more, a message without words, unknown here, and which I hope will be heard by some."

Vietnam terror increases Uncertain sporadic danger

"Only a few weeks ago," Richard Milk reports, "the Vietcong assassinated several local officials just down the road from where our farm and school are. Since then, our teachers and interpreters are mighty hesitant to come out here."

Earnestly, he continues, "We have to consider the security of the local people who work with us, as well as our own, if we want people to come to classes at our center." Other incidents near the agricultural training center which Milk directs include a Vietcong unit of three hundred men gathering the villagers for political lectures, and a Vietcong raid that burned the houses of refugees who had received government assistance, either Vietnamese or American.

When Vietnam Christian Service began a feeding program at Tam Ky among refugee camps, a sudden onslaught of mortar attacks led to the evacuation of two girls assigned there. Two men remained in the town, but security has been too poor for any projects to proceed in the refugee camps themselves.

At Quang Ngai, Christian Service worker Fred Gregory says that "in one village the people told me they had been warned by the Vietcong to have nothing to do with me. They asked me not to make regular visits, because if I did the VC would know when to come to the camp if they wanted to get me. If I've come all this way to help them, I should take their wishes into consideration, even if it means they don't want any help."

Most Vietnam Christian Service workers travel to outlying villages only during daylight hours; and, even then, they often drive down the middle of the road to avoid roadside mines.

"It's only wise to take a few sensible precautions," says refugee worker Gayle Preheim, who operates in Dong Ha. "Last week a mine was planted in the road we usually take when we go to one of the outlying refugee camps. It goes right past a Marine CAC (Combined Actions Company) unit."

"The refugees said the mine was set for us," reports Gayle. "It's not a big road, just a sand track through a little hamlet. Luckily, someone picked up the mine before we got there."

Some service workers feel that little distinction is made between them and other Americans. Others feel that volunteers can go safely in areas unsafe for government or military personnel. But all agree that the recently stepped-up terrorism has had an adverse effect on the service program.

Volunteers do not face daily danger, but only uncertain, sporadic danger. "The thing is," says Jesse Landhuis at Nha-Be, "the odds are so small but the consequences so great."

Draftees speak to drafters

"I am of draft age or soon will be and I believe that I should not be forced to fight in the Vietnam war because it is unjust and immoral."

A Young Peoples Draft/War Survey sponsored and circulated by the Fellowship of Reconciliation challenges American draft-age youth to sign the above statement. Noting that "hundreds of thousands of Americans have signed statements that they believe the Vietnam war is unjust and immoral," the Fellowship's survey insists that "it is especially important that high school and draft-age citizens be heard because they are the ones most directly affected."

The survey quotes President Lyndon B. Johnson as saying ". . . I have called for some fresh, hard questions and some creative thinking about the draft . . . [from] those most directly concerned with these questions: our students and younger citizens."

Postage-paid cards are available for those who share the opinion expressed by the survey. This is not a general survey, however, but rather is intended only for those draft-age citizens who believe that the Vietnam war is unjust and immoral.

Church or university groups interested in promoting this survey should check with local peace groups or FOR representatives. Cards are also available from the Peace and Social Concerns, Box 347, Newton, Kan.

Tongue-speaking is normal Serves as status symbol

A three-year University of Minnesota study has concluded that the fast-growing Pentecostal movement, characterized by "speaking in tongues," is not limited to "the discontented, the deprived, or the deviant."

"We've found a wide range of types, so it's presumptuous to call them all oddballs," said Luther P. Gerlach, associate professor of anthropology, who headed the study. "Our own judgment is that most of them are understandingly stable individuals.

"Very early in our study we dropped our concern with what 'speaking in tongues' is and how it came about. We've concentrated instead on how the movement grows and spreads. This is more important."

Gerlach cited several explanations for the movement's popularity:

"It has an effective system of recruitment, usually through friends or relatives."

It has "a simple master plan for the world, found in the Bible, which gives its members a high degree of confidence."

It has a flexible organization "with no master bishop or national headquarters" issuing directives.

It has opposition—an essential ingredient of a rising social movement —"but not enough to squash it."

It embodies an experience—speaking in tongues—that produces "a fervent commitment to the cause."

"We don't see speaking in tongues as the important characteristic of the movement," Gerlach said. "It's just one of many. The significant feature of it is its function as a status symbol, a mark of identification."

Words and deeds

One hundred and nine students have enrolled at Union Biblical Seminary, Yeotmal, India, for this school year. Sixty-six of these are in the undergraduate department and forty-three in the graduate program. They come from thirteen different denominations. Seven of these students are members of the General Conference Mennonite Church in India.

Culture religion an enemy Lies must be challenged

Franklin H. Littell, in this second of a series of six columns, finds that falsehoods circulating through the brotherhood are destroying the church.

In the middle of the night the telephone rings; answering, the minister's wife is assaulted with a torrent of obscene and abusive attack on her husband and the church's leaders. Dialing a telephone number given him by a good layman, the minister finds himself listening to the Dail-a-Lie program sponsored by the John Birch Society—with minutes of slander and malice against Christian leaders dinned into his ears. Opening a meeting for neighborhood discussion, the ministerial association finds sitting in the midst a hard-faced cell which heckles the guest speaker and finally tries to break up the meeting. Often, without being recognized as such, the church struggle in America is on again.

For the sincere Christians, who cultivate humility of manner and modesty of assertion, such encounters are incredible and disconcerting. After all, Commandment IX, "Thou shalt not bear false witness. . . ." has not been repealed. And in the New Testament the admonition appears in several places: "Never admit any charge against an elder except on the evidence of two or three witnesses" (1 Tim. 5:19; cf. 2 Cor. 13:1). Yet, with monstrous effrontery, renegade Christian groups attack his church leaders in voice and in print, lie about his denominational agencies (e.g., Council for Social Action, Methodist Publishing House) repeatedly and repeat their lies after correction and rebuke, and fan rumors that run like fires through the underbrush against the ecumenical movement. Yet the loyal Christian is not without spiritual weapons appropriate to the hour: in the New Testament, Matthew 18:15-19, and in the church tradition there are sound ways for dealing with the rebel and apostate. The problem is that after well over a century of dramatic expansion and success, the measures of church discipline have been neglected, and many have forgotten that the battlefield is a Christian image as well as the harvest field.

The most serious battlefield is that which rages within Christendom itself, for today the betrayer from within is a far more serious enemy of the faith than the persecutor from without. It was not the persecutor but the apostate who caused such keen minds and spirits as Karl Barth and Dietrich Bonhoeffer to see the apparition of the Antichrist hovering over the church of the twentieth century. The mortal danger to the church in the church struggle is the one who uses the language of spirituality to destroy the integrity of Christian confession of faith. His slogan is "nonsectarian religion, positive Christianity, militant Christianity, or perhaps Christian America—which on closer inspection shows neither clarity nor precision. Article 24 of the Nazi Party Platform (adopted in the early 1920's) shows the skillful use of slippery and deceiving words:

"We demand the freedom of all religious confessions in the state, insofar as they do not imperil its stability or offend against the ethical and moral sense of the German race. The Party, as such, adopts the standpoint of a positive Christianity, without binding itself confessionally to a particular creed."

The last phrase is the important one: *spirituality* is affirmed, without, however, any objective standards from the Bible or historic confessions of faith.

In the church struggle in America, the same inner dissolution of integrity is proposed by Robert Welch, dictator of the John Birch Society. In *Blue Book*, page 63, we read as follows:

"I believe there is a broader and more encompassing faith to which we can all subscribe, without any of us doing the slightest violation to the more specific doctrines of his own creed or altars of his own devotion. And I believe it is an ennobling conception, equally acceptable to the most fundamentalist Christian or the most rationalistic idealist, because its whole purport is to strengthen and synthesize the ennobling impulses of his own personal religion."

A spirit without a body is a ghost, spirituality without a church, without history, without objective confession of faith is a trap laid for the feet of the unwary.

The answer to a vague spirituality which undermines the integrity of any faithful Catholic, Protestant, or Jewish community of belief and action, and which, in fact, serves the interests of an anti-Christian ideology and system, can only be a resounding "NO!" Since a vague culture-religion is the enemy, often combined with racist or tribal motifs, the contribution of the faithful communities to the City of Brotherhood is first to look to the integrity of their own memberships. Allowing servants of the Master of Lies to circulate unchallenged and unrebuked in the congregations is the worst disservice to the Christian movement and to interfaith dialogue, both.

Western district in Topeka Made decision on Vietnam

Over four hundred delegates representing Mennonite churches in five states participated in the seventy-sixth annual session of the Western District Conference in Topeka, Kansas, Oct. 20-22. Taking on a different form than in previous years, this was to be basically a decision-making, rather than a reporting, conference. Delegates were given conference committee reports previous to the conference. Time was given in several small-group sessions to discuss these concerns. Recommendations were then made to the larger conference body, which then acted on some significant resolutions.

C. J. Dyck, Mennonite Biblical Seminary, discussed current issues in church unity. He stressed the need for putting words into action, for repentance, and for faithful obedience. Divisions are not from the Spirit but from breakdown of love for our fellowman. Only in faithful obedience can we find our brother.

Host for the conference was Southern Hills Church, whose pastor is Lamont Woelk. Sunday school was held at Southern Hills Church, but all other sessions were held at Highland Park Methodist Church.

JOURNAL

October 20. Arriving early in Topeka for the annual meeting of the Western District Conference gave me a few hours to visit the Kansas State Historical Society's library. I was interested in looking through their copies of the *Spearville* (Kan.) *News* for reports on the activities of my grandfather's family who had migrated to western Kansas just before the turn of the century and spent about fifteen years there before returning to Pennsylvania. Reading through the weekly issues for 1901, I found a report on a fire in grandpa's barn which the neighbors helped put out. Apparently the town had no fire company, but fortunately the windmill was in working order. The paper surmised that the fire had started from a spark from a passing engine (the barn was along the railroad tracks) and was fanned by a strong wind blowing up a gale from the south. Apparently Kansas winds had already been invented by 1901. A later issue reported that grandpa had sold his property at the end of the year and was planning to move back east. I know he stayed nine years longer, but I had to stop my research at this point so I will have to wait for another trip to Topeka to find out why he changed his mind—if the newspaper gives such a report. It probably will because his future son-in-law was the paper's editor.

Back at the Western District Conference in 1967, C. J. Dyck was speaking about issues in church unity and the delegates were getting down to business. Each committee gave a brief report in the first afternoon session. It went so fast that it was bewildering. With the reports over, what could we possibly do for the next two days? Conference planners made rather good use of the time for doing what all conferences should, but seldom do, and that is to get delegates involved in thinking about the work of the church. Each committee held separate and simultaneous hearings for two sessions. I chose to go to the peace and social concerns meetings, and was happy for the animated discussion on current problems. It was a needed change from the days when delegates responded to longer reports with silence. While it is still easy to talk past each other, I felt that the people at this hearing were beginning to enter into some of the problems that the committee and church face—alcohol, orientation for men facing the draft, and Vietnam.

October 21. Today was the day of the Vietnam protest demonstrations in various cities around the world especially in Washington and even in Topeka. Peter Ediger proposed to the peace and social concerns group at the Western District Conference that the delegates give a public witness of their opposition to the nation's Vietnam policy, perhaps by a silent vigil before the State capitol, this being the capital of Kansas where the conference meeting was being held. The idea was greeted with generalities of concern but no action was taken. But some delegates discovered that some Topeka citizens were holding a protest vigil at the nearby White Lakes shopping center and a number went out to lend their support. I drove over in the afternoon to see what was going on, and found Stan Bohn and Gary Schrag involved in a rather intensive dialogue with a cluster of airmen (not in uniform). A motorcycle policemen kept an eye on us from a distance while a television cameraman exposed his film from the safety of an automobile with its motor running. The exchange was no more heated than a college bull session when I got there, though I didn't realize that the encounter had begun with a threat to be back with baseball bats.

For a change of pace, I went to see the Billy Graham film, *For Pete's Sake,* which was being shown in the Jayhawk Theater. Some church groups in the city must be giving good promotion to the film because attendance was high even at $1.50 a seat. Response to the altar call following was also high. It is unfortunate that a film with such good photography and dedicated actors had such a poor script and such a shallow understanding of the Chrisitan life. Shot in Denver, the film purports to show what happens to a family that accepts Christ at a Billy Graham Crusade. Along with the youthful minister of the church that they start to attend and a Christian co-worker, they become involved with a gang of rowdy motorcyclists whom they finally win for Christ. But the means of witnessing turns out to be a series of sermonettes, one of which is delivered by the minister to the girl friends of the cyclists while they stroll through a park listening intently. The writer must have known how silly the situation was because he finally has the minister say, "Well, that's what you should expect. Walk with a preacher and you get a sermon." And as he leaves, the girls who have scarcely ever spoken before say, "He's really great." If these film writers can't observe life with clearer eyes, they should at least go to see some better motion pictures themselves. We must be thankful that even a poor film can be helpful to those who want to enter the Christian life, but are we being honest when we bend reality to fit a colored soap opera world? The film was also billed as entertainment when it was obviously hard-sell evangelism with a thin (very thin) sugarcoating of motorcycle spills.

October 22. Robert Harder, an assistant to Governor Docking, spoke to one group of conference delegates during the traditional Sunday school hour. He spoke about the racial crisis in our state and country as a problem of communication and identity. Negro youth and community leaders were talking past each other in Wichita this past summer during a disturbance in that community. But the Negro really wants to be a part of American society. He wants the same freedom of movement that others have. Riots, said Harder, have a hopeful dimension. They take place because the Negro is reaching the place of breaking through into full membership in American life. Riots are an evidence of hope. "People who have no hope, these people won't revolt," he says. But the last few steps before the breakthrough take on a revolutionary nature. And he also added, "Negroes are charged with inciting riot, but the people who should be charged are the merchants and landlords who overcharge." *Maynard Shelly*

RECORD

Calendar

Nov. 29-Dec. 1—Newton, Kan., Council of Boards.

July 11-20, 1968 — Estes Park, Colo., General Conference.

Canadian

Nov. 14-17—Winnipeg, Canadian Mennonite Bible College week, John A. Esau.

Central

Nov. 15-19 — Mountain Lake, Minn., Gospel Church, annual missionary conference.

Nov. 16—Elkhart, Ind., Oaklawn, Samuel H. Miller.

Northern

Nov. 12 — Marion, S.D., Salem-Zion Church, missions emphasis Sunday, the Curt Claassens, speakers.

Nov. 23-26 — Henderson, Neb., Bethesda Church, Thanksgiving festival, the Harold Regiers, speakers.

Pacific

Nov. 23-26—Paso Robles, Calif., First Church, mission emphasis, the Frederic Walter Sprungers, speakers.

Western

Nov. 12-15 — Burrton (Kan.) Church, mission festival and special meetings, Harold Regier, speaker.

Deaths

Stanley Klippenstein, twelve and one-half years old and son of Mr. and Mrs. Donald Klippenstein, Faith Church, Minneapolis, Minn., died Oct. 26.

Mrs. Julius Preheim, Salem Church, Freeman, S.D., was born Oct. 9, 1902, and died Oct. 27.

Mrs. John Tieszen, Salem Church, Freeman, S.D., was born Jan. 22, 1883, and died Oct. 24.

Clarence J. Wooster, Jr., Maplewood Church, Fort Wayne, Ind., was born July 14, 1930, and died Oct. 13. His was the first funeral to be conducted in this church. A month ago his daughter's wedding was the first marriage solemnized in the church.

Marriages

John Baronius, Winnipeg, Canada, and *Marian Harder,* Eigenheim Church, Rosthern, Sask., on Oct. 21.

Workers

Yoshitaka Funato, the associate pastor of the Sewa Church in Tokyo, will leave for Saigon this month to work with Vietnam Christian Service. The thirty-one-year-old graduate of Tokyo Union Theological Seminary will be the first full-time worker sent to Vietnam by the National Christian Council of Japan. During his student days, he developed a work among the underprivileged children of the Chekuho mining area of Kyushu.

Ministers

Myron Schrag, Faith Church, Newton, Kan., was ordained on Oct. 29 in Bethany Church, Kingman, Kan. He began his pastoral duties at the Faith Church, Newton, Kan., on Aug. 1.

Films

Hunger in India is the title of a new filmstrip released by the Mennonite Central Committee to describe efforts being made in India to provide food for the famine hungry. Efforts in digging new wells, water storage, fertilizer use, poultry production, and emergency mass feeding are described. Copies may be secured on a freewill offering basis by writing to the Audio-visual Library, Box 347, Newton, Kan.

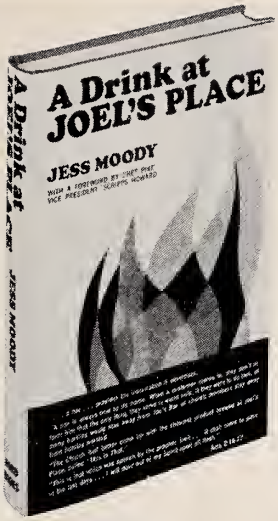
Conference membership

Two additional Bergthaler congregations from Manitoba have applied for membership in the General Conference Mennonite Church. The Bergthaler church of Winnipeg, has a membership of 242. Its pastor is Clarence Epp. Edwin Plett is minister of the Bergthaler group at Gretna, which has a membership of 163. These applications, along with others submitted before the General Conference sessions convention next July, will be considered for recommendation by the General Conference Committee on Church Unity.

College football

Bethel 20—McPherson 13

Bluffton 3—Ohio Northern Univ. 2



. . . a bar provides the intoxication it advertises. A bar is always true to its name. When a customer comes in, they don't inform him that the only thing they serve is warm milk. If they were to do this, as many barflies would stay away from Joe's Bar as church members stay away from Sunday worship.

The church had better come up with the choicest product brewed at Joel's Place called "This is That" . . . "This is that which was spoken by the prophet Joel . . . it shall come to pass in the last days . . . I shall pour out my Spirit upon all flesh." Acts 2:16-17

Concerned with church renewal, the author demands that the church provide the intoxication it advertises, the vitality it proclaims. Clothbound $3.50

FAITH AND LIFE BOOKSTORES
Berne, Indiana 46711; Box 347, Newton, Kansas 67114; Box 430, Rosthern, Saskatchewan

LETTERS

Insights like Amos

Dear Editor: Just a word of appreciation to Vincent Harding for the stimulating message "Voices of Revolution." His penetrating insights into present world conditions are startlingly similar to those presented by Amos, of Old Testament times. When we pause to consider his statement, "Perhaps it will be easier to hear God's spirit concerning the marching poor if we have no houses or lands to defend," it really strikes home. Perhaps our perspectives tend to make us blind to the real situation.

A candid consideration of contemporary national and international relationships seems to leave us no other alternatives but to become similarly concerned with brother Harding.

Thank you for giving this message front-page coverage. *Reuben Krehbiel, Rt. 1, McPherson, Kan.*

Admiration and criticism

Dear Editor: We all have periods of delight and admiration and at other times criticism. Hopefully, our lives give evidence to equilibrium. During the course of years, I have used many articles from *The Mennonite* in teaching, personal contacts, Sunday school, or filing for future use, but at other times have been perplexed by some items in this paper, conference publications, and certain policies. Socially and culturally, we are all concerned with issues beyond ourselves, but within the scope of our conference I would like to have several things explained: the value or necessity of line drawings (meaning cartoons) in a conference paper as a rally to stimulate interest; the validity of shortchanging Bible stories and dwelling excessively upon nature or society in Sunday school publications to the extent that children come home saying the teacher read Ronnie and Connie stories or squirrel and bluejay stories out of the Bible! (they're innocent; they're sincere; they enjoy Sunday school); and lastly, the rationale for using a small percentage but a substantial amount yearly for subsidizing publication costs of *The Mennonite* prorated from the mission budget even though the conference has a Board of Publication and Education budget (we continue to read in church bulletins that mission support has to be withheld due to insufficient funds). Thank you for your audition of the above matters; I would welcome any clarification from you or fellow readers. *Donald Klassen, 1700 S. Main St., Goshen, Ind. 46526.*

An editorial response: We delight in both admiration and criticism. Both our elation and despair are kept in manageable limits by remembering that both may sometimes be as undeserved as they may be deserved. In response to the above questions, let's suggest a few directions in which one might go to find answers.

1. A cartoon is a neutral means of communication though it can also be an art form in its own right. Should we feel uncomfortable that a cartoon may sometimes entertain us, we might more profitably examine ourselves than the medium. Yes, beware of the cartoon. As it amuses us, it may be teaching more than we want to learn.

2. The feeling that Bible stories are being shortchanged in the current curriculum materials of the church cannot be supported by an examination of the lesson books themselves.

3. Our church papers (*The Mennonite* and *Der Bote*) are supported through the Every Home Plan adopted by the General Conference at its session in Freeman, S.D., in 1950. The plan has been tested and has proved itself as both congregations and conference boards have shared in the support of these papers, with the congregations contributing directly the largest portion of the support. The contribution of the Board of Missions to our paper during a recent year was only a bit more than 1 percent of its budget. Do we need proof of value in dollars and cents? During the last twenty-five years, our mission giving which once averaged $275,000 has multiplied over five times. Many factors have been at work, but we do not feel it is immodest to claim that our church papers have been active in the process of keeping our congregations informed and involved.

Emerging in our new role

Dear Mr. Shelly: In defense of last quarter's Sunday school lessons on the Acts of the Apostles, I respectfully but wholeheartedly disagree with the statement contained in the letter from a writer in Illinois that said these lessons didn't really "hit home" (Letters, Oct. 17).

My personal feeling was one of enthusiasm about a series which was at once an enlightening history of the early spread of Christianity as well as a wonderful study of the life of Paul and his missionary journeys. Not only that, but the comments of the lesson writer, C. J. Dyck, were most pertinent and intuitive on the subject of the problems facing the church and the church's place in a rapidly changing world. (Incidentally, I read several of the lessons in the youth quarterly and found the material there equally stimulating and challenging.)

I belong to a Sunday school class composed of young married women, and on thinking back, I believe we had some of the most meaningful discussions we've ever had last quarter—discussions on Christian involvement in today's complex society, discussions on present-day application of age-old biblical truths, discussions on the throwing off of the cloak of complacency that we have worn for so long.

I believe that all of us—that means me personally, everyone in my Sunday school class, our local congregation, and finally, the General Conference Mennonite Church *in toto*—we are all gradually beginning a metamorphosis, we are slowly emerging in our new role of total involvement with, and constant witness to, all peoples of the world around us as opposed to our old role of withdrawal and separation.

Thank God for writers like C. J. Dyck who have the ability to provoke us from time to time to take a long, hard look at ourselves and to cause us to honestly and objectively search our souls, no matter how discomforting such acts may be. *Mrs. Tony Unruh, Route 1, Inola, Okla. 74036.*

YOUTH

Life in a problem school

Dave Pomeroy

After the recent teachers' strike in New York City, I was discussing the results of that strike with a teacher-friend. With some bitterness, he reflected that those things which would have helped the situation and about which many teachers were concerned—smaller class loads, improved facilities, less obscure administrative practices—were sold down the river by the union leadership when the board of education offered a package built around increased salaries. Thus, the striking teachers were made to look like villains and the students remained the victimized.

It is this very current situation that the serio-comic *Up the Down Staircase* attempts to dramatize—by and large, effectively. Some flaws make it a less than perfect accounting of life in a problem school setting, but in its realism it is a step above the saccharine *To Sir With Love,* and the

". . . to romanticize the picture of the dedicated teacher sacrificing herself in a slum setting."

Culturally-deprived youngsters encounter middle-class values and teachers.

earlier, violence-prone *Blackboard Jungle.*

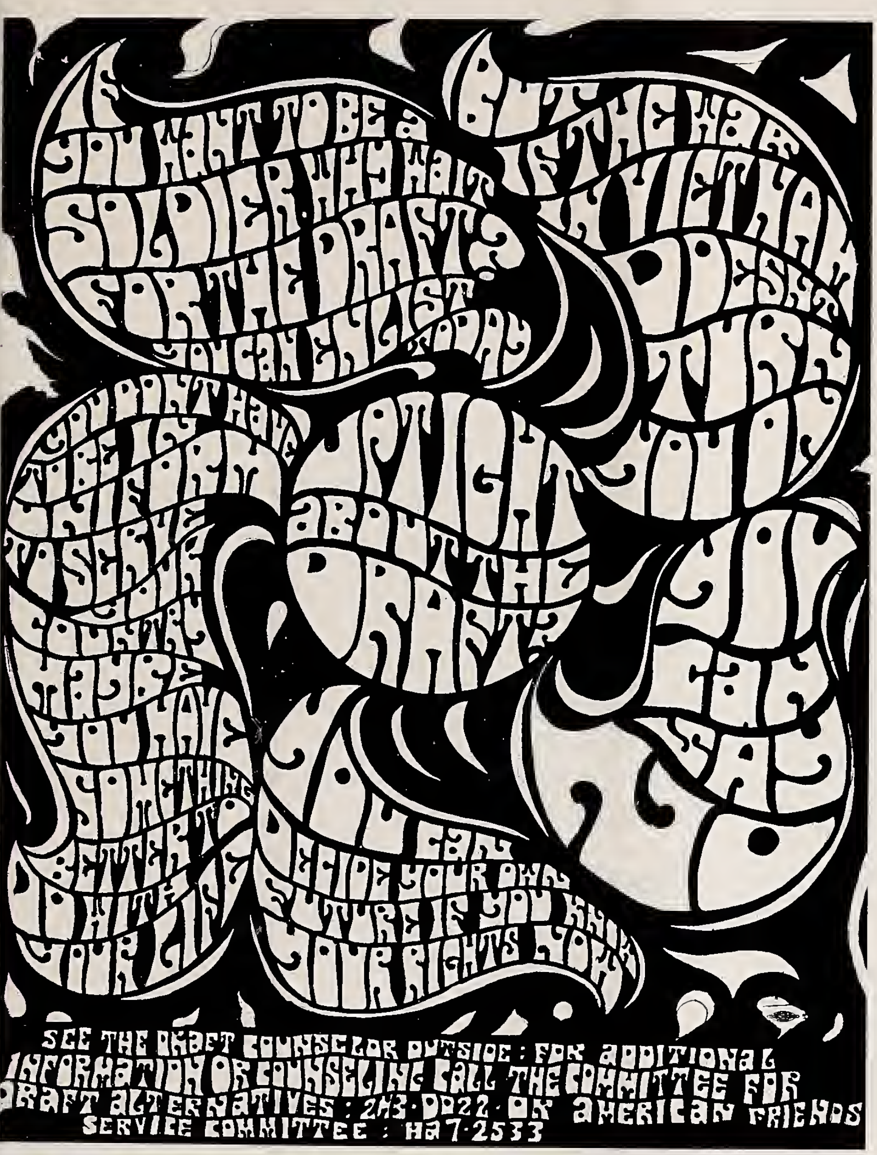
The setting for Bel Kaufman's best-selling novel is a New York City slum school where culturally-deprived youngsters (of all races) encounter middle-class values and teachers (of all races). New teacher, Sylvia Barrett (Sandy Dennis), attempts to translate her basic, human concern across these lines and succeeds to a certain extent.

In setting the situation as realistically and honestly as possible, the film does a fine job. Confronting this displacement of values are incompetent teachers, an incredible array of administrative forms, insensitive administrators, and students and teachers, alike, who have given up. But, also, here are dedicated teachers, a principal who tries hard, and students who would like to extend their grasp beyond their present potential, as one teacher urges them to do.

It is made clear that the villain of the piece is the system—a system which cannot seem to function outside the framework of middle-class values. A paradigm of the whole situation is depicted when the dean announces to an assembly that "a '67 Cadillac has been overturned in front of the school; any information about the perpetrators of this deed should be given to the principal." The hoots of derision greeting this announcement evidence that he is not speaking their language—in a broadly cultural sense as well as specifically.

What is wrong with *Staircase* is its tendency to romanticize the picture of the dedicated teacher sacrificing herself in a slum setting. Largely this is done through the ending: Miss Barrett's oh-so-expected tearing up of the resignation form. The movie would have retained its dramatic honesty if the viewer had been left with a question mark here.

Also, the script is prone to caricature some students and teachers—especially an overly-romantic girl, who will obviously attempt suicide, and a frustrated writer-teacher, who storms out of the school after a scene that is more hysterical than histrionic.


IF YOU WANT TO BE A SOLDIER WHO WON'T WAIT FOR THE DRAFT? YOU CAN ENLIST TODAY
BUT IF THE WAR IN VIETNAM DOESN'T TURN YOU ON
UPTIGHT ABOUT THE DRAFT
YOU DON'T HAVE TO BE IN UNIFORM TO SERVE YOUR COUNTRY MAYBE YOU HAVE SOMETHING BETTER TO DO WITH YOUR LIFE
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TRACT distributed in Chicago schools by a peace group.

Miss Dennis seems to have only one character. Her Sylvia Barrett is a carbon copy of Sandy in *A Thousand Clowns* and Honey in *Virginia Woolf*. Perhaps this means she is being typecast, in which case Hollywood should be encouraged to let her get away from this sweet-young-thing image so we can evaluate her talent. Those actors portraying other students and teachers have been well directed by Robert Mulligan (who gave us *To Kill a Mockingbird*).

In the final analysis, the values in *Up the Down Staircase* will outweigh its limitations if we are able to come out of the theater not saying, "those rotten kids," or "what a horrible system," but rather, "those are interesting people who need my compassion and my help."

Up the Down Staircase. Warner Brothers. Produced by Alan Pakula, directed by Robert Mulligan. 125 minutes.

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*Supplemental reading for the Sunday school lesson of Nov. 19, "God's Unwavering Compassion."

COVER

A mother and child in a refugee camp in Lebanon such as thousands have lived in for about twenty years in Jordan, Gaza, and Syria. "It's even worse than 1948," says one Arab refugee. See "Resentment and Refugees in the Middle East."

CONTRIBUTORS

A. C. Forrest is editor of the United Church Observer, 85 St. Clair Ave., East, Toronto.

Dave Pomeroy is the pastor of the People's Church of Long Beach, 111 Delaware Ave., Long Beach, L.I., New York 11561.

CREDITS

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722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S. D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

BEARDS MAKE SOME people jittery and though they are the occasion of much hilarity, the attempt at humor has a nervous tone. It is as though the skin of our society has become so dry and brittle that any pinprick causes shattering pain. Aching muscles fear even the smallest movement which might bring the slightest change in posture.

Our society fears revolution and, worse than that, it fears the shadow of revolution. People that are upset by hair on adolescent faces are hardly prepared for the crunch of change that is certainly on the way.

We've all but ignored the communist revolution. Yes, we've cursed it and berated it, but we've done no serious thinking about it. We've only had a paralyzing fear of it which has made us respond to it in senseless spasms, the latest of which is the war in Vietnam.

Back on the farm, I recall being cornered in the barnyard by an angry young bull. He was doing what he could do best—bellowing and tossing his head. And since I was no match for his muscle, I knew that I had to use my mental powers—the one area, I hoped, in which I had some superiority, at least, in experience if not in ability to reason. I remembered my father saying that a bull might be repelled if hit in the eyes, so I turned and faced my assailant striking out at his eyes. He stopped his advance and moved back just far enough so that I could improve my position—from the other side of the fence.

Confronted with revolution on every side, the church must take its best stance. And what can we do best? We believe we are in our best posture when we are witnessing for Christ. We pride ourselves, in fact, in being a mission-minded church committed to missionary activity.

All right, then, let us turn on the communists and revolutionaries, facing them in the role we know best —as missionaries. But how do we become missionaries to these folks?

The situation is new, but we can apply our experience from our other missionary endeavors. The first task of the missionary is to learn the language and culture of the people to whom he is sent. This learning includes more than words and rules of making sentences. Learning a language, at its best, means to enter into a dialogue with the people who speak the language. While we do not sacrifice our own language, we take on the language of another person so that we can understand him. Only after we understand him can we speak to him about Christ and can he listen.

The language of the communists is not another tongue such as Russian or Chinese. It is the language of philosophy and ideas. And after fifty years, we have yet to begin to learn the ABC's of this language.

In this short space, we cannot detail the form that such a missionary effort might take. But it might well mean finding those candidates who might learn the language, and whom we would support with the same prayers offered up for all other soldiers of Christ. The price is high, not in money, but in a sacrifice of our pride in the ways of the world. The world wants to exploit the revolutionaries and even the communists through war and defiance just as the colonial powers exploited the Asians and Africans through trade. Now as then, Christians must search for the Christian response to the people beyond our own. Once we sent the missionary explorer and frontiersman. Today we must send missionary scholars to foreign universities which may be jungles as dangerous as the forests of Congo once seemed.

So dialogue, in the best tradition of Luther's ninety-five theses and the Anabaptist disputations, is one response to the voices of revolution, old and new.

Our second response from our posture of Christian witnessing is to join the human revolution. Christ, if we really believe all we have ever said about Him, is no less revolutionary than the voices about us calling for change in our world. He is more thoroughly revolutionary than all of these. "These men who have turned the world upside down have come here also" (Acts 17:6) was spoken of His followers.

But how do we join the human revolution? Again, the way is uncharted except that faith in Christ will need to lead the way as we think new thoughts and do new deeds. Poverty and hunger are old thoughts but where are the new deeds? Perhaps our high standards of living will have to go. Would it not be better to sacrifice them freely before they are taken away from us violently? This is not the only arena for our Christian witness, but if we enter it, we will certainly find many other openings for our testimony.

Christians stand best when they are on the move. But the pilgrim people have settled down to comfort.

Can we hear? Are we listening? These are the painful lessons of history. We were burned once by the fire of a revolution that began fifty years ago. How often must we be burned before we treat the fire as fire?

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Are we talking to ourselves?

WHO LISTENS TO those expensive Sunday morning religious services on television? Only a few religious people who are confined to their homes, and none of the unchurched listen.

That sweeping charge was leveled against the earnest preachers who grind out Sunday morning TV religious services, hoping to reach vast audiences of the unconverted.

"I don't see what would attract unchurched people to church-sponsored programs," said John Bloch, a television scriptwriter who addressed a group of Christian communications specialists at Montreal.

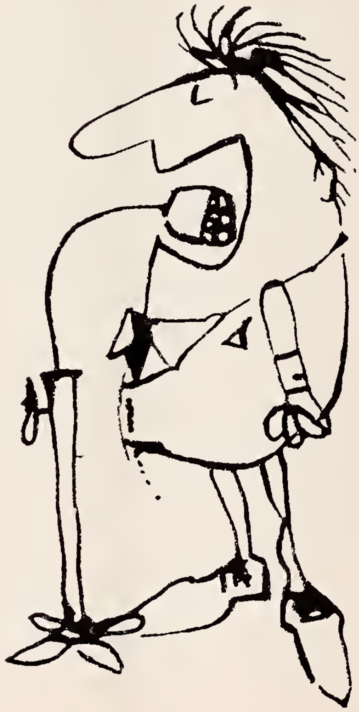
The writer of *The Man from* U.N.C.L.E., *The Invaders, The Rogues,* and *Dr. Kildare,* was speaking to delegates to the Conference on the Performing Arts and Technological Media held at Expo 67 and McGill University under the auspices of the National Council of Churches.

"All the money and energy being channeled into half-hour programming on Sunday morning is a waste," he said. "It's incestuous . . . because you're talking only to yourselves. What you are reaching are religious people confined to their homes." Bloch urged pastors and evangelists to spend time working with writers, producers, and directors who put content into prime-time evening viewing. There, he said, is where the church could do the most good for the most people.

"At this moment the producers, directors, and writers of television programs don't need the church," Bloch is quoted in the New York *Times* as saying, "Producers are concerned about significance and meaning and some of them try to slip their values through the system whenever they can, hoping they'll be seen and felt. But as for the church—who needs it?"

Billions do, of course, but perhaps they don't need the dreary TV channels of communications at the traditional church time each week. Perhaps it is time to lay aside programs for organs and carpeting while evangelistic opportunities, job-training programs, and struggles against poverty prevail. We can ignore the first remarks of writer Bloch's secular viewpoint, but not his conclusion:

"So many of your materials put emphasis on the big generalities of Christianity. They make no connection between faith and action. They don't speak in the language of today's young people." *Norman B. Rohrer.*



JACK GOULD, TELEVISION *critic of the New York* Times, *wrote the following response to the criticism of religious television by John Bloch. His article, © by the New York Times Company and reprinted by permission, appeared in the September 10 issue of that paper.*

IN A STIMULATING, if oversimplified, analysis of religion's role in television, John Bloch, a professional scriptwriter of escapist fare, recently described most Sunday morning programming as a waste of time because the major faiths were only talking to themselves. The churches, he maintained, would be better advised to work with directors and producers to incorporate religious content within the framework of evening shows.

Bloch, who has contributed suitably adventurous doings to *The Man from* U.N.C.L.E., *The Rogues, The Invaders,* and *Dr. Kildare,* spoke to a conference on the performing arts held in Montreal under the auspices of the National Council of Churches. Bloch's vigorous indictment, as he himself clearly realized, goes beyond TV itself. Unless the church becomes more vigorously engaged in the realities of the modern world, he noted, organized religion is hardly in a very strong position to demand more important TV time.

But the irony of Bloch's critique is that the churches working in the television medium, by and large, are trying to pursue the very goals he enumerates.

Long ago, they abandoned the objective of sermonizing the unchurched from an anchored pulpit and have ventured forth into drama, documentary film making, ballet, and debate. Indeed, the television arm of the organized faiths often has been a giant step ahead of the churches themselves.

Some of the most progressive production innovations, coupled with concern over meaningful values, have emerged from *Lamp Unto My Feet, Look Up and Live,* and *Frontiers of Faith.* The Jewish Theological Seminary, as only one example, was light years ahead of most of TV in aspiring to mature drama. It was on some of the Sunday morning religious programs, in fact, that the voice of liberalism first made itself heard on the home screen and many of the individual installments sounded early warnings over the prospects of racial tensions on the domestic scene. Unrecognized, unpublicized, and unappreciated as they may have been, many of the producers, writers, and directors of the better Sunday religious programs have outranked their Hollywood counterparts in professional expertise.

Bloch was, of course, on the right track in underscoring a need for injecting enduring moral principles and religious values within the context of more evening programs. The segregation of religious programming within a few Sunday time periods does compound the conclusion that the church has only a once-a-week influence.

If visible evidence of the presence of religious values is to be detected in prime-time entertainment programming, invariably, it takes the form of a priest or a nun of the Roman Catholic Church in a central characterization. The reverse collar and habit appear to have a built-in box office appeal in the motion-picture field. Occasionally a Protestant Episcopalian may make the grade but a Methodist, Baptist, Unitarian, or Quaker seldom—if ever—does.

Moreover, news of religion, save for a visit to the United States by the Pope, is virtually crowded out of all newscasts. Martin Luther King, president of the Southern Christian Leadership Conference, is a notable exception—but only because he has elected to move into the forefront of the controversies over racial deprivation and bigotry and the Vietnamese war.

The default of many churches in coming to grips with the grass-root problems in individual parishes, and the opportunistic Christianity of some industry leaders and property owners, who may attend church on Sunday and ignore the demands of a practicing brotherhood the rest of the week, were pertinently remarked upon by Bloch in his speech. But, surely, the isolation of the church from the pressing social demands of the hour, as evidenced in the agonizingly uphill fight to remove the cancer of segregation from the body of comfortable congregations both in the South and the biased suburban North, is an issue that cannot be approached only in terms of the home screen.

Bloch noted that television regularly invites the conclusion that the good guys always emerge heroically triumphant, and then a viewer goes out into the ugly world and finds the exact reverse may be the case. But equally perilous, one would think, is the deluge of evangelists who spend huge sums on radio every weekend to hear the sound of their own voices and come up with soothing maxims that faith in God is the answer to miserable housing, unemployment, and the absence of minimum human dignity.

Both the broadcasting media and the churches must share blame for the ghetto that they have sponsored. Station owners and networks tend to look upon religious programming as an unavoidable obligation of do-goodism under their license from the F.C.C. The churches, unhappily, have accepted the system. Bloch's notion of encouraging writers and producers of top entertainment programs to include religious values in their scripts has the long-range nobility of intent and a short range in practicality. As he knows better than any viewer, the output of Hollywood is rigorously formalized and dependent on materialistic considerations above all else.

Progress lies elsewhere. For one thing, selected programs from the better accomplishments of Sunday morning TV deserve a fair share of nighttime exposure, if only in the summertime rerun lull.

Secondly, the posture of all churches in a swiftly changing society is an absorbing running story that TV should explore in greater depth than pictures of the occasional white priest spearheading a Negro protest march.

What religion on TV requires is hard-hitting and searching reportage, not merely the assignment of time to the different faiths to use as they wish. Only by integrating religious leaders into the central current of TV activity will the electronic ghetto of the present be gradually broken down.

The Sunday morning programs, in short, should not be dismissed as a waste, but regarded as a steppingstone to the expanded involvement of religion in TV programming. When the revolutionary news of religion is recognized as a prime national concern, deserving coverage along with strikes, economics, politics, and disasters, there will be laid the groundwork for its expanding acceptance in the national culture, which was the real objective that Bloch admirably and becomingly used in Montreal.

White House hears Mennonite concern on war

Five Mennonite Central Committee officials were received at the White House on Nov. 2, to present to President Johnson, a letter which defined MCC's concern about the present United States' policy in Vietnam, including the plight of refugees resulting from the prolonged war.

C. N. Hostetter, chairman; William T. Snyder, executive secretary; Paul Longacre, acting director for Asia; Frank H. Epp, a Canadian member of MCC's peace section, and Ivan J. Kauffman, executive secretary of the peace section, were courteously received by two representatives of the special assistant to the President for national security affairs.

During the course of the seventy-minute meeting the text of the letter was discussed, which reads as follows:

"*Dear Mr. President*: Mennonite Central Committee, the service program of the Mennonite churches in the United States and Canada, has programs in thirty-four nations. Since 1954, we have had programs of health, material aid, and education in Vietnam. For the past twenty-one months, Mennonite Central Committee has administered Vietnam Christian Service, the cooperative Protestant relief effort.

"Many of our personnel in Vietnam work closely with the refugees. Most of them speak the Vietnamese language. A significant proportion of them are mature professional people. They are working at thirteen locations, primarily in Corps areas I, II, and III.

"We are deeply concerned by the reports which have come to us in recent months from Vietnam. Coming as these do from persons with long and close associations with the refugees of Vietnam, they cannot be ignored. We feel they deserve the close attention of those responsible for United States action in Vietnam.

"Many of these reports indicate that the United States is forcibly creating refugees in Vietnam. The reports also stress the self-defeating nature of such a policy. One of our workers wrote. The aim in the creation of refugees is the breakdown of the infrastructure of the Vietcong, but in the process the infrastructure of the refugee community itself is broken down. Another has said, Our efforts are self-defeating. Our remedies only make the disease worse. Our proposed solutions serve to compound the problem.

"The Vietnamese people desperately want peace, but they are unable to see how the United States military activity can possibly produce peace and they are understandably bitter. Our workers in Vietnam report that the refugee often has a feeling of no longer being a person. He feels that he is being used by both of the great political blocs in their struggle for power. His fields have been defoliated; he has been taken from his home and from the tombs of his ancestors—and all for a cause which he does not understand.

"Vietnam is a rural, agrarian society. The hamlet has been and, very likely, will continue to provide the foundation for any solid government in that nation. But the wholesale destruction of Vietnam's agrarian fabric and the herding of refugees into concentrated centers can only destroy those foundations. The United States has spoken often of its desire to bring justice, freedom, and self-determination to the Vietnamese people, but the present policy seems only to undermine and destroy the justice, freedom, and self-determination which already exist.

"Our experience in Vietnam convinces us that the pacification program, however forcibly prosecuted and richly endowed, will not achieve its ends. War and peace cannot be waged concurrently. A self-governing, free society cannot be produced by the mass destruction of the very foundations of that culture. Deliberate destruction of a whole society, of a whole culture, can never be justified, whatever the reason, but in Vietnam it cannot even achieve the ends which are intended.

"It is widely-known, we think, that the tradition of Mennonites is to respond to conflict by serving its victims, rather than by participating in the conflict. We are not abandoning that tradition. We hope to be able to stay in Vietnam in a service role. But we cannot serve the victims of the war in Vietnam without seriously questioning those activities of the United States which cause the suffering we seek to alleviate. Our consciences protest against providing clothing and food and medical care for refugees while remaining silent about a policy which generates new refugees each day.

"The problems of Vietnam are complex and not simple, and we do not wish to offer simple solutions for complex problems. But complex as the political problems may be, the moral issue seems clear. When the people, the land, and the culture of another nation are being destroyed, an alternative must be found.

"The alternative seems clear to us. It is for the United States to change its course in Vietnam. We believe the present policy can be replaced by a more constructive one, and we believe that it must be. To do so would require courage and it would involve some political peril, but we do not believe that it is impossible.

"We recognize that the United States is only one of the parties to the conflict in Vietnam. We do not wish to minimize the responsibility which other governments have for bringing hostilities to a conclusion. We are aware of the destruction of life and property which the National Liberation Front and North Vietnamese armed forces have caused and we deplore this destruction no less than that caused by the United States military forces. But none of these considerations can absolve the United States

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Infighting comes hard

In the third of a series of six articles, Franklin H. Littell reports on the way one congregation was torn by personal attacks.

Since the start of my Seminar on Totalitarianism eight years ago, hundreds of letters have come from pastors caught in the church struggle and looking for information and help. Since North America was the "morning star of the nineteenth century missions," the most successful field of mass evangelism in many centuries of Christian work, our ministers are trained to administer success rather than to face the infighting which the church struggle involves. On Feb. 1, however, I received a letter from a Christian pastor who had led his congregation through a major battle with the enemies of the faith and emerged with his people and his own perception greatly strengthened. His letter is so poignant and so representative a report on the church struggle at local level that it merits quotation.

"On Sunday morning, Oct. 25, 1964, three men interrupted our worship during the time of the pastoral prayer, prevented the organist from playing the hymn at the close of the prayer, and proceeded to read from the choir position a statement charging that materials produced by the National Council of Churches and the United Church of Christ are 'immoral,' 'atheistic,' and 'communistic.' The statement suggested the identification of all who used any materials published by either group as communists themselves, and demanded the immediate dismissal of the minister on those grounds. (It happened that none of the publications which the extremist faction later identified as immoral or communistic had actually been used in this church!) The struggle of faith which followed assumed community- and even area- and state-proportions as party leaders in this congregation lit similar fires in other churches as far as ninety miles away. The trauma lasted here for approximately one year, during which our sermons were secretly taped for criticism by the John Birch Society, unanticipated calls at the parsonage issued in various threats, and the charge of being communistic was used to the point of absurdity.

"My experience has borne out . . . that extremism is symptomatic of a defect in personality or spirit, and . . . the power of reason is virtually ineffective in any direct confrontation. When we have attempted to use reason with such persons, our words and intentions have been invariably perverted; any effort to express Christian charity has been taken as evidence of weakness. Help came to our situation when revulsion from the sick spirit of the extremists became serious enough to incite the other members of the church to act upon their faith. This church would certainly have passed into the control of members of the John Birch Society had not the situation been taken seriously at the time of crisis.

"It has been approximately one year since the crisis situation in this church ended. (It ended with the withdrawal of some thirty members who, with other disaffected persons from the local Methodist, Nazarene, and Baptist churches, founded a fundamentalist church of the most extreme character. Inspiration for the organization of the church came, in part, through a present associate of Carl McIntire.) In that time, we have come to observe the development of a new kind of danger in this congregation—the tendency, now that the extremists are no longer working from within the fellowship, to minimize the hazard which the continued propagation of extremist thought in the community poses for the future.

"Many ministers of my acquaintance have already dealt squarely with the problems which extremism has created. I am alarmed, however, by the number of both ministers and laymen whose idealism seems to prevent a realistic encounter with this illness of our society."

This is speaking truly and to the point: Next to the threat of the apostates themselves, the worst enemy of the Christian faith is the lethargy and confusion of those who should show responsibility. It is related of the celebrated fabulist Aesop, who moralized by writing about animals, that as he was once strolling in the country, a wolf dashed out of the thicket and bit him in the ankle. As the wolf turned and fled he was heard to snarl, "There! Go home and write that one up!" Perhaps the pastors and laymen will only take up spiritual arms for the Christian faith when attacked personally. But when they do, as this pastor's honest report shows, both congregation and minister are strengthened by the encounter.

Government of its responsibility. This nation owes its measure of greatness to the extent that it has in the past based its actions on moral principles rather than expediency. Whatever leadership in world affairs the United States is able to furnish in the future will depend upon the extent to which that tradition is upheld.

"Mr. President, we are aware that Vietnam presents you and your colleagues with problems that are complex and difficult. We believe that the welfare of the people of both Vietnam and the United States is foremost in your thoughts as you struggle with these problems. We are deeply aware of the enormous burdens which your office places upon you and we hope that what we have said will help you bear them. In the crisis of this hour, we ask God in our prayers to daily favor you with His presence and His wisdom."

In a previous meeting at the White House nearly fifteen months ago, before the mass escalation of the war occurred, MCC officials had expressed concern about the United States' basic policy in Vietnam. Because of its being in that country and the reports of its volunteers about the destruction of the very fabric of Vietnamese society, MCC felt it must again speak out, and that a letter is one orderly way of presenting its concern and testimony to men of authority.

Approval for the presentation of a statement to the White House was given by the MCC's executive committee at its September meeting.

For peace and justice In the Middle East

The following statement on the Middle East was adopted by the one hundred members of the central committee of the World Council of Churches when they met on Crete in August.

The deep conflict which for over twenty years had divided the Middle East and troubled the whole world and which this year has broken out in new and bitter fighting, must be of profound concern to all Christians. The countries involved in it have been the birthplace of some of the earliest developed human civilizations and of three of the world's greatest religions, Jewish, Christian, and Muslim.

The present crisis has developed in part because the rest of the world has been insensitive to the fears of people in the Middle East; the fears of the people of the Arab nations because of the dynamism and possible expansion of Israel, and the fears of the people of Israel who have escaped from persecution on other continents only to be threatened, at least by word, with expulsion from their new home.

We recognize the urgency of seeking creative solutions to this problem lest the acceptance of a cease-fire without a just political settlement in a *fait accompli* which can only increase antagonism and encourage preparation for the next attempt at a solution by armed force.

Since the beginning of the present crisis, the World Council of Churches has called for a peaceful and just solution. After the outbreak of war, it urged a speedy cessation of hostilities and insisted that both the peoples directly involved in the conflict and the great powers were responsible for the establishment of a just peace.

We believe there are strong spiritual and moral forces that exist below the surface and can be released to end the cycle of enmity and suspicion. The situation now emphasizes the necessity and presents an opportunity to move toward a brighter future for all people concerned. We do not consider it our task to enter into all the details of a political settlement. We do hold, however, that the following elements are essential to any peace founded upon justice and recognition of the equality of all peoples in the region.

1. No nation should be allowed to keep or annex the territory of another by armed force. This applies to the present situation. National boundaries should rest upon international agreements freely reached between or accepted by the people directly concerned.

2. Effective international guarantees should be given for the political independence and territorial integrity of all nations in the area, including both Israel and the Arab nations.

3. There can be neither reconciliation nor significant development in the area unless, in the general settlement, a proper and permanent solution is found to the problem of the Arab refugees, both old and new. We therefore urge: a) That all persons who have been displaced in recent months should be permitted to exercise their right to return to their former places of residence. In the case of those from the west bank of the Jordan this will involve action: to extend substantially the period for application to return, and to provide a form of application that carries no political implications. We are glad to learn that on both these points some progress has been made. b) That the United Nations should be increasingly involved in the short- and long-term aspects of the problem of all displaced persons. The expanding services of UNRWA are essential and urgently need the generous support of all governments.

4. In the meantime, until a just and peaceful settlement is reached, we are particularly concerned about the religious aspect of the situation. In a region where communities of three religions met and lived together for long centuries, full religious freedom must be assured to all persons and communities. The continued presence and witness of these faiths and their respective communities must be guaranteed by international agreement, including free access to the holy places in a land of unique importance for every one of them.

5. While the needs of national security in each case must be adequately met, a new armament race must be avoided by the agreed limitation of national armaments to the lowest level consistent with a balanced security in the area.

6. The great powers have played a role in shaping the political and economic structure of the Middle East. For this reason and because peace in this most sensitive and central area affects the peace of the world, these nations must be prepared to cooperate with leadership in the Middle East in the stabilization of the region and refrain from selfishly pursuing their own political, economic, and commercial interests.

7. The legitimate hopes of all the people of the Middle East for development should be encouraged, based upon the talents and resources of all the nations involved. This assumes international and financial support by all possible sources including the commitment already made by the United Nations and its Specialized Agencies.

Action guide on war toys

Copies of "Let's Train Them For Peace," a study and action kit on toys of violence, are available from the Peace and Social Concerns Office of the General Conference Mennonite Church. The kit was prepared for the childhood education committee of the Women's International League for Peace and Freedom.

"Massed armaments, even in games, can only sow the seeds of mistrust and hate among nations," says the WILPF. "Our task is to motivate the new generation by equipping them with the tools and ideas that can *solve* conflicts rather than the tools that destroy. Obviously, the toys of war will have to be replaced by the toys and ideas of peace."

Included in this kit are background and resource material related to the war-toy industry as well as articles on the effect such toys have on the children who play with them. Action projects in the kit are mainly directed at publicity created by letter writing and advertisements for newspapers.

ROBERT LULL (second from left) is one of the first three volunteers assigned by the Mennonite Central Committee to work in a Job Corps Center. The Catoctin center at Lantz, Md., is a government-sponsored project to train young men who need counseling, basic education, and vocational training as preparation for finding a job. Volunteers work with corpsmen on a person-to-person basis, helping them write letters home, listening to them, and supporting them in their efforts at personal improvement. Over ninety Job Corps Centers are located in the U.S. There are also a number of urban Job Corps Centers.

Peace lessons and training Studies in a broken world

In an all-out effort to help Mennonites pursue their peace heritage in a world of revolution, an intensive education program is in the works. First tangible evidence of the emphasis will be a series of fourteen peacemaker workshops throughout the United States and Canada beginning in early February.

Several years ago, church leaders asked, "Are we really doing the best job that we can in peace education? We are a peace church by tradition, but for how many generations will our heritage hold us?"

One thing led to another until plans developed for a special series of Sunday school lessons on the theme, *Peacemakers in a Broken World.*

The special peace study, planned for both young people and adults, runs from Apr. 21 through June 30. During that eleven-week block, Mennonite and General Conference Mennonite congregations will be studying issues such as race, war, poverty, and nationalism rather than the uniform lessons on wisdom literature in the Bible.

But printed materials are only one important part of peace education; equally important are the teachers who will be linking students with the ideas generated in the materials. And that is where the peacemaker workshops come in—opportunities for teachers to become better equipped for their job.

The weekend workshops, beginning Friday evening and ending late Sunday afternoon, have three aims: to acquaint leaders with basic peace resources, particularly the Sunday school pupil and teacher materials; to help leaders sense purpose in their educational task, and to provide handles for taking hold of peacemaking responsibility.

Workshops are now in the planning stages for Alberta, Oregon, Colorado, North Dakota, Kansas, Iowa, Illinois, Indiana, Ohio, Ontario, Central Pennsylvania, Eastern Pennsylvania, New York City, and Virginia.

Persons responsible for adult education and persons responsible for youth ministry both will come to the same location at the same time. In some sessions adult and youth leaders may be together for joint presentations but discussion and follow-up will be scheduled separately in order to provide specific age-group assistance.

Shriver gets Vietnam plea Will hear Kansas voters

Garner E. Shriver, U. S. Congressman representing Kansas' Fourth District, has responded to a petition sent to him by Ray Regier, Moundridge, Kan., which asks him to hold open hearings on the Vietnam war. The petition bears the signatures of over 1100 of Shriver's constituents.

Terming the war "one of the most agonizing events in American history," Regier noted that such a hearing, while not supplying Shriver with more information about the war, "might improve the communication between Shriver and his constituency."

Regier continued, "Such a hearing could also serve to make us more aware of the responsibility we have as citizens of this great nation."

In reply, Shriver said, "I have the view that when people of my district want to meet with me concerning my official responsibilities, I always arrange for such conversations."

Adding that "I will be in touch with you as soon as possible," Shriver concluded by saying, "I am hopeful that I can soon set a time to comply with your request."

Sees therapy in funerals

What does the Christian funeral say? How can we deal with the grief stricken? How can we comfort the dying?

Edgar N. Jackson, author and lecturer of Corinth, Vermont, spoke to these and other related questions as he met with students and faculty of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., recently. He is a specialist in the area of the pastoral ministry.

He stated that in our death-defying culture, we have tried to eliminate death from the context of life. Much is being said about the beginning of life, but we find it difficult to speak of death. We have vetoed death. This attitude has had negative emotional and psychological effects on children, young people, and adults.

But the funeral, he said, can be a basic resource in helping people to face the fact of death. The funeral service recognizes that somebody lived. The ceremony gives people an opportunity to act out their deep emotional feelings. Emotions are an important part of life and we ought not to intellectualize them away. Emotional pains must be worked through—not postponed with tranquilizers.

The viewing of the body, says Jackson, is a most therapeutic resource. It says in effect, "I recognize him, and he is dead." With this confrontation all denials tend to be broken and the process of healing begins.

Forty attend pastors' week

Forty pastors, representing twelve states and four Canadian provinces, gathered on the campus of Mennonite Biblical Seminary in Elkhart, Ind., Oct. 4-11 for the third annual Pastors' Seminar, planned by the Committee on the Ministry.

The seminar program this year included a special emphasis on the ministry of preaching, with three presentations on this subject given by Russell Mast, pastor of Bethel College Church. The ministry of pastoral counseling was presented by Walter Drudge and Charles Burkholder, both professional social workers in Elkhart, as well as by a panel of pastors. William Klassen, professor at the seminary, and Otto Klassen, Oaklawn Psychiatric Center, discussed "The Pastor's Mental Health." Bible studies were conducted by Waldemar Janzen, Canadian Mennonite Bible College, and Howard H. Charles, Goshen College Biblical Seminary. Professors C. J. Dyck, William Klassen, and J. H. Yoder spoke on "Contemporary Theology." Leonard Wiebe, Fort Wayne, Ind., and Carl Kreider, dean of Goshen College, dealt with the place of small groups and organizational structures in the renewal of the church. Don Zimmerman of the Ecumenical Institute on the Town and Country Church, Merom, Ind., spoke on renewal in the rural church. Aidan Kavanagh, director of graduate liturgical studies at Notre Dame University, spoke on how Roman Catholics face the contemporary world. The closing challenge to the pastors was given by Jesse N. Smucker of Goshen. Gordon Dyck served as dean of the seminar.

Gordon Dyck, D. P. Neufeld, and Arnold Nickel have been designated as the planning committee for the 1968 seminar. The seminar is supported by the Schowalter Foundation and contributions from the district conferences.

Contest for service symbol

The Board of Christian Service has announced an open competition for the creation of a symbol for voluntary service. This contest is open to any Mennonite student, professional artist, or persons interested in the voluntary service programs of the Mennonite church.

An award of one hundred dollars will be presented to the person presenting the design selected as the symbol. Selection of a winning design will be made by a panel of judges including a professional graphic designer.

Five criteria will be considered by this panel to determine which entry will be selected. "The design problem in a mark of identity," says the board's instruction, "is to arrive at a shape that represents radical simplicity, that is relatively free of conventional images that border on the cliche, that is able to function in any conceivable context or material, indoor or outdoor, small or large, that is rooted in relevant content, and that has form and content resolved in a configuration reflecting clarity and dignity which will be able to circumvent fads and resist dating."

As an aid in constructing an appropriate symbol, a simple statement defining the overall purpose of voluntary service has been prepared: "Lay people extending Christ's compassion in areas of particular need for a year or two may be the four strings upon which the music of voluntary service is played—who, what, where, when."

Each participating artist may submit as many designs as he desires. Designs submitted for the competition should be in black ink on illustration board. The smallest dimensions of the image should not be less than two inches and the largest not more than six inches.

Contest deadline is Apr. 1. Additional information may be received by writing the Director of Voluntary Service, 722 Main, Box 347, Newton, Kan. 67114.

Youth magazine okayed With—for senior highs

With, a monthly inter - Mennonite publication for senior highs, will begin publication next July. The forty-page magazine was approved at a combined meeting of the staff and publishers in September in Chicago.

Published by the Board of Education and Publication of the General Conference Mennonite Church, and by the Mennonite Publishing House, Mennonite Church, *With* will be a feature magazine appealing to a broad range of interests. Its formula will be diverse: nonfiction as well as fiction, poetry, photo stories, and humor features.

The editor, J. Lorne Peachey, planned the magazine while studying at Syracuse University, where he received a master's degree in religious journalism last June. He hopes *With* will be a magazine for the "young person finding his place in the world, who is confronted with a host of ideals, demands, and pressures about which he must make decisions.

"The magazine will help him relate to the lasting values of life and help him realize that only by living for Christ can he know what life is all about," Peachey said.

Assisting him with policy, formula, and general planning are the assistant editor, Sara Ann Freed, and eight editorial consultants chosen from both participating groups.

The editorial consultants include Willard Roth, secretary of youth work, Mennonite Church; Marvin Dirks, director of youth work, General Conference Mennonite Church; and Marvin Zehr, Moundridge, Kan., and Richard Yordy, Champaign, Ill., pastors appointed by the publishers. Also participating are high school representatives Carol Ann Dyck, Winnipeg, Man.; J. Randall King, Wauseon, Ohio; Bruce Miller, Mishawaka, Ind.; and Betty Myers, Lansdale, Pa.

With magazine will sell at $3.75 per year to groups of five or more subscribing together; at $4.25 per year to individuals.

JOURNAL

Words and Deeds

A new congregation was organized near Cuauhtemoc, Chihuahua, Mex., on Oct. 8, out of the former fellowships of Cuauhtemoc, Steinreich, and Santa Clara with sixty-nine charter members. Elder of the congregation is J. C. Schmidt, with Daniel D. Peters, Jacob Heinrichs, and Menno I. Bergen as ministers.

Bethel College students nominated for various scholarships include: Anna Sue Deckert, Pawnee Rock, Kan., Woodrow Wilson and Fulbright grants; John Waltner, North Newton, Kan., Woodrow Wilson; Mark Janzen, Newton, Fulbright; Steve W. Goering, McPherson, Kan., Rockefeller Theological; and Rodney Frey, West Unity, Ohio, Rockefeller Theological.

Greencroft Central Manor, Goshen, Ind., was dedicated on Oct. 21. Sponsored by the Mennonite Board of Missions and Charities, the new million-dollar apartment building has been financed with federal funds and provides moderate-cost housing to persons aged sixty-two and older.

The Mennonite Children's Choir of Winnipeg has raised the sum of six thousand dollars this year to help several hundred underprivileged youngsters overseas. Money secured through the choir's musical endeavors has been divided equally between the Mennonite Central Committee and the Save the Children Fund.

Three institutes of world evangelism are scheduled to be held during 1968. Following up two very successful institutes in 1967, they will continue a new dimension of training.

Sponsored jointly by the Council of Mission Board Secretaries and the Council of Mennonite Seminaries, the institutes will be directed by Donald R. Jacobs, Mennonite missionary to Kenya. A grant from the Schowalter Foundation has been made available. Dates for the three institutes are listed as follows: June 3-14, Eastern Mennonite College, Harrisonburg, Va; June 17-28, Associated Mennonite Biblical Seminaries, Elkhart, Ind.; July 8-19, Mennonite Brethren Biblical Seminary, Fresno, Calif.

October 25. John Tesch, assistant pastor of St. Mary's Catholic Church, Newton, spoke to our office staff this morning. He talked about the things going on in the Catholic church and as a newcomer to our community surprised us with the things he has already observed and done. "I wonder how long he will last" was the immediate response of several people when discussing his report. About renewal in the Catholic church, he said, "I see it as a snail's pace; the older generation can't keep up with it." And he also finds race relations in our city moving at the same pace too. He found that concerned citizens "were overjoyed that all cafes in town are opened to all races" but that "a Negro or Mexican couldn't get a haircut in town" (or, at least, not just anywhere). He represented the Protestant and Catholic churches of the community at a session planning a week of patriotic events called I Am Proud to Be An American Week, sponsored by the veterans' organizations. He soon discovered that the whole project was largely a reaction to the Bethel College peace club's peace march of last year and it "seemed like a steamroller." Planning was intended to drum up support for "my country right or wrong." When he questioned the validity of this approach. "they forced me to show my true colors—and it wasn't red, white, and blue." The vigor of the attack in response to his questions made him wonder what their ministers preached to them. He proposed several times that discussions be held to air community differences on the subject but the proposals were ignored.

October 26. "There is no such thing as an innocent bystander," said Bill Moyers to a gathering in Hesston of the three Mennonite colleges in Kansas. "If you are a bystander, you just aren't innocent." Lyndon Johnson's former press secretary is now the publisher of a newspaper in New York. While he no longer serves the president, he did his best to build some bridges between the president and those who might disagree with his former boss especially on the Vietnam war. He was frank about the problem. "When people like us get together, it is impossible to ignore what we feel about so deeply" and "it is criminal if you don't decide where you stand." He called for responsible debate on the issues. "How are we going to restore the debate to a way of making sense instead of knocking each other senseless?" He freely admitted the dilemma of the war. The nation is paying a high price. "The war has cost more than we set out to obtain . . . War is as much of a punishment to the punisher as to the sufferer." He favors a pause in the bombing attacks. "If air power is such a flexible policy, it should be applied when policy calls for it, and relaxed when not needed . . . I believe that the time has come when it should be relaxed." The argument about the war needs to be carried on with more grace, he said. "Those who oppose the war can mislead Hanoi, but those who support the war can mislead this country."

October 28. "Resolved that Congress should establish uniform regulations for criminal investigation procedures." That's the topic for high school debaters this year and I had the opportunity to listen to two rounds of the debate in a tournament held on the Bethel College campus. I admire the courage of the young folks who are willing to test their ability to think on their feet by wading into such a difficult problem. I was sorry that the teams I heard hadn't discovered that the basic issue involved relates to our human freedoms. One team failed to debate the issue by saying that crime could be eliminated with brighter street lights.

Karl Menninger, whose mother was a Mennonite, spoke at the dedication of the Prairie View mental health center building today. "As changes have occurred, we have changed our notions about mental illness," he said. "We know that it is something that we all get." All of us are subject to it and some are more subject to it than others. He finds "nothing worse than to have half-conscious attitudes when we see mentally ill people than to feel that God

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has given us advantages over other such people." The noted psychiatrist praised the progress made by Prairie View and the church and community groups supporting it. "Concern for those less fortunate than we is not only a part of our duty, but a part of our mental health."

October 29. Bethel College began its Menno Simons Lectures today. Ed. G. Kaufman, president emeritus, will deliver eight lectures on Christian doctrine. In discussing God as creator this evening, he explored the problem of evil and suffering. We "won't solve it on this side of the grave" because "it has stumped philosophers from the beginning of the world." A world without suffering would not be possible because "to abolish suffering we would have to abolish a lot of other good things" such as law, progress, and the interrelationship of persons. Friendship and all human freedom carry suffering with them. Suffering can be punitive, disciplinary, maturing, and redemptive. How can we meet suffering? Kaufman suggested four ways: expect it, accept it, use it (don't let it use you), and find your cross and take it up. With Paul we should rejoice in being considered worthy to be chosen to suffer.

October 31. Joe Walks Along, Lame Deer, Mont. visited the conference offices today. "As a Cheyenne," he said, "I still have to learn from the Cheyenne, that people might learn of Jesus Christ." He is the pastor of the Petter Memorial Church. Of his people, he says, "There are so many things that are different from our western people. They don't come out and say what they want when they want something. Many times we are impatient. If you ask them a question, they will take one or two days till they answer." He added, "It is not easy to minister to the Cheyenne people, because they have always rebelled against the white man." *Maynard Shelly.*

College football

Bethany 20—Bethel 14
Olivet 29—Bluffton 14

Calendar

Nov. 29-Dec. 1—Newton, Kan., Council of Boards.

July 13-20, 1968 — Estes Park, Colo., General Conference.

Central

Nov. 19-24 — Berne, Ind., First Church, mission festival

Nov. 19-26—Bluffton, Ohio, Ebeneezer Church, annual missionary conference, the Curt Claassens, the John Van der Shies.

Northern

Nov. 15-19 — Mountain Lake, Minn., Gospel Church, missionary conference and harvest festival, the James Jackmans, speakers.

Nov. 26—Mountain Lake, Minn., Gospel Church, Northern District youth rally.

Nov. 26-28 — Mountain Lake, Minn., First Church, harvest and mission festival, Harold Graber, speaker.

Pacific

Nov. 20-26 — Warden (Wash.) Church, Bible conference, Eldon Shetler, speaker.

Nov. 23-26—Paso Robles, Calif., First Church, mission emphasis, the Frederic Walter Sprungers, speakers.

Western

Nov. 12-15 — Burrton (Kan.) Church, mission festival and special meetings, Harold Regier, speaker.

Nov. 19-26—Pretty Prairie, Kan., First Church, evangelistic meetings, Don Augsburger, speaker.

Nov. 26 — Pretty Prairie, Kan., First Church, dedication of educational wings.

Marriages

Samuel Derstine, Jr., and *Linda Nace*, on Oct. 22. Reported by Deep Run Church, Bedminster, Pa.

Michael H. Durham and *Cathleen Marie Kehler*, on Sept. 30. Reported by First Church, Reedley, Calif.

John Lorentz and *Sharon Hartman*, on Nov. 4. Reported by Calvary Church, Ill.

Paul Phillipp and *Mrs. Luise Lebedeff*, on Oct. 15. Reported by First Church, Reedley, Calif.

Jan Rieman and *Kathy Hartman*, on Nov. 4. Reported by Calvary Church, Washington, Ill.

Deaths

Elizabeth Wiebe Boehr (Mrs. Henry), Beatrice (Neb.) Church, was born May 18, 1888, in Samara, Russia, and died Sept. 17. She was the mother of Mrs. Malcolm Wenger.

Mrs. Peter P. Schrag, First Church, Pretty Prairie, Kan., was born Feb. 25, 1887, and died Oct. 3.

Mary E. Schrock (Mrs. Robert G.), Calvary Church, Washington, Ill., was born May 22, 1932, and died Nov. 4.

Anna Zerger (Mrs. David J.), Eden Church, Moundridge, Kan., was born Mar. 1, 1889, in Marion, S. D., and died Nov. 5.

Published

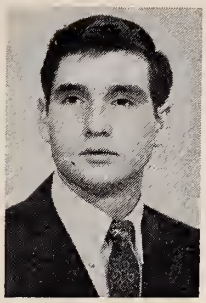
The Encyclopedia of Modern Missions: The Agencies contains an article on the history of the General Conference Board of Missions, written by Andrew Shelly, the Board's executive secretary. Scheduled for release on Nov. 15, the volume is a publication of the faculty of Gordon Divinity School through Thomas Nelson and Sons. In over three-fourths million words, it tells the stories of the world's fourteen hundred Protestant foreign mission and related agencies. It has articles about sending organizations, supporting agencies, associations of agencies, missionary training institutions, missions libraries, Bible societies, national councils of churches, Christian relief agencies, international Christian broadcasters. Long survey-evaluation articles introduce the reader to Catholic and Eastern Orthodox missions. Although listing at $25, the volume may be ordered from Missions Encyclopedia, Gordon Bookstore, Wenham, Mass. 01984, for the subsidized price of $18 ($18.50 if other than Canada or the U.S.A.) postpaid.

Films

Mennonites—A Peaceful Revolution, the half-hour film which was telecast Sept. 10 on the CBS religious affairs program *Lamp Unto My Feet*, has been purchased for the Audio-visual Library, Box 347, Newton, Kan. The film is available on an offering basis.

Workers

Dyck


King

H. Martens

O. Martens

Mill

Maryann Dyck, Cearbrook, B. C., has joined the volunteers at the Children's Center, Laurel, Md. She will work with the mentally retarded as a practical nurse in a clinic for one year.

The Leo Grabers, Salem Church, Freeman, S. D., are serving an assignment in short-term voluntary service in Gulfport, Miss.

David King, Bellefontaine, Ohio, has volunteered for six months of service at the National Institutes of Health, Bethesda, Md. Volunteers at NIH act as normal-control patients, providing valuable information for research.

Harry and Olga Martens, Elkhart, Ind., have taken up their work leading the MCC relief program for Arab refugees on the east bank of the Jordan.

Wilma Mill, Perkasie, Pa., has accepted an assignment from the Mennonite Central Committee to work as a volunteer nursing aid for one year at the Children's Center, Laurel, Md.

William Moore, Winnipeg, has become the interim director of Youth Opportunities Unlimited, a community service and tutoring program for the Indians of Winnipeg, sponsored by the Mennonite Pioneer Mission and the Conference of Mennonites in Canada. He is a native of South Indian Lake, Man., and has attended Mokahum Indian Bible School at Cass Lake, Minn.

David P. Neufeld, Virgil, Ont., chairman of the Mennonite Central Committee of Canada, participated in an interfaith service at Ottawa on July 1, celebrating the centennial of Canada. He was one of seven clergymen representing the religious groups of Canada at the service attended by Queen Elizabeth and Prince Phillip.

Albert Swartz, Deep Run Church, Bedminster, Pa., is serving a two-year voluntary service assignment as a maintenance worker at Woodlawn Church, Chicago, Ill.

Ministers

Virgil M. Gerig, Pandora, Ohio, has accepted the call from the Salem-Zion Church, Freeman, S. D. He will begin his service sometime early next summer.

David Loewen assumed pastoral duties of the Congerville (Ill.) Church on Sept. 4.

New addresses

Mrs. James Blair, 6711 Mullin St., Apt. 86, Houston 77036 [261]
James Gundy, Route 3, Wheatley, Ont. [260]
Ronald Heacock, 200½ West 11 St., Hutchinson, Kan. 67501 [105]
Mrs. Ben Matthies, 1202 Cuddie Rd., Prince George, B.C. [192]

WANTED

Young Men to go where the action is

Do you want to rub shoulders with people who seek answers to basic questions such as Who am I? Why am I here? and Where am I going? These questions call for action!

Your work will be related to the church—it is here you will equip yourself and others to serve. Together you will seek to discover how you and your fellow Christians can witness effectively in the world. Your testimony, by word and deed, of God's love and forgiveness in Christ will be expressed *in the world*—a world which "God so loved . . . that he gave his only Son."

Where's the action? It's in the world. Jesus said, *"Go into all the world."* How can you get into the thick of it? One way is in the Christian ministry!

For more information write to: *Committee on the Ministry, Box 347, Newton, Kan. 67114*

LETTERS

Rats need no federal aid

Dear Editor: I would like to make a few remarks concerning Ernest Boynton's article "Congress learns a lesson," *The Mennonite,* Oct. 17, 1967. He states that "New York State spends $4.5 million a year on a rodent extermination program," and that "the new federal rat-control bill allocates about half the funds now spent each year by New York State alone." The new federal rat bill which the House approved Sept. 20, allocates $40 million or about nine times instead of one-half the funds New York State spends on rodent control. A rather large discrepancy.

To call Congress a champion of rats over people, cruel to poor children, or shockingly irresponsible when they voted against the bill is as much in error as to call them humanitarian, Christian, or empathic when they voted for the bill.

When, on July 20, the House voted 207 to 176 to shelve the "Great Society" rat-extermination act of 1967 they were not saying no to a well-planned, well-programmed and well-budgeted course of action. They were vetoing a quickly put-together, overlapping proposal in a field where other federal programs already were supposedly working. Chicago, alone, has received several million dollars in rat-eradication funds through the poverty program in the past years. Other rat-control programs, largely dormant, exist in the Departments of Interior and Health, Education, and Welfare. Now, this revived measure allocates $40 million to be doled out by a fourth agency, the Department of Housing and Urban Development.

Why are the existing federal programs unable to meet the need? Is it because of irresponsibility in administration of these public funds?

Certainly, rats are a depressing symbol of the plight of the slum dweller, but does their control demand a new program of federal aid, supported by the almost broken-down taxpayer? Doesn't the problem ask that city governments provide a locally financed program of extermination and sanitation? Doesn't it ask of the landlord maintenance of his apartments? Doesn't it ask of the individual slum dweller to clean and tidy up? And doesn't it ask of the Christian to help the needy and suffering (perhaps through the organization of community programs, which would help these individuals to rid themselves of the poverty of spirit and to regain dignity and pride in themselves and their homes—and I'm not referring to rent strikes and civil disobedience as advocated by rent strike leader Jesse Gray pictured on the left in the Oct. 17 article, p. 629)?

Ours is a complex society with a multitude of social ills. But is federal money (which can be misused) the answer? Or can the answer be found with the church, humanitarian organization, the MCC, summer voluntary service, Mennonite disaster service, American Friends Service Committee, and committed Christian men and women, who are eager to share their talent, abilities, time, and convictions to witness for the Lord so "that thy way may be known upon earth, thy saving health among all nations" (Ps. 67:2)? *Melvin Buller, 5000 N. Nevada, Colorado Springs, Colo. 80907.*

God could use us

To the Editor: In his "Our Almost Unused Political Power" (Oct. 10), James Juhnke has given us a very helpful look at the church's prophetic mission. God could use us in our day, if we were willing to make sacrifices similar to our World War I conscientious objectors and if, in our approach to political affairs, our concern for others matched our concern for ourselves. *Frank H. Epp, 1830 Kilborn Ave., Ottawa 8, Canada.*

Words left out

Dear Editor: In the Mar. 14 *Mennonite* I made some remarks concerning the Bible. Where it reads "some of the verses are left out, also the word hell," I should have said *words concerning hell* rather than the word hell. (Mark 9:44, 46 are left out.)

You might give it for correction. *Abe E. Kroeker, Inman, Kan. 67546.*

Swing with a religious beat

The writer of the following letter has asked to remain anonymous. She is responding to a youth meeting at which "a rock and roll band played in the parking lot of the church . . . after the regular meeting in the church. Some dancing was included." She introduced her letter by saying, "I do not agree with what took place at the meeting."

However, in this changing world and our youth getting in contact with youth outside the enclosed circle of a Mennonite community, such as big city schools, colleges, and rapid transportation, there is bound to be a change in our youth. The beat of the modern times is so loud that the beat of the church must get louder, also, in order to be heard. We can no longer be the quiet in the land or we will be drowned out.

Let's bring the old and the new gospel hymns into our youth meetings and give them a beat with a purpose.

Occasionally in my youth, we would sing the gospel hymns to our hearts' content. As I go along on the road of life, sometimes, as everyone knows, the road gets pretty rough and I recall these songs and draw on them for strength to get over the rough spots. What will our youth have to go back to farther along in their life?

The chorale singing should, by no means, be done away with, but the gospel hymns should be learned, also. The chorales would be better understood and easier to sing. When would be a better time to learn the simple gospel hymns that can be sung with a beat or draggy, whichever the church prefers, than while our youth is full of vim and vigor?

There are many good songs in the All-American Church Hymnal which could be used alongside our youth hymnal.

A few of my favorites are (however not in the All-American): Life's Railway to Heaven, Kind Words Can Never Die, and Always Cheerful. These could be copied on cards or sheets of paper and handed out to the youth and learned during their meetings. I'm sure we could swing this beat of the world into a more purposeful beat.

The fifth freedom

Eileen Janzen

Do you remember the last time you stood with one of your children at a candy counter and told him he could choose one kind, and only one, and that you would buy it for him? If your children are like ours, it took quite some time before the final choice was made.

With the approaching Thanksgiving season, one is again reminded to "count your many blessings," and to express thanks to God for them. Our newspapers, magazines, and speakers tell us that among the blessings we should be grateful for are the four freedoms: freedom of speech, freedom of religion, freedom from want, and freedom from fear.

There is another freedom, however. It might be called our fifth freedom—the freedom of choice.

We North Americans take for granted privileges that few others in the world know, at least to the extent that we experience them. We go to a supermarket and choose our foods from a variety of brands and prices; we shop at a drug store where we choose from a dozen or more brands of toothpaste; we choose what to wear and where to buy our clothing; we choose which charity in the community we will give to; we have the privilege of deciding how we can contribute our talents and gifts to our church's program; we choose our vocation, as well as the place where we will live.

The list of choices we have goes on endlessly. We may choose between the good and the best, between the not-so-good and that which is repulsive. Ours is the freedom of choice.

It must be remembered, however, that privilege and responsibility are inseparable twins. The privilege of choosing calls for responsibility to make wise choices. Therefore, we need to ask, How are we using this freedom? Do we show our gratitude for God's many good gifts by deliberately choosing to share them with persons in need, or do we waste them all upon ourselves as a means of inflating our own egos?

Many people in the world have never had, nor will they ever have, the privilege of choosing in the way we do. Oh yes, there are those who can choose between starvation and garbage, nakedness and rags, literature by communists, and pornography. If we choose to share with them the material and spiritual gifts of God, we make it possible for them to make the better choices. Shouldn't we be more careful in choosing between needs and desires so we can help supply others with clothing, food, and the words of the Scriptures in their own language?

Jesus said, "So if the Son makes you free, you will be free indeed" (John 8:36). For the Christian, the freedom of choice is always in relation to Christ, to what will further the purpose He is working out in the world through us. As we join in reconciling men to God, we also extend to them the privileges of our freedoms.

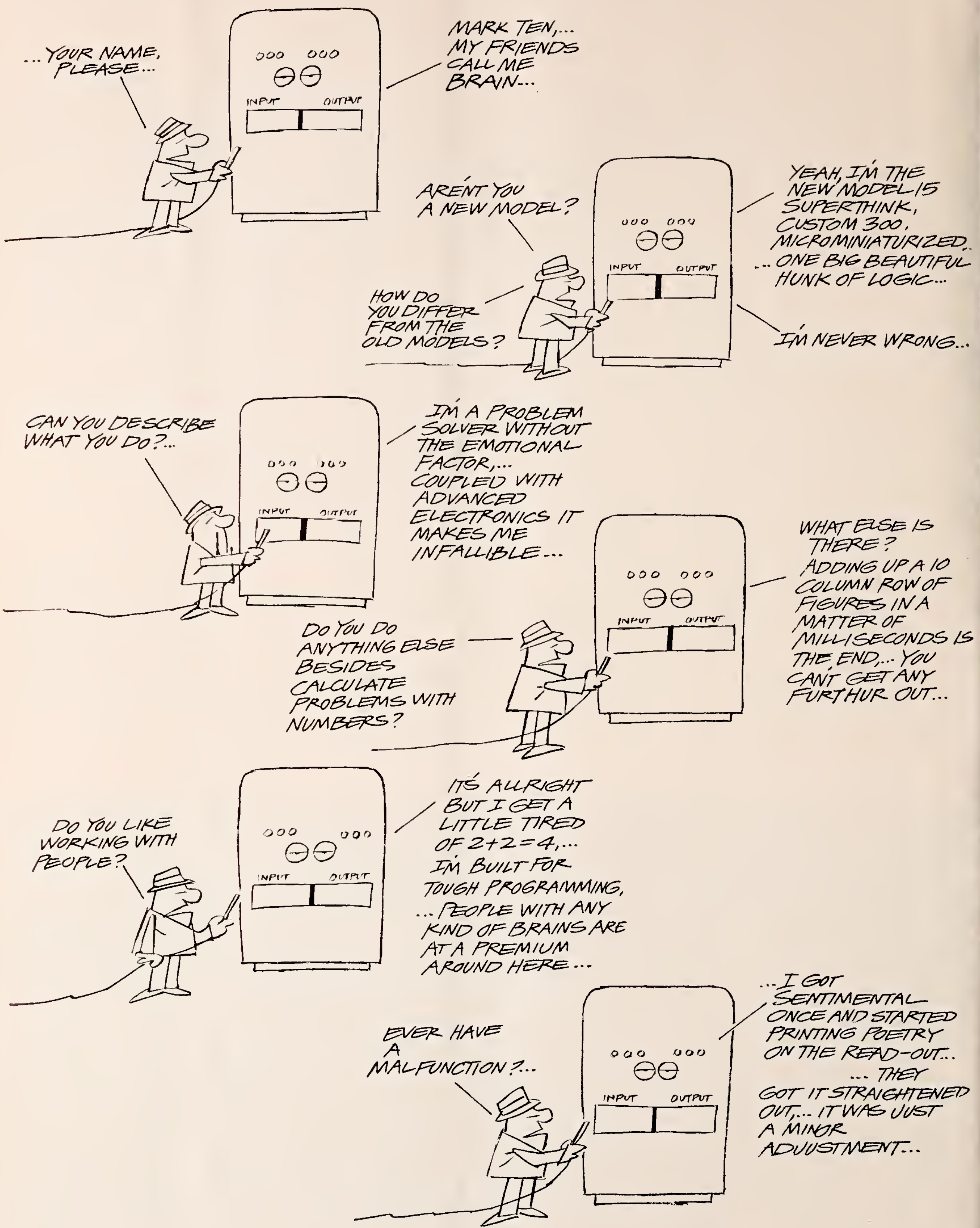
During this Thanksgiving season, let us show our thankfulness by sharing with those who have so little. It can be done if we are willing to insist on less for ourselves.

The fifth freedom—the freedom of choice—is ours to abuse or use. If we are truly grateful, we will use it to achieve God's purposes through our lives.

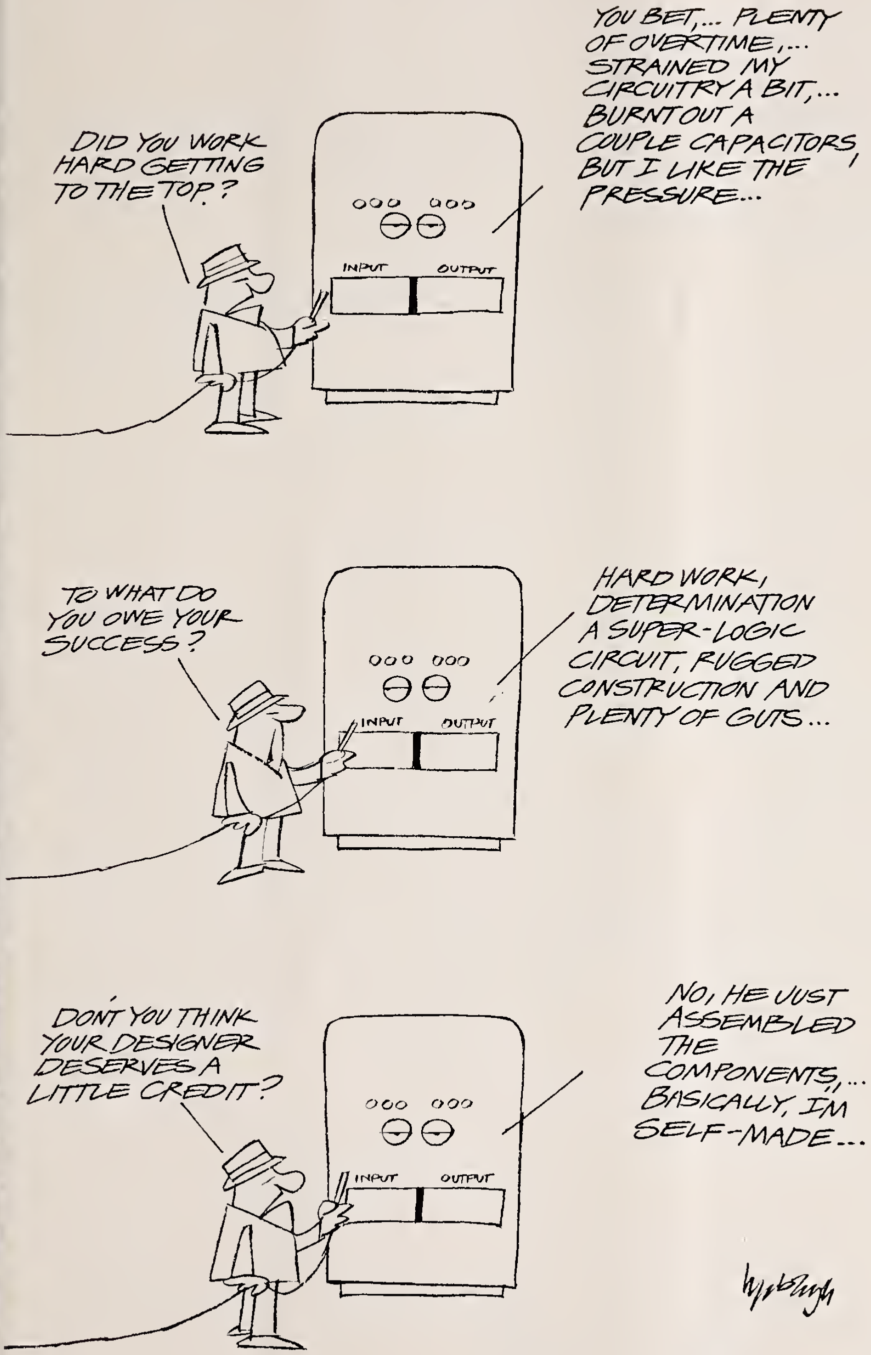
Sponsored by the Women's Missionary Association

The list of choices we have goes on endlessly.

SELF-MADE


...YOUR NAME, PLEASE...
INPUT
OUTPUT
MARK TEN,... MY FRIENDS CALL ME BRAIN...
AREN'T YOU A NEW MODEL?
YEAH, I'M THE NEW MODEL 15 SUPERTHINK, CUSTOM 300, MICROMINIATURIZED... ONE BIG BEAUTIFUL HUNK OF LOGIC...
INPUT
OUTPUT
HOW DO YOU DIFFER FROM THE OLD MODELS?
I'M NEVER WRONG...
CAN YOU DESCRIBE WHAT YOU DO?...
INPUT
OUTPUT
I'M A PROBLEM SOLVER WITHOUT THE EMOTIONAL FACTOR,... COUPLED WITH ADVANCED ELECTRONICS IT MAKES ME INFALLIBLE...
DO YOU DO ANYTHING ELSE BESIDES CALCULATE PROBLEMS WITH NUMBERS?
INPUT
OUTPUT
WHAT ELSE IS THERE? ADDING UP A 10 COLUMN ROW OF FIGURES IN A MATTER OF MILLISECONDS IS THE END,... YOU CAN'T GET ANY FURTHUR OUT...
DO YOU LIKE WORKING WITH PEOPLE?
INPUT
OUTPUT
IT'S ALLRIGHT BUT I GET A LITTLE TIRED OF 2+2=4,... I'M BUILT FOR TOUGH PROGRAMMING, ...PEOPLE WITH ANY KIND OF BRAINS ARE AT A PREMIUM AROUND HERE...
EVER HAVE A MALFUNCTION?...
INPUT
OUTPUT
...I GOT SENTIMENTAL ONCE AND STARTED PRINTING POETRY ON THE READ-OUT... ...THEY GOT IT STRAIGHTENED OUT,... IT WAS JUST A MINOR ADJUSTMENT...

Dave Harbaugh


DID YOU WORK HARD GETTING TO THE TOP?
YOU BET,... PLENTY OF OVERTIME,... STRAINED MY CIRCUITRY A BIT,... BURNT OUT A COUPLE CAPACITORS, BUT I LIKE THE PRESSURE...
INPUT
OUTPUT
TO WHAT DO YOU OWE YOUR SUCCESS?
HARD WORK, DETERMINATION A SUPER-LOGIC CIRCUIT, RUGGED CONSTRUCTION AND PLENTY OF GUTS...
DON'T YOU THINK YOUR DESIGNER DESERVES A LITTLE CREDIT?
NO, HE JUST ASSEMBLED THE COMPONENTS,... BASICALLY, I'M SELF-MADE...
Harbaugh

YOUTH

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"Bless the Lord, O my soul,/ and forget not all his benefits" (Ps. 103:2).

CONTRIBUTORS

Norman B. Rohrer is director of EP News Service, Box 227, La Canada, Calif. 91011, an agency of the Evangelical Press Association.

Ilene Janzen (Mrs. Lester) lives at 625 East 4 St., Newton, Kan. She is a homemaker and the wife of a minister.

Harry E. Martens is director of the MCC program on the east bank of Jordan.

CREDITS

Cover, John Mast, 15 Cranberry St., Brooklyn, N.Y. 11201; 702, Radio Budapest; 713. USDA.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S. D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

Harry E. Martens

It's three o'clock in the morning and I cannot sleep. And it's been this way many mornings since our several visits to the tent cities composed of more than 55,000 refugees living in seven separate camps on the east bank of the Jordan River. These refugees fled to the east bank during or after the June War, to avoid living under Israeli occupation.

But the 55,000 tent-city residents are only a fraction of the total of over 500,000 residing on the east bank. Others live everywhere under the most rugged conditions with relatives, in huts, sheds, and caves.

To be in the midst of this great sea of misery and human suffering is bewildering and even frightening. It is important to remember that a few months ago a large percentage of these refugees were making a reasonable living at respectable jobs just on the other side of the Jordan River, but are now completely at the mercy of others.

On one trip we accompanied a CBS television team, which permitted us to go places we could not have gone alone and to hear and see things few other foreigners have been permitted to observe. We were up to the bank of the Jordan River and allowed partway across the now famous Allenby Bridge. Refugees are still fleeing from the west bank and crossing the bridge with packs on their heads and backs.

We visited with families in several of the tents. As is often the case in Jordan, grandparents, parents, and grandchildren live together. But in this case, fifteen people have approximately fifteen by twenty feet of floor space. There was, absolutely, not one piece of furniture. A few crude utensils to carry food from a central food station, two floor pads, and three or four blankets completed the furnishings.

In one corner, an undernourished two-year-old child slept undisturbed by the swarm of flies settling on his body. Resting on the dirt floor in another corner, an elderly grandfather had wrapped himself in a net to keep the flies from his open sores. The grandmother, with all the sign language she knew, was pleading for help and mercy.

"This is not an exception," a government official stated. "You can point a finger with your eyes closed in ten different directions and each time you will point to an area of great need."

"Please, please, if you do nothing else, go, tell America of our life here," pleaded a young refugee man, "if they know, they will not let us suffer much longer."

Such trust staggers one, drives sleep from one. And speaking of sleepless nights, it is high time that many others spend sleepless hours in an effort to awaken Christians everywhere to the terrible suffering and hopelessness among the refugees in the Middle East. If each of our churches could have but one of their nice, comfortable worship services in one of the medical clinics for refugee children and expectant mothers, surely, there would be a revival. If the United Nations could have but one session on the Main Street of one of these tent cities, certainly, the trend of discussion would change quickly.

An American lawyer, after visiting one of the refugee camps, was quoted in the Beirut *Daily Star* as saying, "These suffering people are part of the family of nations. And I think this is a problem of which no one nation has a monopoly. This problem belongs to the world. With winter setting in, these people living in picnic tents and wearing summer clothing are going to suffer terribly. They simply haven't blankets. One doctor expects mass death in the camp this winter, for he is doubtful that sufficient blankets can be supplied soon enough.

"I think one of the important things to recognize is that this problem will not be solved until the terrible sufferings of these people is brought before the eyes of the world."

And that is part of our task as MCC workers here on east bank: to try and reveal to North American Christians the sad conditions existing here, that during our seasons of abundance we might give to the victims of war.

The tent cities are clustered a few miles from the river where Jesus was baptized, the Mount of Olives clearly visible in the background. Beyond the Jordan a green oasis surrounds the old city of Jericho, and I remember again the Lord's parable concerning a victim of violence on the Jericho road. " 'Which now of these three, thinkest thou, was neighbor. . . ?' And he said, 'He that shewed mercy.' Then Jesus said, 'Go, and do likewise' " (Luke 10:36, 37).

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Carl M. Lehman

What does the layman expect of the congregation?

Mostly, I suppose, we do not know what to expect. If we did, we would make it happen, for laymen have something to do with what happens.

This is not a catalog of the myriads of expectations which members, rightly or wrongly, have of their congregation, but rather, a statement of what I believe a laymen can reasonably well expect. It also is not a listing by degree of importance.

For the most part, I do not find it useful to distinguish between lay people and the clergy. It is in our best tradition to minimize what differences there are rather than to maximize them. I will largely ignore such differences.

But before we go into details of what the layman rightly should expect of the congregation, let me make clear, at least, some areas of special concern. Only then will our expectations from our congregation relate themselves to cathedral building and bricklaying.

For the kind of brick we lay and the way we lay it from the minute we get up in the morning until we get up in the morning again makes up most of what life is about. But because we are not bricklayers but cathedral builders, a look at the ultimate shape of the cathedral we build is absolutely necessary. The Holy Spirit can make good bricklayers better bricklayers, but all the good bricklayers in the world led by the Holy Spirit and interested only in good bricklaying will never, on their own accord, build a cathedral—not even a really good wall of China.

Fifty years ago, an unusual number of highly able, well-trained, and gifted young people rebelled against the notion that ecclesiastical piety was all there was to the church. Led by the Holy Spirit, and with a double portion of down-to-earth determination, they set forth to "win the world for Christ in our generation." The *generation* is pretty well gone now. Since we are still living off the capital coming from them, it is only with a sense of unworthiness that we call attention to how dismally they failed.

Three billion people live in the world today. If one person passed by each second, twenty-four hours a day, it would take ninety years to see all these people. Only 30 percent are Christians, 70 percent are not. The population is increasing by 50 million each year, with Christians increasing only two million a year. If this continues, at the end of the ninety years instead of the world being 30 percent Christian it will be 13 percent. Our children will live to see this if we do not get off our ecclesiastical duffs and do something about it.

World winning is still the central issue, but, perhaps, not in the traditional sense. Rather than winning the world *for* Christ we may have to think about winning the world *with* Christ. We will *not* win the 1967 world for a segregated Christ. We will *not* win the 1967 world for an economically-privileged Christ! I do not believe *we* will win the 1967 world *for* any Christ. I verily believe the 1967 and the 1968 and the 1980 and the 1990 world can be won *with* Christ, and *with* the Holy Spirit, and *with* all of us getting down to the serious business of being Christians.

As Mennonites, we do our missionary work in greater volume and as effectively as most Christians. But if we did not farm better and if we did not take farming more seriously than we do missionary work, we would soon have no reputation at all as farmers.

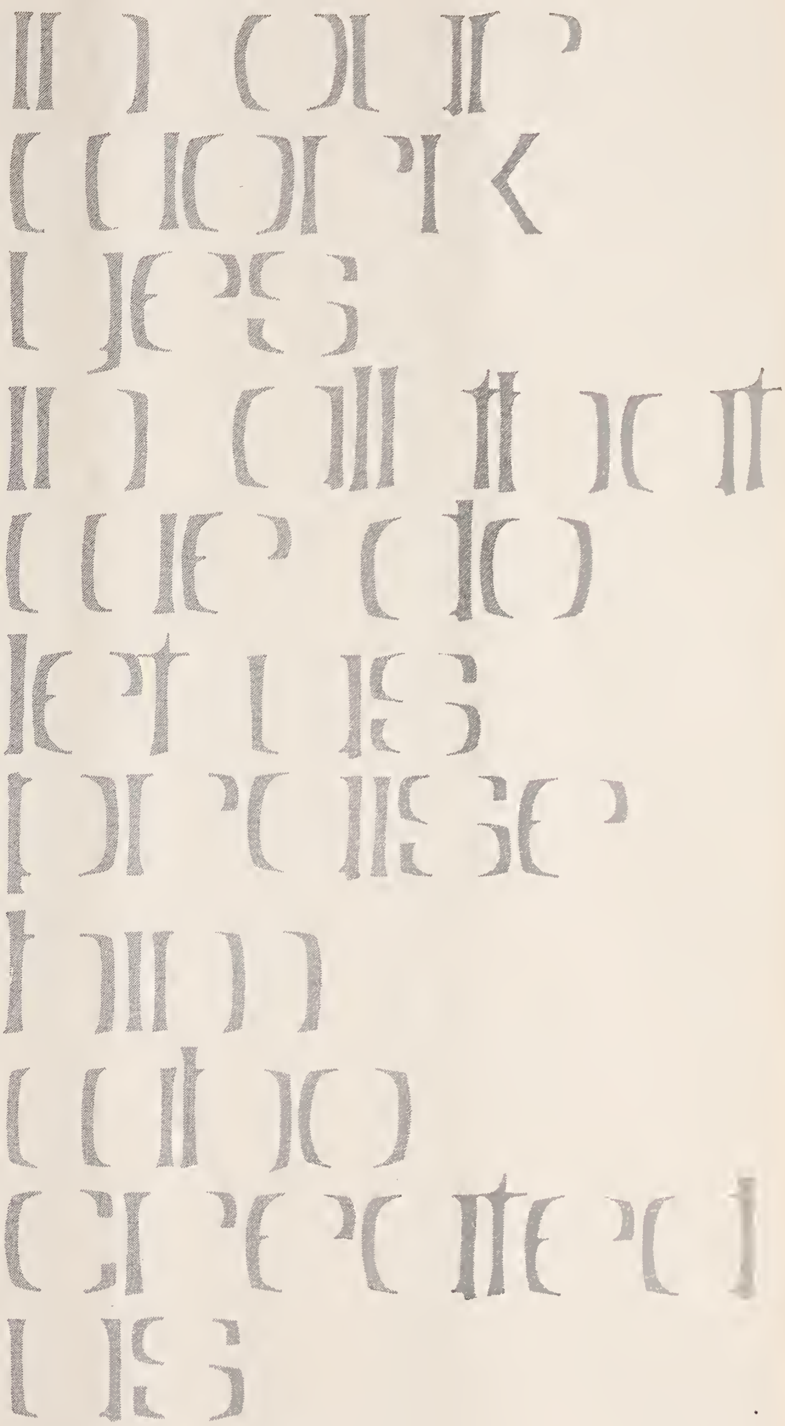
Other concerns need to be mentioned, but they are really secondary to winning the world. This is not to minimize their importance. I, for one, do not subscribe to the thought that all we have to think about is winning men for Christ, and that once this is accomplished, all the ills of the world will fall into their rightful place of discard. The problem with this naively oversimplified approach is that the very tools we need to win the world for Christ come only by ridding ourselves of the filthy smell of racial prejudice, by ridding ourselves of the selfishness that is more real in our wars than the noble aspirations for which we say we fight them, and by ridding ourselves of all barriers that keep food from flowing freely between those grown fat with abundance and those left with only skin and bones.

This gets us back to the place of beginning, what *do* we expect of the congregation as we lay brick in the world of cathedral building?

First, we need to look at the role of the Spirit in our expectation. A gross error in our thinking has relegated the Spirit to the world of contemplation, to the so-called spiritual life as opposed to the world of reality. In the Acts of the Apostles, the Holy Spirit is mentioned at least fifty-seven times, more often than in all of Matthew, Mark, Luke, and John combined. The book is not the *Contemplation* of the Apostles, not the *Spiritual Life* of the Apostles but the *"Acts* of the Apostles."

In Acts, where the Holy Spirit was, is where the action was. In a few short years, the world felt the impact of the church such as it has not felt it since. If we want to be where the action is, remember Acts and the Holy Spirit!

The layman expects counsel. This is one of the most valuable resources we have in the brotherhood. In our self-sufficient way we sometimes forget to use it. Yet here it is, the combined judgment of men and women from many walks of life and long years of experience. We have hardly a problem or a venture that is not within the experience of someone in the congregation. What errors can be



avoided and what plans we can enhance by taking counsel with these people!

In our free and easy world we may not have to rely on our brother. However, during times of persecution, our church would have perished if our fathers could not have looked to one another for help.

I knew a man once who sold his farm, packed up his goods, and went to the state of Florida to preach the gospel. After several weeks he was back, with Florida neither much the better nor worse for the visitation. Our brother had not asked the counsel of the brotherhood or he might have been spared the trauma of the experience. The brotherhood was willing to give counsel, in fact, some gave freely without being asked. One frank *Switzer* saw neither the hand of the Holy Spirit nor the diversionary tactics of the devil in the incident, but blurted out that it was just a family trait, naming names and citing cases.

Mutual aid. Closely related to getting counsel from the brotherhood is mutual aid. If I offer my special skill, or run-of-the-mill ability to the brotherhood, I can also expect help when I need it. This pooling of resources brought spectacular barn raisings into our communities and has given the brotherhood a reputation for taking care of its own.

Much in our culture has changed, and some of our city churches have not had a barn raising for some time. To suggest that they have fallen into disrepute on this account is not appropriate. The fact is that all of us, whether we live in the country or city, can pool our abilities, our skills, and our resources so that together we can do the work of the church, enhance the life of the brotherhood, and allow the Holy Spirit to witness through us.

A united witness. I expect my congregation to unite and stand firm where I, by myself, cannot be effective. We have seen a moral crisis hit a community. We have seen good people run scared at the devil's lies about what happens when Negroes move in. I expect my congregation to stay with me at such a time so that all of us together can call the devil the liar he is. Alone, I cannot do this. Together, we can and must.

The right to be myself. My congregation has a responsibility to help me make decisions. Important as such help is, there are times when I expect restraint. We may need to emphasize restraint, for not every congregation is ready and willing to give us freedom. Just because I must be willing to seek their counsel is no reason for me to cease to be an individual child of God, made in His image, a free spirit. Without freedom I cannot be creative; I cannot truly do the will of God, nor truly be led by the Holy Spirit.

The congregation should listen to the admonition of Paul "quench not the spirit." The New English Bible, while less terse is also to the point, "Do not stifle inspiration, and do not despise prophetic utterances, but bring them all to the test and then keep what is good in them and avoid the bad of whatever kind" (1 Thess. 5:19-22).

As we grow older, we always find it more difficult to understand young people. We are tempted to write off their ideas and innovations as sheer inexperience. Some are; yet I believe young people of today are more honest and forthright than their parents. As the congregation molds their lives, it is important that the mold allows freedom for the Holy Spirit.

The camel has been said to look like something a committee put together. A congregation is much like a committee. Having worked with many committees and congregations, I think I know what is meant by a committee putting together a camel. Yet, I am not sure. On further reflection, most of the camels committees produce, look like horses. No committee makes anything as grotesque, ludicrous, and ridiculous looking as a camel. Only God makes a camel. A camel works, too.

Richard Vogel told me of an experience at Washburn University at Topeka, Kansas. A tornado, with the sound of a thousand jets, made a shambles of an entire college campus in a matter of seconds. A group of forty people had been rehearsing in one of the buildings. They had been in a downstairs room in the southwest corner, the only room reasonably safe during a tornado. A temperamental flute player insisted on using a room in another part of the building. It had a better piano. With no heed to the warnings, all forty went to the room in the other part of the building.

After the tornado, the group found themselves shaken a bit and a few had minor injuries. No one was seriously hurt. Then they looked at the safe room they had left minutes before. It was a complete shambles.

No committee, no congregation, not one of us with our common sense, scientifically-influenced-by-the-law-of probabilities approach could do anything but condemn the young flute player as a self-centered, irresponsible exhibitionist for venturing into that part of the building. But forty people are living in Kansas, today, whose lives would have ended a year ago in a terrible tragedy had it not been for the flute player. Why? We only know that some things can be left to God.

We know, also, that with another ninety years of sitting around and watching, our children will live in a world with less than 13 percent who call themselves Christians. They may not even care, for they may be among the other 87 percent.

As a layman, I expect my congregation and your congregation to get on with the work of the church in a way we have not yet done in our generation; in a way it has not been done since the days of Conrad Grebel and Menno Simons; or since the day when Peter, James and John, Paul and Barnabas went to work.

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NEWS

New climate 450 years after Luther

This Sunday marks the strangest Reformation Day we have known in the past 450 years," declared a seminary president to a Reformation Sunday congregation in New York. "If anyone had suggested fifteen years ago that Protestants and Roman Catholics would be confessing mutual guilt in rending the robe of Christ, I would have said, 'You had better see a psychiatrist.' "

The strangeness of the anniversary was also underlined in Paris, where Pastor Charles Westphal, president of the French Protestant Federation, said: "The fact that we are meeting for the first time to celebrate the anniversary of the Reformation, without the slightest spirit of controversy, is proof of the new climate produced by the work of the World Council of Churches and Vatican II. All of us, Protestants and Catholics, need to be taught by this Reformation."

A Roman Catholic writer in the United States found the anniversary strange in another sense. "Before, we almost ignored one another; we disliked and feared one another. Now we have begun to admire and, sometimes, to love one another," wrote Michael Novak in an article syndicated widely in the church press.

"But . . . I have a deep fear that it is not yet to the point. . . . The issue is not whether the Christian churches should find some way of ending the scandal of their separation. . . . The issue is whether the Christian churches will survive," said Novak. Then he asked an even more painful question: Should we "help the Christian churches to survive? Are the churches worth reforming?"

Muted echoes of the strains of Protestant triumphalism and the polemics that the memory of Luther's 1517 theses prompted in years past were heard only occasionally. One German Lutheran bishop declared that if Luther were alive today he would have to speak out against the practice of the Roman Catholic Church, "because its theological foundations remain unchanged." Therefore, the Reformation is a "continual challenge" to Roman Catholics, but it also gives Protestants the task of reexamining their own views, he said.

Roman Catholics were not present at the central celebrations in Wittenberg, but the other non-Lutheran communions were there, even though their numbers were reduced by East German Government visa restrictions. If the "new climate" had not yet brought full ecumenical springtime everywhere, no blizzard warnings were in evidence.

Fifty years ago, Reformation celebrations gave birth to a Luther Renaissance as scholars and preachers went behind liberalism and confessional orthodoxy to rediscover the historical Luther. This year, the mood was entirely different.

Bishop Hanns Lilje, of Hanover, presiding bishop of the United Evangelical Lutheran Church in Germany, set the tone: "In a Reformation jubilee we do not need even to mention Luther's name, so long as we resolve to look to Jesus Christ; He is the one who accepts the God-less."

At ceremonies in Lund, Sweden, marking both the four hundred and fiftieth Reformation anniversary and the twentieth anniversary of the Lutheran World Federation, LWF President Fredrik A. Schiotz read a letter of greeting from Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity. The cardinal's greeting was underlined by the participation in the Lund celebration of Bishop Jan Willebrands, secretary of the secretariat for unity.

Another member of the secretariat, Thomas F. Stransky, warned in Kenosha, Wis., that Catholics and Protestants must not work together to create a "ghetto for the defense of Christianity. . . . The only future for the ecumenical movement," he said, "rests in the conviction of all churches to work together toward the renewal of all the churches, as [they] accept Christian responsibility in the face of the struggle of men in all neighborhoods and throughout the world for their fuller humanity."

John B. Sheerin struck a similar note at the observance in the Church Center for the United Nations, New York. The editor of *The Catholic World* evoked the figure of the Colombian priest-turned-guerrilla-leader, Camilo Torres, to assert that "the voices of dissent are not always the voice of the gospel," but God "may speak in rebels." Therefore it is essential that the churches "listen to critics of the established order."

In the Netherlands, observers reported "unqualified openness among Catholics toward the life work of the Reformer Martin Luther." The secretary of the St. Willibrord Association, H.A.M. Fiolet, issued a call to "make space for the un-understood prophet of Wittenberg," describing Luther as "a living reality in the faith of many Christians who still daily experience the liberation in their relation to God, which this man made possible."

In a number of places, modern theses were written to emphasize the importance of following Luther's example in reforming the church today.

In England, forty-seven theses by George Target appeared in the *British Weekly*, and 94 (with a blank for the reader to supply No. 95) in the *New Christian*. Sample *New Christian* thesis: "93. Reformation is always a regrettable necessity."

In Chicago, a national Lutheran laymen's group issued "9.5 Theses" which said that "a reformation as radical as that of the sixteenth century must occur in our day if the church is once again to become truly the people of God." Thesis 4 declared: "Christians should be taught that he who sees his black or Vietnamese brother in need and neglects him, crucifies his Lord, and gains the wrath of God."

In Capetown, South Africa, an Anglican curate nailed ninety-five theses on the door of St. George's Anglican Cathedral, strongly objecting to the country's racial policies.

And Franz Cardinal Koenig, Roman Catholic Archbishop of Vienna, attended an anniversary rally there on October 31, the first time a cardinal had appeared at the predominantly Protestant meeting in Austria. *Lewis Wilkens from Ecumenical Press Service.*

God's ownership of world Bible study discovery

"This was the most rewarding weekend I have experienced in a long time. I always thought of stewardship as the proper use of money. Here, we got to the root of the problem. We got to the real meaning of stewardship through small-group discussions — namely, that God is the owner."

This was the response from an active lay leader in the Eastern District Conference after attending a stewardship institute, Oct. 13-15, at Bethany Church, Quakertown, Pa. Through small-group Bible study, without any professional help, participants discovered some of the all-inclusive ramifications of Christendom's basic creed, "Jesus is Lord."

These meanings are expressed in one definition of stewardship which evolved from small-group study: "Stewardship is the loving and faithful response of the Christian and the church to God in the use of sharing of God's gifts—salvation, time, self, possessions—out of gratitude to and recognition of God as Lord, Creator, Redeemer, and Sustainer."

The real core of this institute was the small-group Bible study. Here, the forty-five participants met in four groups with a leader chosen Friday afternoon, and having no advance notification or preparation. Selected Scripture passages were studied and discussed, with each person contributing insights and thoughts, and no one person being the authority.

"I appreciated the Bible study procedure, especially where we were to pick out the figures of speech and try to find out what they mean to me today. We didn't need a commentary, just a Bible and the ability to read." This testimony summarizes the spontaneity and dynamic spirit experienced.

While the small Bible study group received the greatest tribute, the director and resources leaders filled the important roles of coordination, explanation, and synthesis. Director, Lester Janzen, General Conference stewardship secretary, provided guidelines for group studies and then blended the group reports together.

The resource leaders, Loris Habegger, Elkhart, Ind., and Arnold Cressman, Scottdale, Pa., provided us with a broad theological basis for church and individual stewardship, as well as practical suggestions for application within local congregations.

God is really the supreme owner of the created universe; He has complete, absolute control. Man is given dominion over the earth to administer God's possessions. God expects man to use God's resources to fulfill His purpose. As man fulfills this obligation, he satisfies God's role for him.

Practical application of the local congregation's function involves four steps: analyze resources, the capabilities within the congregation, in terms of talent, time, and treasure; survey the needs of the community; plan a program that will satisfy the needs; through the guidance of the Holy Spirit, discern the purpose of the congregation and the objectives it can hope to achieve. Since resources and community are continuously in a state of flux, reevaluation is periodically essential. *Jay M. Shelly, Zionsville, Pa.*

Saskatchewan school vote

The Saskatchewan Conference, meeting in the Zoar Church, Langham, Sask., on Oct. 27-28, had as its theme "Hear What the Spirit Says to the Church." Abe Neufeld, chairman, spoke on "The Mennonite World Conference, a Spiritual Encounter." Peter Fast, instructor at the Canadian Mennonite Bible College, gave three messages on the topic of the Holy Spirit.

Plans for the amalgamation between the Saskatchewan and Alberta conferences in the operation of the Swift Current Bible Institute evoked the longest discussion of the meetings. The proposed basis for merger was unanimously accepted on a ballot vote.

The Conference gave the education committee authority to proceed with the hiring of a youth worker.

Church contributions to Conference projects were far short of the budget in 1967, but in spite of this $42,450 was accepted as the goal for 1968. General Conference membership in Sasketchewan is counted as 3800.

Leadership for Hopi church

Joint leadership of the Oraibi Church has been accepted by Karl Johnson and Willard Sakiestawa, Sr., both laymen in the church. Isaac Froese terminated his ministry with the Oraibi Church and Hopi community on Nov. 1, after more than four years of service.

The new officers were installed during the morning worship service on Oct. 22. Both Johnson and Sakiestawa hold other offices, Johnson as Sunday school superintendent, and Sakiestawa, with Lorenzo Toyokies, as one of the church treasurers. Harold Nussbaum was elected church secretary.

Froese and his family will return to Canada where he will work in the Mennonite Pioneer Mission city ministry to the Indians in Winnipeg. He has accepted the position of director of the Youth Opportunities Unlimited program under the Canadian Board of Missions. Tutoring students in their classwork is one task of this organization, which also conducts Bible study classes and visitation programs.

Russian Baptist petition

A document addressed to United Nations Secretary General U Thant and high authorities in the Soviet Union and signed by several Russian Baptists claims that more than 200 Baptists are imprisoned in the U.S.S.R.

The document, which has recently been made public outside the Soviet Union, purports to emanate from parents and relatives of those who have been arrested and sentenced. Both the signers and those arrested belong to the dissident group of Baptists called the Initiative Group, which opposes the officially recognized All Union Council of Evangelical Christians—Baptists.

The World Council of Churches is studying the document closely. Because of its concern for both religious liberty and unity within its member churches, it is seeking direct contact with the competent authorities in the Soviet Union, particularly with leaders of the Baptist Church, who have been asked to comment on the document and evaluate it.

THE NEW NURSING SCHOOL building at Mennonite Christian Hospital in Hwalien, Taiwan was dedicated in October. Completed in two months at a cost of $8850, the building will provide classrooms for more students. The school graduated its sixth class at time of dedication. Its alumni number fifty-seven.

Words and Deeds

Fragmentation and chromosome damage has been shown to result from the use of LSD, the widely-known hallucinogenic drug which also acts on the central nervous system and on psychic and mental functions to produce distortion of sense perception, visions, pseudohallucinations, dreamlike thought and dream images, and depersonalization. Howard A. Rusk, in the New York *Times* of Oct. 22, cites experimentation with LSD on mice in early pregnancy which has produced congenital defects in the offspring. As for humans, Rusk says, "There have been some favorable reports in the use of LSD in treating certain psychiatric conditions and the use of LSD and mescaline in treating chronic alcoholism. However, the general consensus is that the dangers far outweigh the therapeutic possibilities."

Mennonite Disaster Service in October entered the second phase of its program to aid flood victims in southeastern Texas by shifting from cleanup operations to reconstruction of homes and accepting volunteers from all over the United States.

Rocky Mountain Mennonite Churches sponsored an advertisement in the Nov. 12 Denver *Post* saying, "We believe that following Jesus means rejecting war as a way of solving conflicts."

The charismatic movement is the subject of *Concern No. 15,* a Pamphlet Series for Questions of Christian Renewal. Says the managing editor of the series, "We believe this movement is sufficiently widespread and important to warrant the careful thought and understanding of every serious Christian." Articles have been contributed by James Fairfield, Herb and Maureen Klassen, S. Djojodihardigo, Donald R. Jacobs, Myron Augsburger, Irvin B. Horst, and Gerald C. Studer. All of the contributors are Mennonites. Copies are available from Faith and Life Bookstore, 724 Main St., Newton, Kan. 67114, for $1.30.

The third North American Mennonite ministers' conference will be held in the YMCA Hotel, Chicago, from May 14-16. With seventy delegates named by the various Mennonite brotherhoods, the group will study "Our Resources in Christ." The planning committee includes John C. Wenger, Russell Krabill, Erland Waltner, J. N. Hostetter, and J. R. Barkman.

Dr. Rudolf Obermuller of the Methodist Seminary in Buenos Aires, gave the commencement address Nov. 4 at the Seminario Evangelico Menonita de Teologia, Montevideo, Uruguay. Included on the calendar of events at the seminary for the last month of this school term was a tour for the seminary choir Oct. 12-15. A repertoire of German songs was prepared for presentation to the colonies in Uruguay.

A Teach-in on Vietnam is being sponsored by the Bethel College Peace Club from Nov. 29 to Dec. 1, using resource people from the Newton community. Schedule is as follows: Wednesday, 9:50 A.M., "Art as a Mirror" by Robert W. Regier; 9:00 P.M. "Has the Press Failed Us?" by Maynard Shelly; Thursday, 9:50 A.M., "Learning the Wrong Lesson from History: Vietnam Is Not Munich" by Keith Sprunger; 7:30 P.M., "The Scientist and War" by Orville Voth; and "The Christian's Dilemma: the Politics of Morality" by Harold Gross; Friday, 9:50 A.M., "An Anthropologist Views Pacification" by John M. Janzen.

Five most needed gifts For 50,000 more pounds

Increasing requests from overseas for bedding, clothing, and other materials leads MCC each year to ask Mennonite people of the United States and Canada to exert themselves an extra little bit to meet a higher goal. This year's appeal is no exception.

The goal of 1,050,000 pounds includes the five most needed items, which are lightweight blankets, towels, sheets, yard goods, and soap. This appeal is 50,000 pounds higher than last year's.

The demands for blankets, one of the most eagerly received gifts, never diminishes. Requests from eight countries total 33,000. These blankets must be lightweight and of dark color, with any size being usable. Also, 20,000 heavyweight blankets and comforters are needed.

The MCC representatives in ten countries have asked for 65,000 towels of any size or color. While light colors are acceptable, dark ones are more practical.

Thirty thousand sheets, colored or white, double or single, are needed in eleven countries. They are used primarily in hospitals, clinics, and orphanages.

Cotton, corduroy, flannel, muslin, rayon, wool, and nylon are types of cloth requested by relief workers in 10 countries. A total of 325,000 yards is needed to help meet the goal.

Fifty tons of toilet soap and 110 tons of laundry soap have been requested by relief and service workers in fourteen countries. Toilet soap can be of any brand and while any size of laundry soap is acceptable, a 4-inch, by 4-inch, by 4-inch piece is preferred.

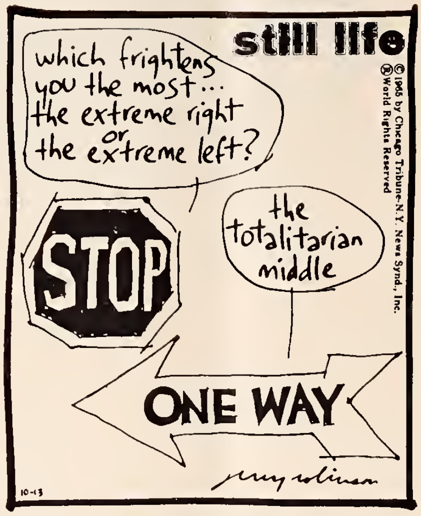
Every year, except one, during the past ten years, the North American Mennonites have surpassed the previous year's total. The MCC clothing centers in Canada and the United States are again hopeful that the churches will exceed their goal.

Threat from the new left
Danger over-exaggerated

Franklin H. Littell finds that it is foolish to worry about the new left, which lacks the discipline to capture a newsstand. This is the fourth of a series of six articles.

A few months ago, in one of the great state universities, a self-styled leader of the "New Left" was elected president of the student body. In his election campaign, he said many times: "If I am elected, this university is going to be dragged, kicking and screaming, into the Twentieth Century. It's none of the university's business what we do outside the classroom. All I can do is represent you to people pretending to protect you while they are really exploiting you." After his election, in which he carried 20 percent of the students and less than 50 percent voted, there were equally excited speeches in the legislature and editorials in some of the area newspapers. After a good deal more of agitated verbalization, both on and off campus, wiser heads and quieter voices prevailed. The university was saved from the vigilantes. The young man, although a nearly straight *A* student in his senior year, left campus. The "New Left" had scored another round of pyrotechnics, without changing anything.

The truth is that the "New Left" is excessively verbal, highly individualistic (in thought as well as dress and hirsute), and as incapable of being successfully revolutionary as it is unable to carry on a sustained dialogue to better campus life. Alienated they may be; effective they are not. John Birchers call them "slobs"; communists denounce them for "infantilism of the Left." Educators who seek orderly and reasonable change, and have some sympathy with student reaction against the huge mass-production educational factories, deeply regret that so much energy and effort—and often on the part of the brighter students—should be thrown into transitory demonstrations of alienation. For the demonstrations usually serve to divert attention and time from real problems, arouse and polarize the uninformed and hostile, and leave but a bitter taste in the mouth.


still life
which frightens you the most... the extreme right or the extreme left?
the totalitarian middle
STOP
ONE WAY
10-13
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Student alienation — usually quixotic, sometimes violent, and almost always incapable of sustained effort—is a growing phenomenon. Time was when the American colleges could look with aloof interest and amusement when students in some South American school disrupted study for a semester. When students in one of the new nations took to the streets, they felt a brief churn of sympathy before they turned back to the books. Today, even the small college in America cannot count from week to week upon a docile and obedient constituency. What is happening?

Seymour L. Halleck, director of student psychiatry at the University of Wisconsin, read in May a very important interpretation of the situation to the American Psychiatric Association. Although his study was directed toward problems of the clinically "alienated," several points were made which apply to the larger problem of what American higher education is doing to and with students. Among the traits which were noted are the following worthy of reflection.

First, the alienated student has a "tendency to live in the present and to avoid commitment to people, causes, or ideas." He is now-oriented, and that makes him the anguish of conservatives—but also the despair of revolutionaries.

Second, the alienated student is characterized by "an almost total lack of communication with parents or other adults." Since sound education is based first and foremost on the fellowship of teachers and students, the educational task has become extremely difficult. First-rate technicians can be turned out without that relationship of master and novice which leads to maturity and wisdom, but if civilization is not to be destroyed by technically-competent barbarians, technical proficiency is not enough. The parents and professors who put the attainment of technical know-how and graduating into good jobs in a complex industrial society above everything else certainly share the responsibility for the rift. The student who rebels, although he cannot intelligently verbalize his resentment, may have a truth to which his elders could listen, with profit to all.

Third, the alienated student has "an ill-defined self-concept." Many years ago there occurred an exchange between Ralph Waldo Emerson and Henry David Thoreau which pointed up the problem. Emerson was pleased to say: "The university now teaches all branches of learning." Thoreau responded: "Yes. All of the branches and none of the roots." In other words, an educational system without a center produces individuals without a Center. And without a Center there is no self-understanding possible.

It is foolish to worry about the "New Left." The "New Left" lacks the discipline to capture a newspaper kiosk. The direction our concern should take is this: What shall be done about an educational system without a center, a vast and highly-financed network of specialized skill-training which functions without wisdom, an educational enterprise which has lost the capacity either to transmit or to challenge culture?

JOURNAL

November 8. This week was the time of Newton's second annual charade for the kind of patriotism that sees only virtue in American power politics, especially in Vietnam. The community got a real shock last year when they discovered that there were people in Newton who would, if given an opportunity, protest the war. It seemed clear to the leaders of the veterans' groups that the only reason for people to disagree was that they were unpatriotic. Therefore, the obvious solution was to give everybody a large injection of patriotism by way of parades and other patriotic activities. Last year's parade was quickly organized, but this year we were to be subjected to a full week of activities with something special for each day. I Am Proud To Be an American was the name of the week. Planners made a special point of asking that the week not be marred by criticism or controversy. Just be proud, just be positive, seemed to be the approach. They probably hoped that being proud and positive would become habits.

But what is controversy? We were soon to discover that definitions can vary. Today was boldly labeled as Vietnam Day. This implied honor for the American men fighting in Vietnam. Discussion of whether they should be there or at home fighting poverty was, of course, not to be considered. But it was anyway.

The Newton chapter of the Women's International League for Peace and Freedom arranged an open debate on Vietnam for the hall of the Catholic parochial school. The I Am Proud To Be an American people considered briefly the invitation to be a sponsor of the debate—freedom of speech should make us proud to be Americans—but backed away quietly and quickly.

But the meeting was held as scheduled. William Boyer and Thomas Badger were invited to do the debating. Boyer, a professor of political science at Kansas State University, has argued against United States involvement in Vietnam over thirty times during the last year. Badger is also a political scientist, teaching at Kansas State Teachers College at Emporia, as well as being a retired army officer. Both stated their cases well.

Badger began by saying that he had respect for conscientious objectors. He had met some in the army and "they were a credit." He must have recognized that many people in the audience of about two hundred were Mennonites. He denied the existence of a credibility gap. "I have confidence in the President," he said. "Why should he enlarge the sphere of those who do not trust him?"

We are in Vietnam, Badger said, because of the American dream for a peaceful world. War, of course, is a last-ditch answer. While we are fighting a limited war, the consequences are not light. "If you bomb a target long enough with precision bombing," he said, "it will begin to look like saturation bombing."

He saw the war as a moral act beating back clandestine methods used by the enemy such as assassination. "Why is assassination of individuals condoned," he asked, "and napalming of military targets condemned?"

He answered his rhetorical question by saying, "Perhaps people like the underdog." And he asked again, "Wouldn't President Johnson be immoral if he didn't protect the American soldier?"

Boyer disagreed. "The war is not its own justification." And he did not find the reasons for being in Vietnam quite so clear. He agreed with Eric Sevareid, CBS commentator who said, "Why we are in Vietnam is a moot question." Boyer found some of the reasons for the war in the country's groundless fear of communism.

But the immorality of the war was a chief concern. "Many Americans are tormented that our objectives have degenerated to killing the enemy." He warned that "other nations have cataloged our offenses."

The country has entered a neo-isolationist stage. "We have not shown a decent respect for the opinions of the rest of the world."

Whether one man won the debate or the other is not a necessary decision. A person's decision might depend in part on his own feelings. The Newton community will have been the winner if it discovers that even this emotional subject can be debated reasonably. *Maynard Shelly.*

RECORD

Workers

Sara Ann Claassen, music teacher at Seminario Evangelico Menonita de Teologia, Montevideo, gave a concert in Montevideo in cooperation with the University Theater. She was granted the all-expense paid concert after winning a contest for music students of Montevideo last June.

Helen Tieszen, MCC relief worker, Korea, spent one month this fall sharing her knowledge of Korea with the Peace Corps. She served as "area studies resource person" for volunteers headed for Korea. She was responsible for briefings on the various factual aspects of Korean society—historical, political, economic, geographical, religious, and philosophical, as well as information on the Korean education system, rural life, and military situation. She has spent nine years with MCC in Korea. Her efforts are centered around the Christian child-care training program in Taegu, Korea. This program trains Korean housemothers working in orphanages.

Ralph K. Weber, Derry, Pa., has been appointed director of religious life at Bethel College, beginning Mar. 1. A native of Kitchener, Ont., he has studied at Bluffton College, New York Theological Seminary, and Mennonite Biblical Seminary. He has since earned a master of systematic theology from New York Theological Seminary, and has completed residence requirements at Pittsburgh Theological Seminary for a master of theology. He has served congregations at Beatrice, Neb.; Moundridge, Kan.; and Derry, Pa.

Conference budget

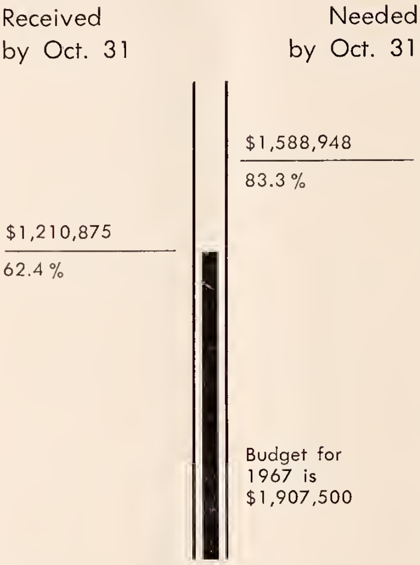
Two basic ingredients make up a budget. The first is the actual and potential program, and the second is the anticipated money available.

With respect to the General Conference budget, there are, on the one hand, requests from missionaries and other field workers plus printing, mailing, and travel of officials, and on the other hand, a guess as to what 56,000 members can and will support. It is never easy to set up a budget. In two weeks this will again be necessary. How high or low should it be for 1968? It should be a realistic budget. That is to say, it should be a budget that can be met 100 percent. Yet, it should be a budget high enough to challenge the people to give according to their individual prosperity. It is obvious that we don't have the resources to heal all of the world's ills even if we were all dedicated to do this. Yet, we should not forget the miracle of the loaves and fishes.

Last year it was decided to increase the overall budget for 1967 by about 13.5 percent. This may have been too much. I doubt that many of us could say that we are giving too much, but, realistically, this may have been too much of an increase. Overall we are presently 3.4 percent behind last year. The missions budget is trailing by 1.7 percent: Christian service by 9.9 percent; education and publication by 1.1 percent, seminary by 6.4 percent.

One of the questions that may be asked is: Have we been behind last year during all of this year? Overall and percentagewise we have been behind every month as follows: January, 2.6 percent; February, 0.6 percent; March, 1.3 percent; April, 1.0 percent; May, 2.6 percent; June, 0.8 percent; July, 2.4 percent; August, 1.8 percent; September, 2.5 percent; and October, 3.4 percent.

Since so much depends on receipts in November and December, we can hardly predict at this time how we will finally come out. *Wm. L. Friesen.*



	Budget	Receipts to September 1966	Receipts to September 1967	1967
Missions	$1,250,000	$ 739,998	$ 791,521	63.3
Christian Service	351,500	205,927	233,715[1]	66.5
Education and Publication	120,000	47,467	51,132	42.6
Mennonite Seminary	186,000	101,023	102,556	55.1
Where most needed[2]		28,065	31,951	
	$1,907,500	$1,122,480	$1,210,875	63.4

Notes: 1. Includes $34,388 sent directly to Mennonite Central Committee. 2. These funds will be distributed at the end of the year.

Calendar

Nov. 29-Dec. 1—North Newton, Kan., Council of Boards.

July 13-20, 1968 — Estes Park, Colo., General Conference.

Canadian

Dec. 8-10—Rivers, Man., Whitewater Church, evangelism workshop.

Central

Nov. 26-Dec. 3—Meadows (Ill.) Church, inter-Mennonite evangelism workshop, David Wiebe, leader.

Northern

Dec. 14—Freeman Junior College, Founders' Day.

Western

Nov. 25-28—Pawnee Rock, Kan., Bergthal Church, fall meetings, H. B. Schmidt, speaker.

Published

The Yearbook of the Mennonites in South America (1968-69) is being published by the South American General Conference Mennonite Publishing Committee. Edited by Bruno Epp, the 130-page Yearbook will contain about fifty illustrations and seven maps. Information included in the Yearbook will be "statistics on colony, church, and school over a period of fifteen years," as well as a directory of addresses of individuals and Mennonite organizations in South America. A "chronicle of major Mennonite happenings in South America" from August 1965 through July 1967, is also presented. The tentative price is $2.50 in the United States and Canada, with the Faith and Life Bookstore in Rosthern, Sask., serving as the major supplier for North America. Copies will also be available from the Faith and Life Bookstore in Newton, Kan. 67114.

Deaths

Margaret Behrends, Bethel Church, Mountain Lake, Minn., was born Sept. 21, 1942, and died Nov. 8.

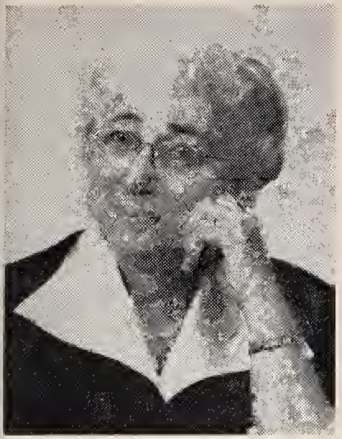
Elmer Burry, sixty-eight, Grace Church, Pandora, Ohio, died Oct. 16.

Bruno Enss, Winnipeg, was born July 3, 1899, in Tiegenhagen, West Prussia, and died Oct. 27. He was ordained to the ministry in 1934 and became the elder of the Orlofferfelde congregation in 1935. As a refugee, he and his family left Prussia in 1945 and came to Canada in 1949 via Denmark. From 1954-63, he served the congregation in Greendale, B.C., and then took up the leadership of the Springfield Heights congregation, Winnipeg, in 1964.

Katherine Ratzloff Freeman (Mrs. Homer), Calvary Church, Liberal, Kan., was born Aug. 24, 1898, and died Nov. 8.

Otto W. Kummery, First Church, Allentown, Pa., was born Nov. 8, 1891, and died Nov. 8. He served as benevolent treasurer of the church for many years.

Mrs. Mary Maust, First Church, Sugarcreek, Ohio, was born Sept. 20, 1898, and died Oct. 29. She was a charter member of the congregation.



Bertha Kinsinger Petter, Billings, Mont., the missionary wife of Rodolphe Petter, died on Nov. 7, at the age of ninety-four, and was buried beside her husband in Lame Deer, Mont. In 1896, she graduated from Wittenburg College, Springfield, Ohio, and went to Cantonment, Okla., where she was to teach for four years at the former Mennonite Mission School for Cheyenne and Arapaho children. She then served as secretary to Rodolphe Petter, filing Cheyenne words for a dictionary and grammar, and proofreading the translations. She also assisted in the preparation of a Cheyenne-English dictionary, a translation of the New Testament from the Greek, portions of the Old Testament, and Pilgrim's Progress. The Petters were married in 1911 and were transferred in 1916 from Oklahoma to Lame Deer, Mont. She taught English to the Cheyenne, worked in the Indian hospital, and helped Petter's Indian assistants to prepare for Sunday worship services. In 1952, she supervised the publication of a Cheyenne grammar, one of the works Petter was engaged in at the time of his death in 1947.

Cornelius Sprunger, Salem Church, Kidron, Ohio, was born Nov. 10, 1883, and died Nov. 6.

Abram Jacob Janzen, Clearbrook (B.C) Church, was born Aug. 10, 1885, and died Nov. 10.

Ministers

William Walden III was ordained to the ministry on Nov. 5. He is a member of Grace Church, Lansdale, Pa., and is a graduate of Westminister Theological Seminary, Philadelphia, Pa. Since Jan. 1, he has served as pastor of the Second Congregational Church, Williamstown, Mass.

LETTERS

Called to be specialists

To the Editor: As one who is fairly new to the Mennonite fellowship, the stewardship statement prepared by the Council of Mission Board Secretaries was appreciated. I would like to ask two questions not answered by it.

Why are there Mennonite Mission Boards? It would seem that this should be one area where one board for all the Mennonites would suffice. How can the guiding principle of *partnership,* that we are one in Christ, be explained practically in foreign lands when not even our mission boards are one? Would not this be one of the easiest, as well as most economical, areas in which to consolidate?

The second concern not answered by the statement is the question of why nothing is said of nonresistance in the guiding principles for mission outreach. It would seem that the principle of nonresistance should have a priority of its own in any planting of churches done by the Mennonites as Mennonites. It is good to speak of a *full-orbed ministry.* But perhaps we are called to be specialists. Perhaps it would be better for us to acknowledge that there are those who effectively can plant churches, effectively run hospitals, effectively distribute literature and to let them do so; but that our mission in the world today would be evangelism specifically in the context of the principle of nonresistance.

Two examples come to mind. A report to the Western District Conference recently stated that our board had decided to move into Korea. Now, Korea has been the scene of a most vital Presbyterian mission program and the churches there are largely indigenous. Why are we moving in there? The other example which comes to mind is that within the past four months I have twice heard missionaries to Taiwan say that politics is not much talked of there. If we are not radically opposing the militarism of Taiwan, why are we *as Mennonites* there?

I would like to see a discussion of these questions in your pages as it will help clarify our mission program. *Donald R. Steelberg, 6404 Claytonia, Wichita, Kan. 67206.*

We better be listening

To the Editor: As I read and reread "Voices of Revolution" by Vincent Harding in the Oct. 3 issue of *The Mennonite* and also the October issue of *Mennonite Life* containing the main speeches of the World Conference, I am continually amazed by some of the letters coming into *The Mennonite.* How can people read and not know an author's quote from an author's viewpoint? The hatred that J. H. Enns writes about in his letter in the Oct. 24 issue of *The Mennonite* are the quotes that Vincent Harding used in his speech to let the people know the dangers there are in this world and what is being advocated by them. His own words are full of compassion and beseeching for Christians to be aware and act worthy of persons calling themselves Christian.

Pam Mueller in her Nov. 7 letter in *The Mennonite* writes as though Vincent Harding was believing in the ways of these men he quoted in his article. He isn't alibiing for W.E.B. DuBois, National Liberation Front, or Black Power advocates. Throughout history, God used other people than His own to get a message to His people. And what these people are saying is changing the course of history. Vincent Harding is telling us what they say! And brother, we better be listening!

And the letter from A. Jackman from England also present in the Nov. 7 issue of *The Mennonite* came across loud and clear. According to him, suffering because of faith is the only justifiable suffering. The millions in this world suffering because of the color of their skin is tossed out as unimportant! How piously egotistical can we get?

Every now and then in this world, a prophet rises up and speaks from God. Vincent Harding is such a prophet! Let us listen to what he has to say.

Keep up your good work with *The Mennonite*! It's an absolute must reading at our house. *Mrs. Albert Stucky, Rt. 2, McPherson, Kansas 67460.*

Asking in love and hope

Dear Editor: A number of recent letters to *The Mennonite* have disturbed me greatly. First came a letter wondering why *The Mennonite* would publish an article by Vincent Harding so "full of hatred." I read Harding's article again and failed to see this "hatred." To be sure, he quoted men who have become impatient—justifiably so—with nonviolent ways of prodding America to correct the injustices so long meted out to many of her citizens. But he also asked for the church's guidance. Such a statement arises not out of hatred but out of love and hope. Love does not mean covering up ugly truths with soothing, pious words; it means looking at the facts and asking what the church can prophetically say to them. This Harding did.

A week later appeared a letter lamenting the fact that while the topics at the Mennonite World Conference "presented a great spiritual feast," too often, Vietnam and racial strife came up in the discussions. I wish that the letter writer had explained more fully what she meant by "spiritual feast"; indeed, it must be something wonderful if it keeps us from hearing the cries of the spiritually and physically hungry outside the banquet hall.

This week *The Mennonite* contained two more letters criticizing the magazine and Harding's article. The first, "Shook up but different," shows a moral and spiritual isolationism similar to that shown by the letters just discussed. "Marriage between Negroes and whites, homosexuality—and LSD" (which are all to be equally abhorred, apparently!) should be ignored in a church paper, this letter implies. The letter writer also exhibits the conscience-soothing but dangerous habit of blaming the communists for every bit of unrest here and abroad. Has it occurred to the writer that centuries of exploitation and second-class citizenship might be sufficient cause—if not justification—for the Negroes' dissatisfaction? Instead of looking for communist agitators everywhere, has she tried to imagine what it means to be born a Negro in the United States? (Reading *The Autobiography of Malcolm X* might be a starting point.) And if there are communists in the United States "using the racial strife to further their evil objectives," should we not work to get rid of the injustices on which they feed, rather than go on paranoic witch hunts, keeping score of "communist-front affiliations" so that we can identify the witches, without thinking?

I could not understand all of what the writer of "Suffering for the Faith," in the same issue, was saying; but what I understood I found deeply disturbing. The writer liberally uses Scripture passages to support his ideas, and yet I find the spirit of his letter lacking in what I would call Christian love and understanding. "Much of the misery of the Negroes," he says, "is of their own asking." What support has he for such assertions? Without detracting from the valor shown by many of our Mennonite forbears, it should be pointed out that no nation forcibly took them to work as slaves in a foreign country; no society systematically destroyed their traditions, broke down their family structure, and treated them as animals. All this has happened to the American Negroes. But the writer of "Suffering for the Faith" seems to be ignorant of both the suffering and the contributions of the Negroes, for he says, "They are the weakest ethnical group," and he asks, "Has the Negro population as a whole ever, at any time, made as great a contribution to equal the vandalism and violence of Detroit?" These seem racist statements to me, statements which I find incompatible with the spirit of Christ. *Phyllis Bixler, 812 W. 25 St., Lawrence, Kan.*

Need for enlightenment

Dear Editor: It was frightfully disturbing to read the Nov. 7 letters attacking Vincent Harding's presentation at the Mennonite World Conference. What basis do those readers have for saying that "much of the misery of the Negroes is of their own asking" and for opposing Negro-white marriages by linking such marriages with homosexuality and LSD? These statements seem to reveal a lack of the enlightenment and sensitivity that one hopes to find in Christian readers.

Thank you, Editor, for the editorial that appeared in that same Nov. 7 issue. *Laura H. Weaver, 310 W. 11 St., Lawrence, Kan. 66044.*

How to hear and see

To the Editor: I am disturbed at the letters of criticism directed at Vincent Harding's article, "Voices of Revolution." It reminds me of God's message through Isaiah, "Hear and hear, but do not understand: see and see, but do not perceive" (Is. 6:9). People simply cannot, or will not hear (understand) the message of the author. And so the label of "communist" is directed against the writer and the editor of *The Mennonite*.

Vincent Harding does *not* support communism or the black power leaders. He is, rather, trying to help us to understand them—their frustrations and goals, and their prospective means of achieving their goals and alleviating their frustrations.

He asks further: In the midst of these violent, revolutionary movements, how does the Christian church exercise its Christianity? Does it seek to "let justice roll down like waters and righteousness like an everlasting stream" (Amos 5:24) or is it squeezed into the mold of self-satisfying, materialistic (white, American, affluent) society?

Vincent Harding is vitally concerned that the members of the Mennonite church (of which Vincent is also a member) truly be Christian, and not be afraid to sit and eat with "tax collectors and sinners" in their expression of Christlike love for the despised, rejected, poor, broken, frustrated, beaten, revolutionary. *Jay M. Shelly, Zionsville, Pa. 18092.*

MEN

Men's annual meeting

The Kansas State Office Building, near the Capitol Building in downtown Topeka, was the site of the annual banquet and meeting for the Western District Mennonite Men. Approximately 175 men, representing a large percentage of the churches of the district, were on hand.

Some seventeen months earlier, in June of 1966, Topeka was the scene of one of the most devastating and destructive tornadoes in Kansas history. Hundreds of men from various communities of the district responded to the call for cleanup operations after this disaster. Many men who were at the annual meeting were involved in the MDS cleanup operation.

During the meeting, a report of a more recent disaster was given by Otto Schmidt, Buhler, Kan. He had visited the south Texas area, which suffered greatly by the wind and rain that resulted from Hurricane Beulah. He reported that rains of twenty-five to forty inches that fell in areas as an aftermath of the hurricane caused a greater loss than the winds of the storm. He indicated that the need for reconstruction was urgent and that it was planned to have some twenty-five to thirty MDS volunteers on the jobs every day during the late fall and winter months. It is hoped that MDS volunteers can plan to stay for at least two weeks, to give more stability and efficiency to the work and to cut down on travel costs. It was also suggested that men who are interested in MDS work, and who cannot actually go, because of employment and family responsibilities, could contribute money to help pay travel and other expenses of others.

During the course of the business session, the men passed a resolution to implement the Builders Club that was proposed by the home missions committee of the Western District. This project is very similar to the Kingdom Builders project that the Central District Mennonite Men have been performing for the past several years. The Builders Club is a plan by which members of churches, particularly men, throughout the conference pledge a gift of at least ten dollars to any group that starts a new church congregation under Conference supervision. Money raised by this process woud be used primarily for the purchase or construction of church facilities. This is a plan to encourage groups in outlying areas to establish new fellowships or churches.

During the past year, men of the district raised and disbursed a total of $3340.58. Service projects that received most of this amount were: Camp Mennoscah development, contribution to General Conference Mennonite Men's work, and a ministerial scholarship.

Present at the meeting was Marlin Kim, who was the recipient of the first such scholarship some years ago. He expressed his appreciation and encouraged the men to continue this project which encourages young men to go into the ministry. The group adopted a proposed budget of $3325

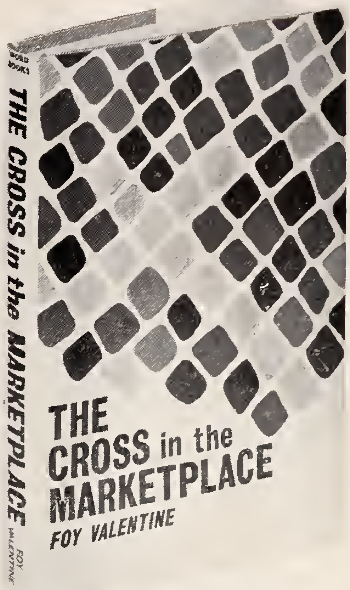
The inspirational part of the program was presented by Harold Regier, who is serving under the Board of Missions of the General Conference in Gulfport, Miss. He expressed his appreciation of the service that Mennonite Men of the district have rendered in the Gulfport area. On a number of occasions, one and two carloads of men made the journey to the Gulfport mission for a week or two of work. He also indicated that the service performed by MDS groups in the rebuilding of bombed facilities of Negro congregations had a great influence upon the people.

Regier also encouraged men to continue work among the offenders.

In his formal message, he challenged the men to become involved in social issues. Being concerned is not enough; action is necessary for true Christian growth. He indicated that men need to be creative and to become politically involved, if necessary, to make commitments, and to take Christian discipleship seriously. Laymen have many opportunities.

He inspired the men with the Gulfport story, in the form of slides and narration.

Editor: Richard F. Graber, Moundridge, Kan.



"There are indications in the ministry of Jesus Christ that social action is the final test of true religion." In the face of tremendous need in the marketplace for Christian compassion and moral leadership, Valentine is impatient with "the inanities preached as a sorry substitute for the Christian gospel" and "the crashingly dull church programs calculated to produce an attitude of profane indifference."

A vigorous, stimulating, well-written book thoroughly worth reading. The tone is neither flippant nor negative; it is anchored in Christian love. Clothbound. $3.50.

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YOUTH

New understanding from Mississippi

Jake and Jane Friesen

THINGS WILL GET worse before they get better," said our black landlord. "If one white person starts shooting, I'll shoot every white man, dog, or cat I see, every white object."

Then he quickly added, "Be sure to wear a blue ribbon, Son, so I don't shoot you, too."

This concern showed our landlord's appreciation for us. Whenever we returned after a day's absence, he would greet us with a hug and say, "I was worried about you. I couldn't sleep all night, so just smoked my pipe."

Words like these encouraged us. They show the loyal support we received from some of the people during our two-year term in the predominantly Negro, rural community near Canton, Mississippi, where we helped operate a Head Start project for preschool children, and assisted at the community center built by the Philadelphia Yearly Meeting of Friends. Promoting a farmer's cooperative, planned parenthood, and the organization of a credit union was also part of our assignment.

Our landlord trusted no southern white. Other Negroes didn't trust *any* white, northern or southern.

"All of you were raised by bigoted whites, in closed white communities," was the feeling of one neighbor who vigorously opposed us.

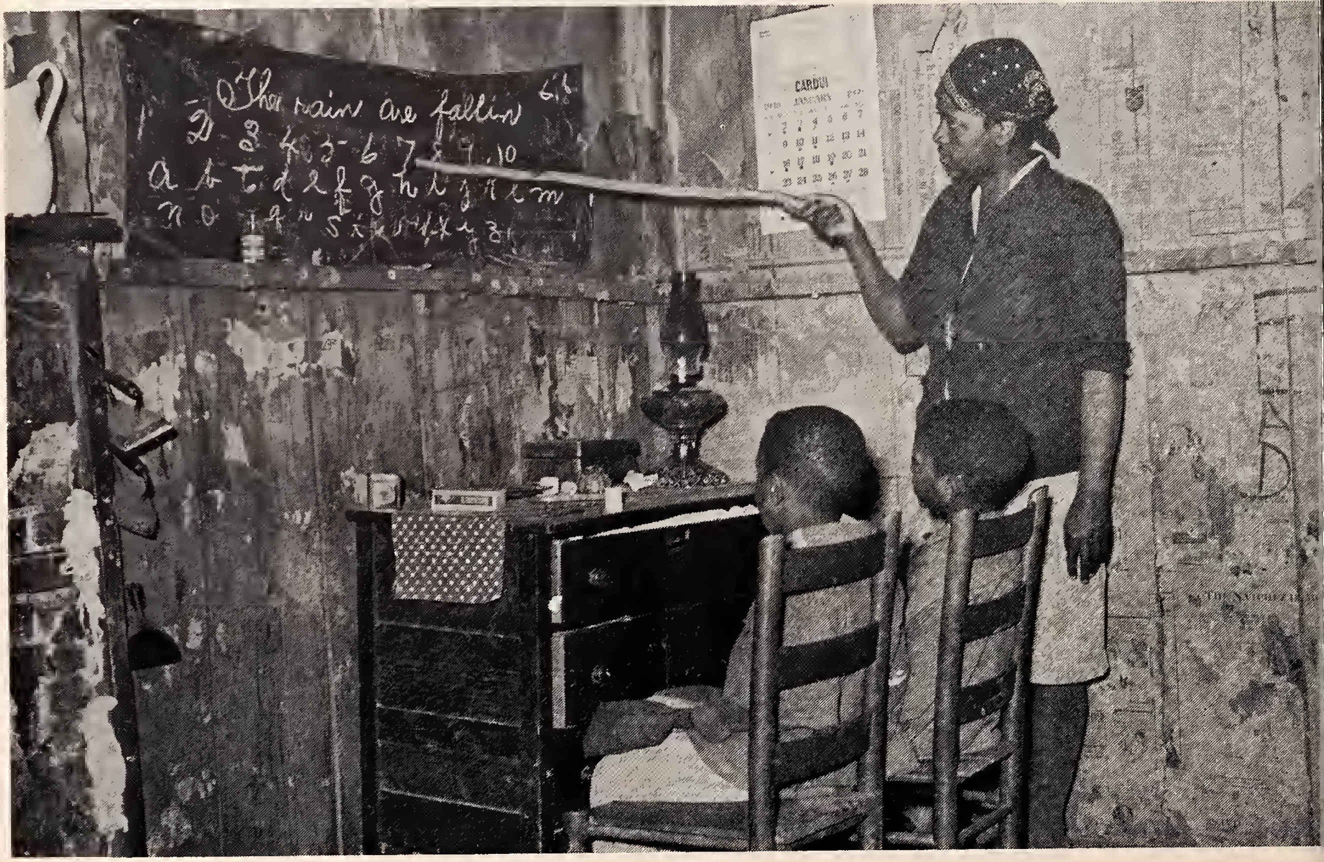
"We've *got* to use dishonest means to achieve our goals," he reasoned. "We've been exploited all our lives. How can *you* understand? You weren't raised in Mississippi."

In September 1966, this man bet our landlord $500 he'd have us out of the community in thirty days, and each man wrote out his check. To our landlord's chagrin, the bet was dissolved, but our neighbor fought hard for the next year to turn the community against us, with little success.

Each Mennonite Central Committee venture has its outward frustrations, differing according to the type and location of the unit. But each unit member also has inner struggles, frustrations due to growth, experiences, learning, and one's background.

Growing up in a Mennonite home or with a Puritan ethic, one is taught

They compare their plight to the bondage of the ancient Israelites.



that work and cleanliness are next to godliness. Anyone who doesn't work is lazy. One must be able to sit down at the end of the day and list one's accomplishments, or something is wrong. But many Mennonite projects are in places where people have a different philosophy of work and leisure. People will remember you more for sitting or fishing with them than for fixing their plumbing. It was a struggle to overcome the feeling of guilt for not really doing anything all day, at least not doing anything according to our previous standards and definitions. In other words, in the eyes of the people, it might be more important to let them teach us to fish or ride their horse than to dig a well that will provide fresh water for the whole community.

In sophisticated language, it could be called developing a philosophy of leisure, or a different philosophy of priorities. Certainly, this can be carried to the extreme, but the Mennonite doctrine of work or American doctrine of activism is to the other extreme.

A second frustration was developing a concept of the use of power. We are constantly indoctrinated to believe in democracy, to believe that power is bad. We are led to believe that ministers aren't powerful. We fool only ourselves if we believe this. Though they might not admit it, ministers have a great deal of power over the lives of people. Workers on an MCC project also have a great deal of power. But each worker must first admit this, and then learn that power isn't bad, but neutral. It is good if used in the right way, and bad if used in the wrong way. It was hard for us to admit that we had power, but again, after overcoming our guilt feeling for having it, we learned to use it openly with a certain effectiveness.

Theological change was another area of frustration. It isn't easy for nonresistant MCC workers to realize that some of the terms and concepts they have are inconsistent. We are continually told to turn the other cheek, be the reconciler, don't take sides, be everyone's friend. This emphasis is biblical, but Jesus didn't only turn the other cheek or play the role of a reconciler. At times, He was the agitator. It was a struggle to learn that one can deal with a problem head-on, making things worse by polarizing the sides. The root of the problem was then out in the open and we could deal with the real cause, rather than with effects. Developing a theology of conflict is, for a Mennonite, most frustrating.

Successes were numerous. A Head Start project, community center, credit union, heifer project, classes, and other activities were organized. Success could also be listed in terms of traffic in and out of the MCC house, countless teen-agers and children who hung around our place, and people who just came to chat.

Our greatest joy was in working with the people, seeing them respond to and accept new ideas, and gradually take leadership in their organizations.

Our two years are over. How do we determine the effectiveness of a project whose main purpose was to "be a Christian presence"? We can only hope that our attitudes and daily lives were Christian and that some good was done. For ourselves, reflection on the past two years' experience convinces us that lessons learned have been invaluable ones, and that friendships made in Valley View and throughout Mississippi will always be cherished.

Some of our friends in Valley View compare their plight of being in bondage to white supremacy to the bondage of the ancient Israelites. They welcome help from sympathetic whites. Many told us: "We hope you stay here forever," and "We hope you stay till you die." We are saddened to think that our friends are left without the help they so desire. We wonder why Mennonites are so reluctant to cast their lot with the downtrodden Negro, even for just a year or two. The heartbreaking poverty and ignorance of Mississippi's Negroes compel us, as a church, to do more than we have done. How will we meet this challenge?

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*Supplemental reading for the Sunday school lesson of Dec. 3, "What God Requires of Man."

COVER

"World winning is still the central issue, but perhaps not in the traditional sense. Rather than winning the world for Christ, we may have to think about winning the world with Christ." (See "What Does the Layman Expect of the Congregation?")

CONTRIBUTORS

Carl M. Lehman is business manager for Bluffton College, Bluffton, Ohio 45817, and chairman of the Board of Business Administration. His article is adapted from an address given to the men's meeting at the Mennonite World Conference last summer.

Jake and Jane Friesen, 6076 Park Blvd., Pinellas Park, Fla. 33565, have just completed a term of community service in Mississippi.

CREDITS

Cover, John Mast, 15 Cranberry St., Brooklyn, N.Y. 11201; 719, Lutheran Student Association; 730, Library of Congress; 732, Loris Habegger, 3003 Benham Ave., Elkhart, Ind.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

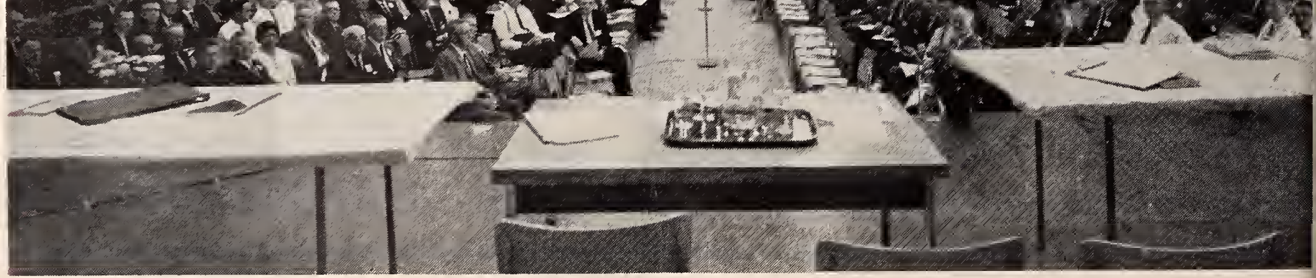
Editor: Maynard Shelly. Editorial assistant: Laraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S. D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

When the conference of Mennonites in Canada met in Leamington, Ontario, last July, some of the delegates found themselves face-to-face with each other. Someone had set up about two hundred of the chairs so that the delegates looked at each other instead of the chairman. People who wanted to face front could still find a place to do so by sitting in back.

And for what reason? I don't know, really. It could have been an accident. The last group using the building might have set the chairs up this way and when the church people came along, they took what they found the way they found it. But someone may have done it deliberately. He may have belonged to the circle-school of discussion leaders and Sunday school teachers who feel that people don't talk to each other very well when looking at the backs of their heads.

So what happened? I don't know. The conference probably had no sociologists to measure whether people talked more, whether their questions were more intelligent, and whether the will of God was more perfectly perceived than when the chairs all faced forward. With or without a scientist, those are questions not answered in a few short months. But since people change slowly, I suspect the difference was small. Then, too, no little trick like turning a chair is going to solve even a simple problem of human relations. It takes a lot of prayer and a lot of spiritual travail and sacrifice to move the people mountain. The main problem is that we have to change ourselves before we can expect the other fellow to change. (Rules like that take a lot of wind out of my sails.)

But even so, I like the Leamington pattern well enough to propose that we try it at the Estes Park General Conference next July. We'll be meeting in that long roller skating rink. Remember it? We were there in 1965, too. The structure of the building may not allow this kind of shuffle, but why not give it a try? For one-half of the delegates to meditate for one week on the other half of the delegates should be good for our souls.



OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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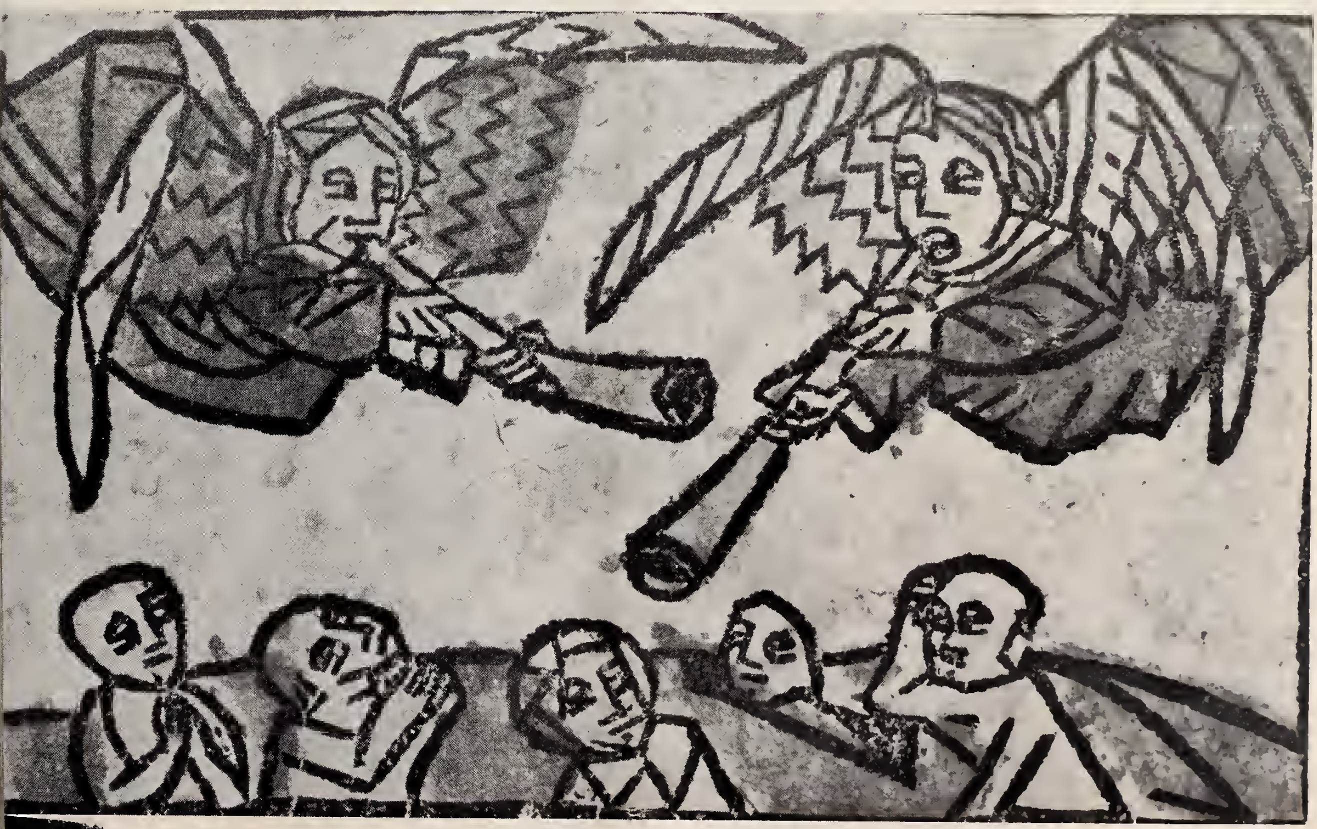
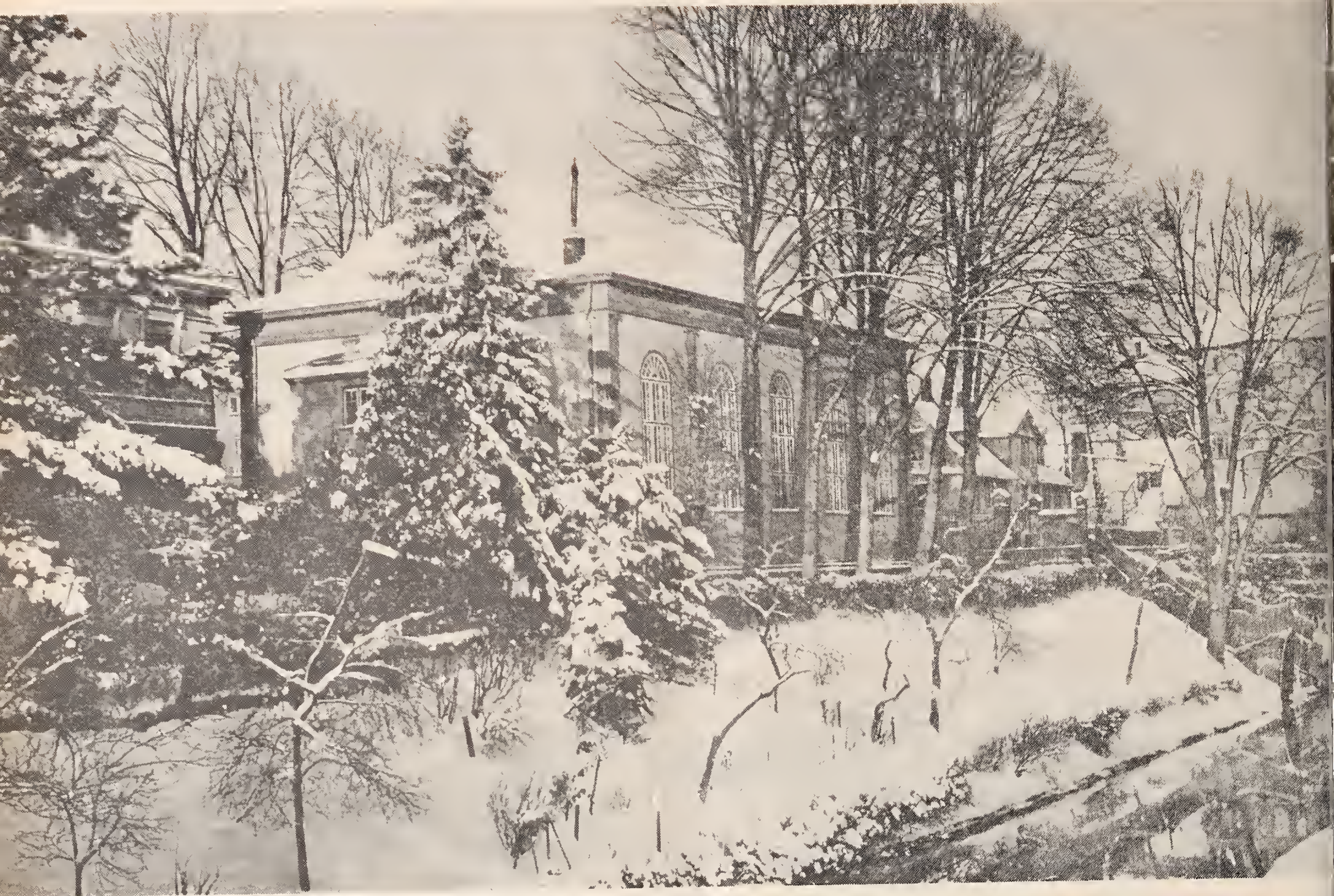
'The Resurrection of the Dead" from a fifteenth-century woodcut.





Mennonite Church in Danzig before World War II.

No Mennonites on Mennonite Street

Walton Hackman

Our driver maneuvered down a cobblestoned boulevard which bisects the new and old sections of Danzig, the Baltic seaport city in Poland. As we turned into a quiet street covered with maples, the suspense heightened.

Everyone scanned the surroundings as though trying to find something familiar. Then to our left from behind the vines that covered an old fence, a street sign became visible. It read *"ul. Mennonitow"*—Mennonite Street.

All twelve of us—a Mennonite tour group—were excited. It was here that the parents of one in our group were born. And here, a great deal of Anabaptist history was made. Menno Simons worked here among congregations of early Anabaptists which he called "the children of God in Prussia." And it was to the Mennonites in Poland that Catherine II, empress of Russia, extended an invitation.

As recently as the pre-World War II period, ten thousand Mennonites lived in the lower Vistual River area, two-thirds of them in the city of Danzig.

Our little bus turned into Mennonite Street. We proceeded almost reverently for the last hundred yards. Everyone in the car was noticeably silent as we made our way into the courtyard of the Old Mennonite complex.

A large white church, with its burgundy-colored doors, stood before us, its nonornate appearance testifying to the simplicity of life of the Mennonite who designed it in 1819.

As we stood in the courtyard square of the complex, we could see the poorhouse, the oldest building of the complex, erected in 1816. It is now a tenement house. To the south was the parsonage, built in 1884, and behind it, the cemetery, now abandoned and uncared for. To the west, we could see the foundations of the multistory Mennonite hospital, built in 1902 and destroyed by the bombs of World War II.

We had come to see the last remnants of what was once a growing, flourishing, innovative Mennonite community. It has now vanished down to the last man. The church building had been saved only because of its unusual architectural design.

A small Protestant evangelical congregation now occupies the church and the parsonage. The pastor took us through the church, pointing out its unusual structural techniques, as well as some inscriptions on the rafters, which date back to the early 1800's.

We planned to meet with the congregation at 7:00 p.m. that evening to share in a worship service, but among us—twelve Mennonites from Western Europe, Canada, and the United States was a growing feeling—that we should hold a memorial service, reflecting on the four hundred years of Mennonite history which this place represented.

At six-thirty that evening we assembled on the two front benches of the large meetinghouse. We sang a few German hymns and then listened to the history professor in our group tell the story of how the Mennonites came to this region. They grew from a few early settlers to a group of more than ten thousand, but after World War II there were no longer any Mennonites in Poland.

Then a young Mennonite theology student, also a member of the group, spoke. His questions were penetrating and indicting. Perhaps they should have been raised in Souderton or Archbold or Denbigh or Sugarcreek or Kitchener or Steinbach instead of here. Together, we reflected on this bit of history and waited on the voice of the Holy Spirit. We asked ourselves if brothers in East Prussia had become so acculturated that their citizenship had been in Prussia rather than in Christ.

Why did the end of the Prussian empire mean the end of the Mennonite church in Prussia? Were the Mennonites so far removed from the Polish nationals who lived around them that they had no choice but to flee when the government changed?

Many times we had to ask ourselves why practically no Mennonites live in those parts of East Germany and Poland where Anabaptism had its origins. Was one East German scholar correct when he accused nonresistant Mennonites of always moving away from conflict—seeming to suggest that our theology cannot actually be lived?

Our group of twelve Mennonites from Western Europe, Canada, and the United States included college professors, high school teachers, pastors, theologians, scientists, college and university students. We were on a study tour of Eastern Europe sponsored by the Peace Section of the Mennonite Central Committee.

For three weeks, we traveled behind what has traditionally been called the Iron Curtain in East Germany, Czechoslovakia, and Poland. Our goal was to speak with both Christians and Marxists, attempting to understand them and to transcend some of the barriers which have kept us from each other for many years.

This year is the four hundred and fiftieth anniversary of Martin Luther's Reformation. But today the once wealthy and powerful church is subservient to the state. The historic Protestant shrines — Wittenberg University, the Wartburg Castle—are behind the imaginary Iron Curtain.

This was an opportune time for a group of churchmen to visit East Germany and address themselves to the theme of revolution and reformation. Members of our seminar group prepared papers dealing with the Anabaptist response to the Protestant Reformation of the sixteenth century. Our ideas were then compared with papers written by Eastern European scholars, some of them Marxists.

Of equal significance were our private conversations with factory workers, professionals, and retired folk. As guests in their homes, we were allowed to see life at the grass roots. Here we left the theoretical problems of the scholars and discussed everyday questions. It was here that we learned people's inner thoughts.

The twenty years since 1945 have been periods of soul-searching in East Europe. Defeat and a radical change have been experienced in their government. Their personal liberties have been sacrificed for the benefit of society (sometimes voluntarily and sometimes involuntarily). The church has been stripped of its power and influence, and its members are frequently oppressed.

In our private conversations, we heard both criticism and praise of the state. Among Christians, we found some reactionaries who hoped to find a secret resistance movement in the church. One Marxist said, "These people work eight hours a day as socialists but the remaining time live as capitalists." Their hearts are in the west but their bodies are in the east. Caught in this dilemma, they merely endure the situation.

When one such person asked about the price of consumer goods, we told him that a transistor radio could cost as little as $10 in the U.S. and that a portable TV could be purchased for less than $100. He was overwhelmed, seeming to feel that the kingdom of God had arrived on earth at last. However, we had to explain, with feelings of guilt and embarrassment, that many in the west have not taken seriously Christ's teachings about wealth.

We tried not to leave the false impression that the demands of the Sermon on the Mount are any easier to fulfill under a free enterprise system.

Some Christians, however, sought to assist in building a new social order. It was their conviction that as a Christian they must not evade conflict, but, instead, work within the situation to give a witness.

We were reminded that at the war's end, when the whole country lay in ruin, no one asked his fellow worker, "Who are you?" Instead they asked each other "What can you do?" Together, as brothers, they built for the common good.

The Marxist sees the solution to the problems of life in practical work. To be sure, the Christian looks beyond man himself for the solution to men's problems. But there is this common goal of building a better society which makes it possible for Marxists and Christians to work together.

This position brings criticism from both the reactionary Christian, who wants the church to support capitalism, and from the Marxist, who has a view of the world which puts man at the center. Christians who have refused to flee from the communist state have thereby forced the government to recognize that society is pluralistic rather than totalitarian.

Perhaps these persons come close to the way of Christ who built His kingdom neither through the Pharisees nor through Caesar — refusing both the piety of the Pharisees and the power of the Roman crown.

It became quite apparent to us that there is no great monolithic structure in the Marxist world. Conditions vary from country to country. In East Germany, for example, revolution has brought an end to the church-state age. The church's loss of power meant the collapse of the church to many. But now there seems to be a new church emerging, with its relation to the secular state redefined —a church that will not allow itself to be used for unchristian ends.

However, in Czechoslovakia one senses real danger of a new state church. All salaries of ministers are paid by the state. This makes it possible for the state to control the number of ministers.

In Poland, most Christians are Catholic, as is the case in most Eastern European countries. The Polish Protestant church is small and tends to withdrawal. Perhaps the Mennonites of North America, who have been guilty of the same thing, are now called at a time such as this to speak to their Polish brothers.

The church in East Europe has had to seek new approaches to Christian education. The church no longer can afford expensive youth programs or religious education in the public schools. Now the responsibility falls more heavily on the family. The Christian family finds itself in a real dilemma. The children must lead a dual life. At home they are taught Christian doctrine but in school they are taught Marxist ideas.

We found in every country the warm fellowship of Christians with whom we had much in common. It became obvious to us that the people were free to gather for public worship and could corporately affirm that Jesus Christ is Lord.

The group feels that several ideas must be shared with the whole Mennonite brotherhood.

1. We have become aware of the failures and the miscalculations of the Marxists. Quite often, we have credited them with some great master plan which is really nonexistent. One young East German expressed it this way: "Perhaps historians will say that the Marxist ideology was too ideal for man." He seemed to be saying that the Marxists have forgotten to take into account the very nature of man himself.

2. It seemed quite clear to us that the refusal of some Christians to flee to the west prevented the society from becoming totally godless. Christians in East Germany and Czechoslovakia said to us that "The state is godless only if we flee from it and refuse to witness to it."

3. Our belief that communism will not conquer the church and the world and that Jesus Christ is Lord of history has been reaffirmed.

4. We have seen that there are inevitable areas of conflict between the Christian and the Marxist. But we must not become so obsessed with a crusading spirit that we seek to eradicate the enemy which Christ commanded us to love.

5. We will have to be courageous enough to absorb the criticism and misunderstanding of our fellow countrymen, which may come as a result of our attempt to witness to and be in conversation with the Marxist.

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Catholics share in Bible translation work

The following article was written by Laton E. Holmgren, General Secretary, American Bible Society.

One of the most exciting and promising developments of Christian work in recent times has been the effort to find agreement among the various branches of Christendom for the production of common translations of the Bible.

The recent biblical renewal in almost all Christian groups throughout the world, regardless of theological persuasion, has greatly accelerated this program designed to produce common texts for the common use by the common man. It is generally believed that the adoption of such agreed texts would be a stirring stimulus to Christian education and evangelism and would greatly increase the impact of the Christian witness on the non-Christian world.

The conviction of many that such an effort deserves our prayerful attention was well expressed in a recent editorial in the widely-respected *Christianity Today* (Feb. 3):

"Perhaps the most important decision of Vatican II was its implicit endorsement of the reading of the Bible in the vernacular tongue by Roman Catholic laymen. This ruling has encouraged Catholics and Protestants to take preliminary steps toward scholarly cooperation to produce a common Bible based on an agreed text of the Hebrew Old Testament and the Greek New Testament. . . . If new vernacular translations based on sound original texts are finally placed in the hands of men the world over, who can calculate the great good that may result? The reading of the Word of God under the guidance of the Holy Spirit can miraculously change the life and thoughts of men. If a return to the Scriptures in the fifteenth century provided the foundation for the Reformation, is it not possible that a new interest in the Bible could also affect the destiny of the world in our day?"

Because of an unshakable confidence in the transforming power of the Word of God and an historic commitment to its wider distribution and use throughout the world, the United Bible Societies have warmly welcomed recent overtures from the Roman Catholic Church for advice and counsel in the preparation of "suitable and correct translations" so that "all the Christian faithful" may have "easy access" to the sacred Scriptures.

Three major events have provided a fresh incentive for programs of common translations in various parts of the world:

1. *The Conference of Church Leaders.* Deeply concerned about the need for greatly improved programs of Scripture translation and distribution, the Archbishop of York, president of the United Bible Societies, called a conference of world church leaders in Driebergen, Holland, in June 1954. The conference was asked: "to consider our common responsibility for the distribution of the Holy Scriptures at a time when multiplying populations and rising literacy, together with the development of new mass media of communication, present the churches and Bible societies with tasks and opportunities greater than ever before. We are given in the Bible the incomparable treasure of God's Word for the salvation of the world. We are given, also, the unique privilege of bringing this Word to men. If we are to do so in our own time, if the Bible is to be made available to all men who can and want to read it in their own languages, *a worldwide effort* on an unprecedented scale is required. To make this effort is the responsibility of the church—*the whole church.*"

The conference was attended by seventy of the principal church leaders of the major world areas and reflected the widest possible theological spectrum. They expressed a deep concern for more effective programs of Scripture translation and distribution in the scores of lands which they represented, and adopted a series of thoughtful "suggestions to churches and Bible scoieties." Among these was the following:

"The Conference encourages the preparation, in collaboration with all churches, including the Roman Catholic Church, of a common text in the original languages, to be the one source of translation for all Christians, and expresses the conviction that by means of honest scholarship this is now a possibility. The Conference also encourages the exploration of the possibility of preparing, at least in certain languages, a common translation of the Bible that may be published, either in common or separately, as the circumstances require."

With this mandate in hand, the United Bible Societies began informally to discuss ways in which its services could be made available to any responsible church body seeking assistance in the preparation of faithful translations of Holy Scripture.

2. *The Second Vatican Council.* In the light of growing interest in the place and use of the Bible in the Roman Catholic Church, the Fathers of the Second Vatican Council issued the now-famous "Dogmatic Constitution on Divine Revelation" in November 1965, barely eighteen months after the UBS Church Leaders Conference. This impressive document contained, among other important items, the following:

"Easy access to sacred Scriptures should be provided for all the Christian faithful . . . and, if given the opportunity and the approval of church authority, translations are produced in cooperation with the separated brethren as well, all Christians will be able to use them. . . . Editions of the sacred Scriptures, provided with suitable comments, should be prepared, also, for the use of non-Christians and adapted to their situation . . . both pastors of souls and Christians generally should see to the wise distribution of these in one way or another" (*Dei Verbum,* Articles 22 and 25).

One year later, Pope Paul VI directed the Vatican's Secretariat for Promoting Christian Unity seriously to pursue the matter of providing "easy access to sacred Scripture" for all the faithful and appointed Walter M. Abbott, a Jesuit scholar and editor from New York, to undertake a series of studies on the question. In accepting his appointment, Abbott stated that "the great asset of the Bible societies is in their scholarship in vernacular tongues and their experience in rendering the Bible into meaningful wording in them. Working with them will make possible much better translations than we could ever have produced ourselves in many cases." Here was a direct invitation for the Bible Societies to assist the Roman Catholic Church in its new program of Scripture translation and distribution.

3. UBS/*Vatican Consultation.* With the encouragement of the United Bible Societies Council which had met in Buck Falls, Pa., in May 1966, and on invitation of Augustin Cardinal Bea, a small group of UBS leaders met with a similar group of Vatican leaders in Rome in January 1967 to explore the possibilities of mutual assistance and cooperation in Bible translation and distribution. Appropriately, the meeting opened with the reading of the Scriptures, by Roman Catholic Bishop J.G.M. Willebrands, SPCU secretary. All present then recited the Lord's Prayer. Cardinal Bea extended a cordial welcome to the UBS visitors, and expressed the "hope that this meeting may clarify the possibilities of cooperation between the United Bible societies and the Catholic Church for a work that is basic and vital to the future of Christianity: translation and distribution of the Bible . . . The Holy Spirit is surely at work drawing us together through the Bible; through the effort to translate the sacred Scriptures together and through the work of distributing the sacred Scriptures together."

In reply, we expressed our pleasure at being able to discuss together "a subject of extraordinary importance to Christian work and witness throughout the world; namely, the wide distribution and use of the Holy Scriptures." We said further:

"The Bible societies have, historically, offered their competence and their services impartially to all who are devoutly concerned with the Christian world mission. It is entirely consonant with that tradition that we now gladly respond to the new overtures of your great church, with its own impressive record of scholarly pursuit and achievement, for consultation and cooperation in the preparation of suitable and correct translations so that all the Christian faithful may have easy access to the sacred Scriptures."

We refused to minimize the problems involved.

"Of course, there will be difficulties: the heritage of suspicion and hostility, the conservative resistance to change in both traditions, misinformation, or no information at all regarding the policies and procedures of the other, the unequal size and strength of our constituencies in different parts of the world, and a whole cluster of practical problems involved in joint administration of such cooperative efforts as we are here to consider."

But we expressed our confidence in the redeeming power of the Word of God when it is freely read and faithfully accepted. The consultation then issued a set of possible guiding principles for the production of an agreed Greek and Hebrew text of Holy Scripture, and for cooperation by Roman Catholics and Protestants in the translation of the Bible. These proposed principles are currently being considered by Vatican authorities, including Pope Paul VI.

An agreed set of principles was also established for the translation of proper names, the use of borrowed terms and transliterations, for matters of orthography, style, and administrative procedures to be recommended for joint undertakings. Agreement was reached in relation to helps for the reader, excluding interpretative and dogmatic notes, but including section headings, cross references, alternative renderings, explanation of proper names, plays on words, and concise information on biblical, historical, and cultural background.

Finally, the consultation in Rome considered it had found a satisfactory solution to the vexed question of the deuterocanonical books—the Apocrypha—which would make it possible for the Bible societies to remain faithful to their tradition and for the Roman Catholics to have these books included in the edition needed by them.

These principles and their possible application to "common translations" of the Bible will be the subject of a second paper in this series.

(*The above article was published in the* Bulletin of the United Bible Societies, *Third Quarter 1967. For an additional comment on this development see the article below.*)

Catholics and Bible work

An unpublicized and unofficial consultation of Protestant and Roman Catholic Bible translators, held in Cretberard, Switzerland, in November 1964, may have paved the way for a new era in joint Bible translation efforts throughout the world.

Eugene A. Nida, executive secretary for translations of the American Bible Society, mentioned the meeting in the course of a report to the society's Advisory Council last month. He said that a document covering the basic principles of Bible translating, which was agreed on at the meeting, is now under study at the Vatican and that there is "every prospect" of approval.

Nida said he expected approval to come by the end of the year. Some Protestant Bible societies are still studying the document, he said. Nida described the document as a "working agreement" and said it would not be officially released when and if it is approved.

Basically, he said, it is the "same type of document" regarding translations under which the worldwide Bible societies have been operating for decades.

Nida stressed several times that so far as the Bible society is concerned, cooperation with the Catholic Church is in the interest of evangelism, not ecumenicity. "We're not interested in ecumenicity for the sake of ecumenicity. We're interested in cooperation for the sake of getting the Word out."

Interracial church tested

The following report comes from the Woodlawn Church, Chicago.

Some of the implications of being an interracial congregation, at a new point in the history of black people in America, was the topic for consideration at the bimonthly meeting of the congregation on Nov. 3.

Various problems involved in taking on responsibilities as white people in the ghetto, were cited by white members of the congregation. Of particular concern to some of the white members present was the image of the "white merchant" in a black neighborhood, that is conveyed to many people when white members of the congregation work at the Quiet Place [the congregation's coffee shop and bookstore]. That this concern goes beyond the image projected was evident when some members cited the specific difficulties arising when a white clerk is confronted with hostile, acting-out youth of the neighborhood. Being in the Quiet Place as whites may be one thing. Being behind the counter at such times of black and white confrontation is another.

Some consideration has been given to exploring the possibility of employing a Negro manager to be in charge of the selling operations behind the counter. Costly though that may be, in dollars and cents, even such a step might not resolve the problem, for as one member said, "People won't be convinced that easily. That might be seen as just one more of those maneuvers to have a black person fronting for white management."

The "management" in this case, however, is neither simply black nor white, but both. As an interracial congregation, it seems clear then that the answers to such problems are not as clear as black and white. Like never before, the white members of a mixed congregation must be alert to the growing importance of the place of emerging leadership to develop within the Negro community (and the church). Often whites, who are active in interracial endeavors, suddenly realize they have moved ahead of the group. If one is naturally aggressive, this may happen very easily, but it is not for the good of the group. One member stated the concern well, saying to the white members present, "When a program or project is being considered, confer with your [black] brothers. We can work at it together."

The consensus seemed clearly to be that the change in racial climate, as represented in the black separatist movements, should not alter our stand in continuing as an interracial congregation. Concern was expressed, however, that we should not gloss over the reality of the intense feelings of those people in the black communities, who are disillusioned with the possibility of black and white people working together anymore. It was emphasized that what we may hold to in the congregation and what some of the distressed black people in the community feel are not one and the same. Moreover, the influence of black power has surely penetrated the thinking and feelings of black members of the congregation, as well—in varying degrees, to be sure. This need not be detrimental.

The Nov. 3 meeting of the congregation marked, perhaps, the beginning of a rediscovery of ourselves as an interracial congregation in a new period of black awareness and identity. It raised for us some very penetrating questions. How shall the church relate to the black militants with a witness and a ministry of Christian understanding and concern? What responsibility does the Christian church have to restore trust and hope in the minds of discouraged and embittered black people? Are we serious enough about the issue to be willing to procure Negro leadership in anyplace and everyplace of responsibility where this would serve to eradicate paternalism ("white bossism") and eventually serve to strengthen trust between blacks and whites? Can we find a viable way for whites to continue to be on the team, while not calling the shots?

These, clearly, were some of the significant questions and concerns coming to the surface.

Communists persist
Destructive totalitarians

Franklin H. Littell assesses the power of the Communist Party and communist fronts in this fifth article of a series of six.

Although most campus radicalism is inchoate and undisciplined, there is appearing again in America a type of united front activity which can make communism an internal threat. For nearly thirty years, since the rejection of cooperation with the communists at the time of the Nazi-Soviet Pact, liberal and progressive organizations and crusades have very carefully avoided collaboration with left totalitarianism. The Communist Party and its fronts, although some headway was made in limited circles during the years of wartime alliance with the USSR, fell upon barren years. The membership in the Communist Party fell drastically. Intellectuals, who had learned by bitter experience that individuals under left totalitarian discipline function on a rule-or-ruin basis, shunned association with known communists. The Communist Party, which during the 1920's and 1930's could count some of the brighter writers and artists in America, was run by hacks. But in the last two or three years, chiefly in the civil rights struggle and in the peace campaigns against the U.S. commitment in Southeast Asia, the communists—splintered (unfortunately) into pro-Russian and pro-Chinese factions—have again been making headway. The "opening to the left"—a slogan which has long signified the sickness of Italian and French radicalism—is again discussed by intelligent people in America, as a possible platform for political action.

That this slogan has some appeal, and has even scored some conspicuous successes—as in the anti-Vietnam rallies in New York and San Francisco last April, is beyond doubt. Once the nonsense about the New Left has been dispelled, it is worth reflecting carefully on the extent of communist power and influence where it can be assessed. The following figures were recently published by the Institute for American Democracy, based on public testimony by J. Edgar Hoover and other well-informed experts.

The estimated membership and 1966 income of these groups is as follows: W.E.B. DuBois Cubs, 2500 members, $12,000; Communist Party (U.S.A.), 12,000 members, $148,000; Socialist Workers Party (Trotskyite), minimal membership, income unknown; Progressive Labor Movement (Maoist), 1200 members, income unknown; Spartacist (Trotskyite), under 500 members, minimal income; Workers World Party (Castroite), 1000 members, minimal income; May 2 Movement, unknown membership, income unknown; Young Socialist Alliance (Trotskyite), 1000 members, minimal income.

Of these, the only ones of significance on campus are the W.E.B. DuBois Clubs (the present front and pipeline to the youth section of the Communist Party), the Communist Party itself, and in half a dozen large metropolitan institutions the Maoists. Operating with discipline, however, they are sometimes able to carry larger numbers of innocents with them. Like three members of the John Birch Society in a PTA, three communists in a peace committee can wreak havoc with the basic purposes of the group and ruin it or capture it for party-line purposes.

The lesson still stands: totalitarian movements are destructive of genuine and loyal civic initiative, and patriotic Americans—*especially* those engaged in organizing dissent and opposition to public policy—should be as careful as possible that they are not naively being used to build power for totalitarian movements subversive of the Constitution and destructive of self-government. In the totalitarian societies, the governments have no need to defer to the opinions of their subjects. But in a society where self-government, however imperfect at times, is being attempted, every citizen who shares in the franchise will pray for "those to whom we have in God's name entrusted the ordinance of government." They will also remember that although our system of popular sovereignty thrives on the vigorous questions put by the loyal opposition, there are enemies of America both within and without who try to exploit discontent.

With the studies of totalitarianism presently available, it is perfectly possible to distinguish between genuine conservative movements (however hard-headed) and fascist-type activity, and genuine liberal or progressive movements) however idealistic) and communist subversion. There is no excuse for educated persons, or for persons of the church or synagogue, to fail to draw the line where the line must be drawn if dissent is to show integrity and good faith. There is no excuse for any loyal Americans, however limited their reading may have been, to engage in the slanderous, obscene, and destructive attacks of the Communist Party and John Birch Society upon the Constitution, the Bill of Rights, the Supreme Court, the Congress, and other hard-won institutions which guarantee us both order and liberty.

Hit-and-run evangelism

While discussing racial issues [with a group in Detroit] led by an incisive young Negro leader, a Washington, D.C., pastor says he became "deeply conscious of the sheer inhumanity of hit-and-run evangelism."

Richard C. Halverson, writing in *Perspective,* a weekly devotional letter for the businessman, explained that the kind of evangelism he condemned was that which "equates witnessing with words and makes no attempt to understand persons or relate to them . . . evangelism which treats persons as *its* to be converted."

The Presbyterian minister, and first vice-president of World Vision International, pointed out that "God's witness to man stands out in sharp contrast." He went on to quote John 1: 14, "And the Word was made flesh, and dwelt among us, and we beheld his glory. . . ."

"Words are important," Halverson said, "but they were never meant to stand alone. The apostles," he said, "heard, to be sure, but they saw first! Seeing was believing. This is authentic witness—embody what you believe and there'll be plenty of opportunity to talk."

Rome blamed in crucifixion

An expert in the history of Jewish legal traditions, says the evangelists underplayed Roman responsibility in recounting the death of Jesus Christ.

Haim Cohn, Israel Supreme Court Justice, argued that not only did the Jews have no part in the trial of Christ, but also that the Sanhedrin, Judaism's high court, actually tried to save him from death.

Judge Cohn's thesis, noted in the Nov. 10 issue of *Time* magazine, is contained in an article in the current issue of the *Israel Law Review.* Cohn insists that Jesus was tried and condemned for the political crime of insurrection—a charge that could be handled only by the Roman Procurator and not by a Jewish court.

He charged there is neither reason nor precedent behind the gospel statements that the Sanhedrin examined Jesus on the night before His crucifixion, condemned Him, and turned Him over to the Romans for a speedy trial and death.

"Jesus had refused to cooperate and to bow to [Roman] authority," Cohn says, "and there was nothing that could be done to prevent the trial."

Words and deeds

Eleven American Missionaries published a letter in Japan's *Mainichi Daily News* on Sept. 29 calling for a "changed U.S. policy in Vietnam." One of the signers was Carl Beck, the MCC Peace Section representative in Tokyo. "We call upon our fellow missionaries in Japan and over the world," the missionaries said, "to pray and to take counsel with one another in the conviction that we confront a moral crisis in which the credibility of our witness is involved; to search for keys to peace and reconciliation through study of the history of the Vietnam conflict; to bring the convictions stated above to the attention of our supporting boards and church; to give public expression to these convictions and, on occasion, to dramatize them in appropriate ways. . . ."

BERNARD WARKENTIN COURT is a new residence for men and women at Bethel College. The facility can accommodate 198 students in living units or modules of nine each. North Newton financed the $650,000 project with revenue bonds.

Tear gas sometimes fatal

"It's obviously better to make people cry with tear gass than to kill or main them with rifle fire, grenades or dynamite," an American reporter recently wrote in the *Saigon Post.* "Without tear gas, the usual way to flush out a tunnel or cave is by small arms fire, a grenade, or some other sort of explosive."

Sharp public criticism was heard in the United States two years ago when the American army first used tear gas in South Vietnam. By now gas is used routinely in operations when the U.S. forces are being fired on from caves and tunnels and the troops suspect that civilians, mostly women, children, and old men are hiding with the snipers.

"Having had the courage to persist in the face of public outcry," the report continued, "the United States is finding that tear gas is saving lives."

But David Neufeld, Vietnam Christian Service worker reports being an eyewitness to death resulting directly from an overdose of tear gas.

Attempting to assist some 6000 new refugees in Quang Ngai Province, Neufeld discovered six women and children writhing in pain, gasping and struggling for breath. He drove a ten and one-half year old boy and a girl twelve years old eight miles to a hospital.

"Emergency measures proved too late for the boy; he was in the morgue the next morning when I returned to the hospital, dead from an overdose of tear gas," Neufeld reported. "Four other persons, also hospitalized, were on the critical list for weeks."

The refugee victims, harmless villagers trying to avoid being apprehended and transported to a distant refugee camp, were gratefully alive. They reported that about twenty women and children did not make it out of the cave in this one U.S. tunnel operation.

Farm aid in Canada's north Begins with seed potatoes

Manigotogan in northern Manitoba, does have agricultural resources: whether or not these will be developed remains the question. Gardening has become the main area of experimentation for Stephen and Jeannette Stucky, Murdock, Kan., in their voluntary service assignment.

The strategy for agricultural education has been based on an attempt to get community members deeply involved. For example, Alex Simmard, provided a plot of land and some labor for an agricultural project. The volunteers in turn provided seed potatoes and equipment. A proposal called for the potato crop to be divided on a fifty-fifty basis between Alex Simmard and the volunteers. The Simmards and their children have all participated in the gardening project.

Approximately an acre and one-half of sod was turned last fall and prepared for the planting of potatoes in the spring. The Simmard family did most of the planting. During the summer, a Mennonite teen-age work camp group helped with the cultivating and hoeing of the potato plot. The potato crop was good and the community of Manigotogan purchased most of the potatoes that could be harvested.

Jeannette has also been involved in leading home demonstration education projects. She encouraged home canning and found that homemakers in the community did not need special supervision for this food-preservation project. She also spearheaded a sewing project which started with eight girls and ended with two. The $5.00 needed for materials was a rather stiff entrance fee for some.

Participation in the Wanipagow Cooperative has been one of Stephen's assignments. He is now the general manager and accountant for the producers' co-op. Since little work in the way of agriculture can be done in the wintertime, he assists the cooperative in producing pulp wood. The producers' co-op was initiated by missionary Jake Unrau. The co-op markets fish and pulp wood.

Recently Stephen wrote, "Summer fishing in the cooperative has come to a close. It was rather disappointing that the price dropped gradually throughout the period, but most of the men were able to make a few dollars to help feed their families. However, as a co-op we were not able to lower debits, instead, several became larger. The co-op was also forced to take a loss; however, we are not quite sure of the exact amount since all the payments have not been received for the fish we sent to Winnipeg. We are not sure what will be the decision for the fall season, but it looks very poor.

"It is extremely hard to try to help the men understand the reasons for bad price situations. They cannot visualize that the supply is so great that the Americans don't need any more. We still try to do the best we can to help them. The winter season also is uncertain. We are optimistic about our voluntary service work here, in spite of difficulties, and hope that as our term comes to a close another couple or other personnel may be challenged to come and serve where there is much work to do."

JOURNAL

November 11. I spent a part of the afternoon listening to two rounds of a debate tournament in the local high school. The question under study dealt with the control of crime. One team of boys proposed turning the problem over to the FBI, a sign of the high place that this agency sustains in American folklore. I was sorry that their opponents couldn't challenge the idea. They too must have been overawed by J. Edgar Hoover and his men. While federal agencies can give support to local police forces, the rights and freedoms of all of us are surely better protected with control vested in agencies closer to the people they are protecting.

As I left the school, the Veterans Day parade was about to begin, so I decided to stay around for it before going home. I found in the parade an interesting footnote to my debate experience. Local sponsors had brought in a number of borrowed floats from Wichita, one of which proclaimed that crime (represented by a masked bandit) was winning over law and order (represented by a policeman). "The scales are being tipped the wrong way," said a sign. The policeman had only three symbolic bricks on his side of the scale: honesty and courage, scientific methods, education and training (really four or five separate items, but don't confuse the situation with the facts). Four blocks weighted the bandit's side of the scale, but one of them was blank. The other three were labelled public apathy, coddling criminals, and the Supreme Court. Well, the parade was supposed to be noncontroversial, but this was clearly libel. "Support your local police" was the plea of the float's sponsor, a front for the John Birch Society. Certainly, the local police need our support, but our protection from the police is guaranteed in the constitution. Attacks on the Supreme Court are not helpful. The question, of course, is complex and deserves discussion in a less emotional context than a parade.

The further contradiction of the attack on the Supreme Court was that it came in a parade staged largely to silence those who criticize the President's war policy. What do those who find criticism of the President unpatriotic do about criticism of the Supreme Court? After all, they wear uniforms too.

November 15. I had a telephone call this morning from a lady in Benton, Kan., who questioned my evaluation of *For Pete's Sake* in my journal entry for Oct. 21. She had just seen the film in a Wichita theater and thought it was wonderful. Now she wanted to take her Catholic neighbor to see the film. Since the neighbor's priest doesn't allow attendance at a Protestant church, this would be one way for the neighbor to hear the gospel. My caller talked and I listened. If she showed my negative evaluation to her Catholic friend, she might not go. My quick solution: don't show it to her. Why drag me in? If you like the film, let it go at that. My opinions have been ignored before. Besides, I'm really more concerned that people learn to form their own opinions and, in the absence of any others, feel free to wrestle with mine in something like a mental Indian wrestling match. And wrestle we did. Had I ever gone to a Billy Graham Crusade? (The assumption must have been that I was so prejudiced that I would not expose myself to others.) Yes, I had. Why write about a Billy Graham film when reporting on the Western District Conference? I was reporting on the things that I found of interest that day. We talked some more and I tried to listen some more. Were we talking about a feeling that it is improper to criticize things done in the name of Christ? I respect this kind of piety. It is an expression of loyalty to Christ and to the church. But the church has an obligation to test the spirits, and our growth depends so much on the testing which we both receive and give. None of us is above this criticism. A query in a recent letter from a friend asks why *The Mennonite* wants to be free to criticize everything but wants to suppress public criticism of itself and its policies. The question was, I hope, based on a wrong assumption. While we do not go around asking for criticism (really a rather self-centered activity), we have tried in every way to show that we are open to any question or criticism. And we know that this is almost guaranteed if we are doing our job. I remember an effort to witness to a college friend which must have implied that he should change his ways. He quickly told me, "I don't think you're so good yourself." It's a reflex action, isn't it?

November 17. I was reminded today that there is one type of criticism that I may have rather unintentionally suppressed. Ralph, our typesetter, sometimes adds his own editorial comments at the end of an article or letter, a practice frowned on by our printshop's management. The proofreader always cuts the notes out, but, I suppose, we run the risk of letting some criticism slip through that we hadn't intended. Which wouldn't be too bad, really, since we say we are open to correction. But would we want a guest editorial with a pacifist tone to end with a growl like, "These Mennonites, always talking about peace, but always fighting among themselves?" That may be an advance in journalism that even we are not ready for.

Ralph's note today came at the end of a short article reporting that some Christians had been imprisoned by the Russians. He asked, "This is what McIntire has been saying for years, but Littell seems to think he is some kind of a nut. Why not pubish some of Mac's information in your next issue?" Franklin Littell has been writing about the extreme right-wing and left-wing groups in a series of articles which we have been publishing in our news section. Littell puts Carl McIntire among the right-wing groups, a classification which I don't suppose anyone would dispute.

I don't answer Ralph's notes because I figure we have regular procedures for handling complaints. He can write a letter to the editor which we will duly publish as we do almost

RECORD

Keeney

all letters submitted for publication and if we do not answer him publicly, we will answer his letter, in any event, with a private letter as we have answered every letter we have ever received whether submitted for publication or not. We sometimes acknowledge letters acknowledging our letters. (That's a crazy way to run a magazine, I know, but one of our aims is to stimulate conversation and exhortation between members of the brotherhood, so we have to practice directly what we preach even if we preach it only indirectly.)

Well, we've read McIntire's material for thirteen years, listened to his radio broadcasts, and gone to a number of his meetings. We try to keep an open mind and we want to see the best in others. But McIntire's interpretation of reality just isn't ours. He sees almost only evil in Russia. We see some evil in Russia. So we agree, in part. But the area of disagreement is not insignificant. We want to see Russia and all of humanity through the eyes of Christ and the God who so loved the world that He sent His Son. We find this spirit of love lacking in the things which Carl McIntire writes and inspires. We make this judgment reluctantly, but this seems to be part of the job. Others will judge us by the same standard and many will find us lacking, or even condemn us. This also is part of the job. We dare to take risk because we feel this is our calling: to take the risk. *Maynard Shelly.*

New addresses

Walter Adrian, 425 West 41 St. North, Wichita, Kan. 67204 [33]
C. J. Fast, 517 First St., East, Saskatoon
Mrs. Dennis Johnson, 220 S. Teller St., Apt. 4, Denver 80226 [21]
Myron Krehbiel, Rt. 1, Box 43, La Grange, Ind. 46761 [272]
Don W. Llewellyn, 490 Capital St., SE, Salem, Ore. [52]
Paul Shutt, 15082 Sibley Rd., Riverview, Mich. 48194 [81]
Leslie A. Siemens, 815 Brummel, Evanston, Ill. 60202 [46]

Calendar

July 13-20, 1968—Estes Park, Colo., General Conference.

Canadian

Dec. 8-10—Rivers, Man., Whitewater Church, evangelism workshop, David Wiebe, leader.

Northern

Dec. 14—Freeman Junior College, Founders' Day.

Western

Dec. 8—Tabor College, Bishop's Company players, music-lecture series.

Deaths

Emil J. Graber, Bethany Church, Freeman, S.D., was born Nov. 30, 1884, and died Oct. 28.

Katherine Hildebrand, Clearbrook (B.C.) Church, was born Oct. 8, 1899, in Russia, and died Nov. 18.

Jacob F. Huebert, Bethel Church, Lustre, Mon., was born May 5, 1887, in Nebraska, and died Oct. 14. He was a charter member of the congregation and its first secretary, in 1917.

John Huebert, Bethel Church, Lustre, Mon., was born June 3, 1913, in Henderson, Neb., and died June 20. He is a brother of Frank Huebert, pastor at Orienta, Okla.

Wallace C. Markley, East Swamp Church, Sellersville, Pa., was born in 1889, and died Nov. 5.

John Thiessen, Emmaus Church, Whitewater, Kan., was born June 26, 1895, and died Nov. 15. He was the father of Bernard Thiessen, a missionary in Japan.

Timmy Dale Wehry, son of Mr. and Mrs. Harvey Wehry, Jr., Faith Church, Newton, Kan., was born on Mar. 11, 1958, and died Nov. 19.

Workers

William E. Keeney, Bluffton, Ohio, has been named academic dean of Bethel College, North Newton, Kan. In addition to a ten-year tenure on the religion faculty of Bluffton Collete, his experience includes working under the Mennonite Central Committee in Germany and the Netherlands. A graduate of Bluffton College, he earned his bachelor of divinity degree from Mennonite and Bethany Biblical Seminaries, Chicago, and, from Hartford Theological Seminary, Hartford, Conn., a master of sacred theology and the PhD, in 1959. His doctoral dissertation on "The Development of Dutch Anabaptist Thought and Practices from 1539 to 1564" will be published in revised form next year. He will assume his new position next July. Justus Holsinger, associate professor of education, has been serving as interim dean.

Marriages

Richard Badertscher, St. Johns United Church of Christ, Bluffton, Ohio, and *Diane Amstutz,* First Church, Bluffton, Ohio, on Oct. 29.

Dennis Downing, Immaculate Heart Catholic Church, Portland, Ore., and *Starlene Wilma Koch,* Alberta Community Church, Portland, Ore., on Nov. 11.

Eugene Hege, First Church, Aberdeen, Idaho, and *Charlene Peterson,* Assembly of God Church, American Falls, Idaho, on Nov. 11.

Bernell Gary Nelson, Parker, S.D., and *Carol Lee Tschetter,* Bethany Church, Freeman, S.D.

John Neuenschwander, First Church, Bluffton, Ohio, and *Janet Yager,* Methodist Church, Ossian, Ind., on Oct. 14.

Gary Ivan Nichols, Seattle, Wash., and *Patricia Francys Powell,* Alberta Community Church, Portland, Ore., on Nov. 5.

Norman Rempel, Bethel Church, Lustre, Mont., and *Elizabeth Ann Langenegger,* Swiss Church, Whitewater, Kan., on June 10.

Richard Sommer, First Church, Normal, Ill., and *Barbara Conklin,* Methodist Church, Arlington Heights, Ill., on Oct. 25.

Robert Steiner, First Church, Phoenix, Ariz., and *Sharon Black,* Wesleyan Methodist Church, Phoenix, Ariz., on Nov. 12.

Bill D. Ummel, First Church, Ransom, Kan., and *Alice Marie Myers,* Ulysses, Kan., on Oct. 21.

LETTERS

Status of tongue-speaking

Dear Editor: I would like to comment on the article "Tongue-speaking is normal. Serves as status symbol" in the Nov. 14 *Mennonite*.

I hold no contention with most of Gerlach's statements. In fact, he has drawn some very valid and pertinent conclusions about the charismatic movement. His first three explanations for the popularity of the movement seem to express very well the idea of New Testament *koinonia* as I understand it.

However, he has missed the proverbial boat with his statement that tongue-speaking functions "as a status symbol, a mark of identification." It makes no sense that people would wish to be labeled "holy rollers" or other terms belonging in a Batman script. This seems to be the association made about tongue-speakers.

Paul said to the Corinthians: "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal." I do not see a place for status in this concept.

I'm afraid Gerlach has made a gross misrepresentation of a wonderful gift of the Holy Spirit on this last account. *Jacob H. Miller, 715 Market, Emporia, Kan. 66801.*

Disciplined for the future

To the Editor: In the past, and in this present-day many creeds and doctrines, based on the Scriptures, exist for the sake of discipline, and if they don't do this they are dead. Doctrines, as well as creeds, must be followed up by deeds or practice. Christianity is more than just a doctrine. or something we believe in (a faith), but it is a way of discipline and we believe in it enough to put it into practice. The future of our world is in the hands of disciplined Christians who permit themselves to be disciplined by the highest Person— Jesus Christ— who is love. The Apostle Paul wrote to Timothy (1 Tim. 1:3-6) to charge some to teach no other doctrine, fables and genealogies which minister questions, but that the end of the commandment (or discipline) is charity that springs out of a pure heart and of a good conscience and faith unfeigned (sincere faith). . . .

Truly, the mind is the key as we read in Rom. 12:2, "Have your mind renewed and so be transformed in nature and able to make out what God's will is." The man is in his heart as he thinketh (by mind) Prov. 23:7. If the mind is conformed to this world then the Holy Spirit can't do His work in and through us and we are hunting always to justify our own attitudes and ways of doing.

We must face the question of war in our day, too, as the military method cannot prove *love to the enemy,* nor does it protect the innocent—both civilians or soldiers alike—but rather exposes wives and children to useless killing and protects the guilty from being killed. If there is anything worse than war we can answer that by saying that war produces every one of those things. President Eisenhower himself said, "War is hell itself." Men everywhere acknowledge that war methods are wrong but they hope to overcome evil with evil (or cast out Satan with Satan). If good has ever come out of wars, the reason was that "constructive" influences were introduced into the process and so accomplished good ends in spite of the military methods. Militarism, just as Herod and his soldiers, sets Jesus at naught. Yes. "Our deeds are our creed" and in the final analysis, man is responsible for his own acts (2 Kings 17:21-23). Yes, Jeroboam drove Israel from following the Lord but they followed and walked therein (sins). Doctors will tell people what some sins can do to their physical bodies (temples of the Holy Spirit, 1 Cor. 6:19), yet they are increasingly continued in, hoping that on their deathbeds they can finally be forgiven. Let's be not deceived. . . . *Joe Eck, Rt. 2, Sedgwick, Kan.*

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The reason for persecution

To the Editor: A. Jackman (Letters, Nov. 7) asks: "Are the black people —as a race or individually—persecuted because they lead a righteous life, because they follow Christ?"

The black people—as a race or individually — have been persecuted because we white Christians have *not* been leading a righteous life, because we have *not* been following Christ!

Quoting from A. Jackman's letter: "Peace can only come to this earth the way God ordained, through the Lordship of Christ!" *Amelia Mueller, 604 North St., Halstead, Kan. 67056.*

A prejudice to overcome

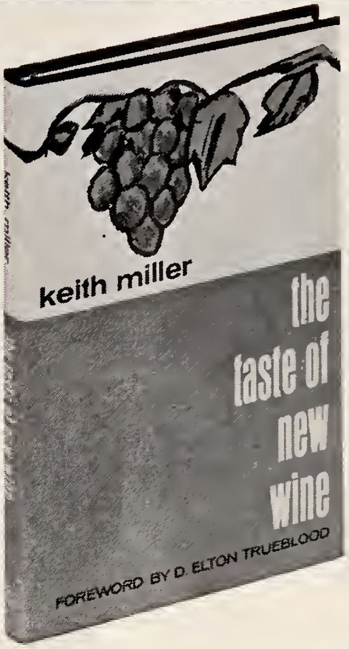
Dear Sir: I would like to reply to a question concerning Negro contributions to society in a recent letter to the editor by A. Jackman [Nov. 7]. The question was: "Has the Negro population as a whole ever, at any time, made as great a contribution to equal the vandalism and violence of Detroit?" and was stated in such a way as to clearly imply a negative answer. However, Negroes were first brought to the Americas precisely because they had skills that were needed. They knew how to mine, and how to raise cattle; they were intelligent, capable, good workers where labor was needed. Jackman asked the question in terms of economics. The slave trade was so profitable (indicating how highly those who needed laborers valued the Negro) that most of Europe struggled for the right to participate in it, and the ultimate goal was to secure a monopoly. In the eighteenth century, England considered her small sugar plantation islands (made possible by Negro labor) more valuable and important than the thirteen colonies on the North American mainland. Wealth accumulated through the slave trade and the use of slave labor stimulated industry and commerce in many parts of the world, perhaps chiefly in England, the Netherlands, and the thirteen colonies, so that both the amount and the effects of Negro economic contributions to the world are beyond calculation. Of course, these were not the only contributions, either then or now, but even only in economic terms the answer is yes, the Negro has made as great a contribution to equal the destruction, and much more. Disregarding or depreciating Negro contributions to the world as a whole and to our hemisphere in particular is a form of ethnocentrism and prejudice we must overcome. *Frances Kaufman, 7723 Burthe, New Orleans.*

Good word for Pete's Sake

Dear Editor: I am a Mennonite girl seventeen years of age and I would like to put in a few good words for the Billy Graham film, *For Pete's Sake*. I was rather disgusted with the way you ran the film down in the November 14 issue of *The Mennonite* (page 694, column 2). I have seen this film along with several of my friends, at the Miller Theater in Wichita and I thought it was one of the best pictures I had ever seen, including both Christian and non-Christian. I cannot understand why you think the film was so unrealistic. What is so bad about saying a preacher is great? I thought he was, too, and saying the film writers can't observe life with clearer eyes is rather preposterous. Of course, the film was billed as entertainment—since when can't anything having to do with evangelism be entertaining? Must it always be preaching hour-long sermons while sitting on hard benches? The main purpose of this film was to reach the non-Christians, the ones who'd never set a foot inside a church door.

Let me cite an example: One of my girl friend's aunt and uncle would have nothing to do with church or religion of any kind. This girl's parents took her aunt and uncle to see *For Pete's Sake*, without telling them it was a Christian film, and when the invitation was given both of them went forward, and now are actively engaged in teaching Sunday school and doing visitation at a small fundamental church. If this film had as poor a story as you obviously think, how do you account for results such as this, which no doubt can be multipled hundreds of times? I think it would be more helpful if, instead of criticizing the film we back it with our prayers that it may reach many more people for Christ. *Loretta Amstutz, Whitewater, Kan.*

About our letters. *We try to use all letters submitted for publication. We do not publish unsigned letters, though we will withhold names for a valid reason in special situations. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.



This book won't leave you with a comfortable feeling. It is, in many respects, a critical book. It is critical of the dishonesty of most church members. It's critical of the way many of us conduct ourselves toward some of our most sacred institutions . . . marriage, for instance. But this criticism is a helpful kind of constructive criticism. It directs the reader toward a clear and valid understanding of the message of the Redeeming Christ.

If you are looking for an aid to integrity — some guideposts to a new kind of honesty with yourself and God, you are wise to read **The Taste of New Wine**. Clothbound. $2.95.

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Albert van den Heuvel

Lord, have mercy

Today fifteen thousand people died of hunger.

Today, probably ten thousand children died of hunger. . . .

To pray "Give us our daily bread" and to forget to share it when our prayer is answered, is blasphemy. For the rich and overfed: Don't call down judgment on yourselves. Let's abolish the Lord's Prayer.

Bonhoeffer said, "Only he who shouts for the Jews may sing Gregorian chants." Implication: only he who shares his bread may come to the Lord's table. Let's abolish the Eucharist.

Probably, ten thousand children died today of hunger. . . .

Lord, we thank Thee that we are born in a land of plenty, where we can destroy some of the surplus food we do not need. We thank Thee, O Lord, that we are not hungry, that our children do not rot away in famine but have more than they can possibly eat. Lord, we are grateful for democracy, that we are given a share in the decision-making process and so receive new responsibilities. We thank Thee that we have the knowledge and the means to feed all. O Lord, feed Thou the hungry. Amen.

From a leaflet: "An absolute priority for our church is to build new sanctuaries in new neighborhoods. Let us express the depth of our faith in the beauty of God's house. . . ."

During the winter of 1944-45 I was hungry. We lived on a bowl of soup and one piece of bread a day. One day, my mother had some pies and made me take one to my grandmother. I ate it all on the way, and told my parents that I had been attacked on the road. I loved my grandmother, but hunger is stronger than love.

The couple arrested in Amsterdam

in 1945 for having eaten part of their own child, who had died of hunger, were acquitted without trial. After they had been fed by the police, they showed immense remorse.

Hunger, in the Old Testament is differently understood, according to the situation of the hungry. It can be divine punishment, it can be a redemptive humiliation, it can also be the promising situation God will visit when He comes. In other words, the Old Testament did not know what to do about it either. In any case, it was terrible.

The bell rang during that winter we had nothing to eat. On the doorstep stood one of the most respected men in our town, a professor of law. He had resigned because of the anti-Jewish law in education. Looking at me through his gold-rimmed glasses, he very kindly—and very remotely at the same time—inquired, "Would you ask your mother whether she has any potato peelings left? I am very hungry." The humiliation of being rich. . . .

The striking thing about the first temptation in the desert is not that Jesus immediately knew a Bible text to resist the Tempter, but that He remembered it, although He was hungry. . . .

Why did we never put John 6 (the feeding of the five thousand) into our Eucharistic texts? The relation between the Lord's table and the world's hunger is considerably more meaningful than the whole intercommunion debate. . . .

A parable: There was once a man who had a rich property. He gave it to his children to care for. Because the father loved his children, he left on a long journey and gave them real freedom to organize his property their own way. Now part of that property was cultivated and another part was not. The sons who lived on the richer part built fences to defend their section from the others who lived on the wild parts. They led a good life themselves, and once in a while, threw some food over the fence so that the other children at least knew what good life could be. Then the children on the other side of the fence sent a delegation to their brothers and said, "Teach us how to cultivate our soil, and while we learn, share your riches with us so that we do not die." But their brothers said, "Go away: there is not enough for all of us. Learn to till the soil yourselves." The others said, "We will do that, but we have no tools to till the soil. Help us with your tools." But their brothers responded, "We cannot do that, because we need all we have if we want to keep up our standard of living. We'll give you a few tools, and with them you can make your own." The others said, "In order to make tools we need money. Buy what we have reaped on our land and we shall buy our own tools from you." Their brothers replied, "But we don't need products. If you sell them to us, our economy will be disrupted." The others said, "But then what shall we do; our wives and our children are dying?" Their brothers said, "It will take time." The others, seeing that their brothers did not really want to help them, stormed the fence, broke it down, took the food they needed, and killed all the brothers who resisted them. Then the owner of the property returned, and was both angry and sad. To the surprise of the children who had lived behind their fences, he put the others in charge of the whole property and forgave them their violence. Will the sons of men remember what had been done to them? . . .

If the rich keep considering their wealth as a right, the poor will consider their vengeance as justice. . . . In the language of the poor, hunger is injustice not fate; in the language of the rich, hunger is greed not tragedy. . . .

The important things about hunger today are said by the international organizations like UNCTAD and FAO. The church does not have to help these organizations to find a theology of development, but with an army of trained politicians who, in the words of Jeremiah, "work for the shalom of the city and pray to the Lord for it' " (Jer. 29).

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*Supplemental reading for the Sunday school lesson of Dec. 10, "Can There Be Peace on the Earth?"

COVER

"The Resurrection of the Dead," woodcut by an anonymous fifteenth-century German Franconian artist. The message of Advent is summarized in a verse by G. K. Chesterton from "Hymns for the Church Militant": "The dreadful joy Thy Son has sent/ Is heavier than any care;/ We find, as Cain his punishment/ Our pardon more than we can bear."

CONTRIBUTORS

Walton Hackman is assistant executive secretary of the Mennonite Central Committee's Peace Section and executive secretary of the committee on peace and social concerns of the Mennonite General Conference. Another tour, similar to the one he describes, will be sponsored next summer. Persons interested should write to the MCC Peace Section, 21 S. 12 St., Akron, Pa. 17501.

Albert van den Heuvel's article is reprinted from "Risk," issues 1 and 2, 1967, a publication of the youth department of the World Council of Churches, of which he is executive secretary.

Ivan J. Kauffman is executive secretary of MCC's Peace Section. The event on which he comments was reported in our issue of Nov. 21, page 704.

CREDITS

Cover, National Gallery of Art, Rosenwald Collection; 734, Bethel College historical library; 746, U.S. Committee for Refugees, 20 W. 40 St., N.Y. 10018, De Wys, Inc., 124 East 40 St., N.Y. 10016.

THE MENNONITE

722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S. D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

Ivan J. Kauffman

In Washington, D.C., it is a rainy fall afternoon on November 2. Seven of us are seated around the conference table in the Executive Office Building—two members of President Johnson's staff and five of us from Mennonite Central Committee. For seventy minutes we talk about what the United States is doing to Vietnam.

We tell them that Vietnam Christian Service workers report increasing destruction of the ordinary people of Vietnam—to the point that we feel no longer able to remain silent. We question the morality of forcing thousands of Vietnamese peasants into refugee camps.

They listen attentively. They seem genuinely interested in what we have to say.

And they tell us that they, too, are deeply concerned about the destruction of Vietnam. In fact, their agony over the situation appears to be at least as deep as ours. But, they tell us, the war is for the ultimate good of the Vietnamese people. Someday, say our hosts, the people of Vietnam will be better off for having endured this war—just as the people of Germany and Japan are better off today for having endured World War II.

They agree with us that war is evil, that it is probably immoral, that innocent women and children are killed. But war is a necessary evil, they say, worth its immoral cost because it produces certain, though unspecified, benefits that outweigh the cost.

Our message is received with respect because MCC is in Vietnam—suffering alongside the Vietnamese farmer who has been forcibly taken from his land to a refugee camp. But again and again, we are reminded that MCC only works where U.S. military forces are in control, and that if the U.S. were to withdraw its soldiers, MCC would also have to withdraw its relief workers. We say that we intend to stay in Vietnam after the hostilities are over, but they doubt that this would be possible unless a non-communist government were in control.

It soon became clear that we could not make our case by means of argument. Our hosts were experts in public information and had been specializing in Vietnam for many years. Both had spent long periods in Southeast Asia. I could only stand in admiration of their grasp of facts—which clearly exceeded ours, even though Paul Longacre, MCC director in Vietnam for three years, was with us. Even in disagreeing, I had to admire the skill with which they presented their case.

But more important than the fact that we were outclassed in debating skill was the fact that we argued from totally different assumptions. Their assumption was that the security of the U.S. and the continuation of its way of life are more important than anything else. Our position was based on the assumption that God cares as much about the Vietnamese as He does about the American, and that killing is morally wrong under all circumstances.

Because we had no common point of agreement, we could do little more than agree that we disagreed. Constantly they pressed us for alternatives to the present policy, but when one was suggested it was quickly rejected. It was clear that they were interested only in alternatives which made it possible to achieve the aims of the present war, but without violence. They wanted to know how to achieve *their goals by our means*. We could not realistically suggest that this is possible, for Christian pacifism is simply not a good way to win wars.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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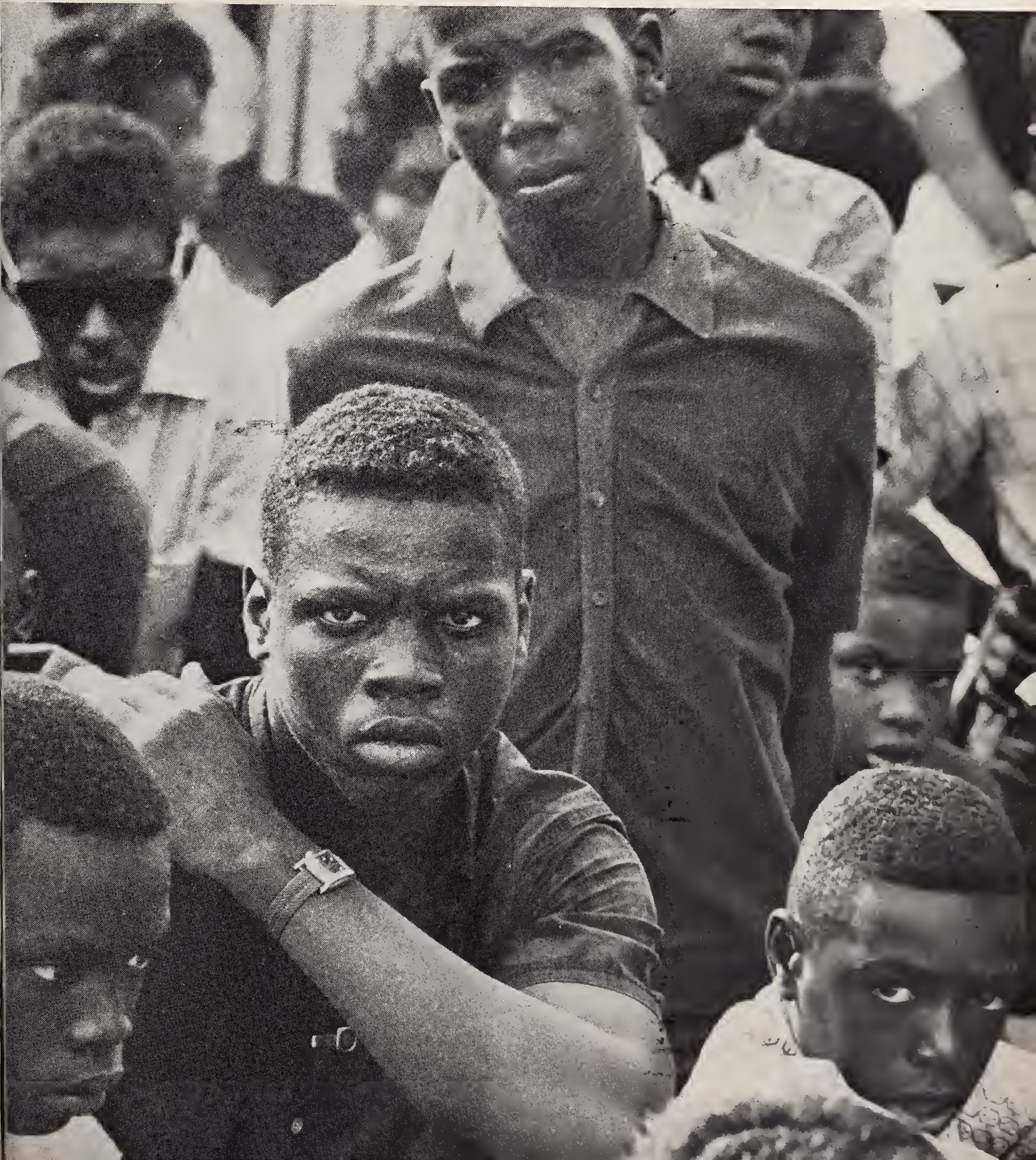

Neighbors with courage

Ruth Naylor

"Do not fool yourselves by just listening to his word. Instead put it into practice" (James 1:22, Today's English Version).

Civil rights? His word? His word is love to all men. Loving one's neighbor includes sharing what one has—even sharing access to the good life which most of us enjoy.

Much is being said in church circles about the inner city. We are prone to touch more lightly on an area of civil rights where the majority of us are in prime spots of influence. Why aren't we sharing our good communities with the Negro?

Three main areas need work: education, employment, and housing. My comments here will be directed specifically at permitting the Negro to live beside us, believing that interracial understanding in small towns and in the suburbs will best be accomplished through natural relations between persons of similar socioeconomic means. As Negroes become accepted citizens of our neighborhoods, we will share together in community concerns and responsibilities. We will learn to know each other as persons and then prejudices will diminish.

I do not mean to oversimplify the issue of employment, but as good community relationships develop (even if only with one Negro family) I believe color consciousness will decline and appreciation for potential will increase. Who of us would refuse to work beside, or to hire, a person whom we had learned to appreciate as an individual—or as a brother or friend?

If Negroes are permitted to live any place they can afford to live, our schools will automatically be integrated with children who, having similar cultural advantages, will possess a similar base for educational advancement.

"Ha," you say, "but Negroes cannot afford to live in our neighborhoods." The fact is that many of them can, and until we take the lid off at the top, there is no chance to inspire others to greater effort and achievement. I have been participating in an inner-city tutoring program for culturally deprived children, and the fact which struck me most forcefully was that my young students did no seem to possess dreams for the future They did not see the importance of their schoolwork.

Upon checking further, I discovered that they live on welfare. The parents are not inspiring achievement in the children. Why? Could it be, partly that Negroes who have tried, in humble ways, to make-something-of-themselves have been rebuffed so often that they have become seriously discouraged, and have retreated into a what's-the-use complacency? There just *have* to be opportunities available in order to keep one's dreams inspired, and they must be allowed to those who have worked and prepared themselves in order to give hope to others who may be wondering if it is worth the effort to try.

The prejudiced white man needs to learn to know the Negro who has achieved similarly to himself—not the Negro who, as a result of his circumstances, would merely verify the white man's prejudiced thinking.

This brings us back to taking the lid off at the top—to integrating our comfortable neighborhoods. The firs practical insights on this issue came to our family last summer when we wanted to sell our home in the suburbs. A conversation with one of our neighbors some time before had le us know how they felt about integration.

"We bought out here because we know we'll never have to worry abou niggers moving into the area," the man had said.

"You mean you dislike Negroes that much?" I asked. It turned ou that his associations with Negroes had been limited to two contacts which had been unfortunate.

The memory of that conversation flashed back onto my mind when the realtor handed us forms to sign which reserved the right for us to approve the buyer of our house. "This," he explained, "will protect both you and me from having to show your house to Negroes. I just tell any Negro who wants to look at your house that you will not sell to colored. Thus, we get around the open-housing law and we are both saved a great deal of inconvenience and possible embarrassment."

When my husband told him that we felt Negroes should be allowed to integrate, Mr. Realtor went into the second phase of his presentation, which included many commonsense reasons why we should sign the form. It was important for the protection of his business, he said; for the protection of our neighbor's property values, the protection of our reputations and friendships, even the protection of our new property. Worse yet, he gave graphic examples to illustrate each point. He was not trying to scare us into hatred; he merely wanted us to play it safe and avoid trouble.

"I meet good religious folk like you all the time," he said. In fact, he implied that he felt much the same as we did; but he went on patiently to explain that after discussing the issues, people nearly always realized that it was in their best interest to sign the form.

We would have felt much safer had we signed it. But clearly, that which seemed to be in our best interest was not in the best interest of what we believed. "How," we asked him, "is the Negro ever to gain equal opportunity if people like us, who think he should have it, are not willing to risk giving him a chance?"

Discussions with several neighbors, after the For Sale sign went up, stimulated our thinking still further about he process of integration. We tried o share our views without forcing hem. We readily admitted, however, hat if we had a choice, knowing that our neighbors felt as they did, we would choose to have Negroes move beside us in our new location, where we could help assimilate them into the community, rather than to sell our present home to them, and thus be responsible not only for placing them in a hostile environment, but, also, for forcing upon and leaving our neighbors with what they considered an insurmountable problem.

No Negroes came to look at the house and we did not go scouting for Negroes to buy it. We still do not know, I suppose, whether we would have, actually, sold to Negroes in the face of the neighbors' strong opposition. It is our sincere hope, however, that our views are still being considered and that prejudices are being mellowed for confrontation with the question of integration at some future date.

We must continue to think and talk, but our ideas must evolve into changed circumstances. I have implied that we would welcome good Negro neighbors here in our new development. Is this just a pretty statement made with the confidence that there is little chance I would have to prove my sincerity? I hope not. It is not made naively, thinking that my expansive attitude could ward off all problems. There would be strong opposition to my attitude. Besides that, several friends in the development, building, and real estate businesses, whose opinions we respect, feel there is a very real threat of decreasing property values due to fear of integration. Some people do not believe this to be true, but assuming that it is true, would we be willing to say that for the sake of what we believe to be morally right we would be willing to risk (and lose if need be) some of our security—some of our precious dollars? The very thought makes a budget-watcher like me squirm. But what are *true values*?

Is there a way that integration could be more speedily implemented? Why couldn't builders and developers band together and agree to sell one or two houses in each new development to Negroes? Let it be understood by all who buy homes that the area will eventually be integrated. If most additions are admittedly destined to become integrated, we go back to choosing our locations by timeworn criteria, instead of by whether or not there will be Negroes living there. Why can't realtors support each other in upholding the open-housing law, instead of building up cooperative defenses against it?

The fact is that persons in the housing industry need encouragement and strong backing by people like you and me, who believe in making civil rights a reality. They need the support of sympathetic bankers, investors, home buyers, members of civic organizations, community associations, and church groups. We must let our opinions be known and we must be willing to take our share of the risk.

I quote one of the most disturbing things I've read recently, because I feel it points up so clearly the dilemma which Christians of all denominations must face.

"A group of Presbyterian elders, who were also realtors, in a Pittsburgh community were asked by their pastor to open the way for a cultured Negro family to purchase a home in their neighborhood. After a lengthy discussion in which they consulted the Scriptures, prayed, and generally agonized over a decision, they summoned their minister and reported: 'Our duty is clear. We know that as Christian men we ought to give the word that would make it possible for this man to find a house here, but God help us, we cannot do it. Most of us have spent a lifetime building up our businesses. The reprisals from the realty board, the banks, and certain other groups would be more than we could take and stay in business. Not only our businesses but our families would suffer all kinds of threats and social ostracism. We just can't do what we ought to do as Christians'" (From *The Secular Relevance of the Church* by Gayraud S. Wilmore, Westminster).

Are we all cooperating in a scheme of expediency that results in putting popular opinion and financial security ahead of moral justice? Are we turning our backs on a twentieth-century cross that calls us to sacrifice for right? Can we face the challenges of integration with courage, or will we turn away sorrowful?

New constitution takes shape

A POSSIBLE REVISION of the General Conference's constitution was the unseen but not unfelt guest at most of the meetings of the annual Council of Boards when it met recently.

The Constitution and Polity Committee has been in the process of reworking the constitution for five years. Tentative ideas were discussed in some detail at last year's meeting. The ideas did not arouse a great deal of excitement.

But when the committee came this year with a draft of a new constitution, interest with emotional overtones ran a bit higher.

The new constitution will broaden the base of representation in conference work. District conferences will have an opportunity to elect several representatives for General Conference agencies. "While the conference has been a conference of churches," said L. L. Ramseyer, chairman of the constitution committee, "this makes it a bit more a conference of districts." Congregational delegates will continue to elect a majority of the conference leaders.

The new constitution, drafted by Vernon Neufeld, Fresno, Calif., calls for the General Conference to meet every two years rather than at an interval of three years. "The longer it goes between sessions, the more the boards have to act on their own," explained Ramseyer. The constitution would also reduce terms of office for board members from nine years to six.

The work of the conference would, in some cases, be reclassified. Four program commissions, formerly called boards, would carry out conference work: Christian education, higher education, home missions and service, overseas missions and service. The last two commissions will include the work of the present boards of mission and Christian service.

The present conference executive committee of eleven will be replaced by a general board that may incude up to twenty members or more. More members would be elected directly to this board by the conference. Presently a majority of the members of the executive committee are appointed by the boards from among their elected members.

Said Ramseyer, "Maybe this is more centralized, maybe less centralized. There has been a feeling by some people that to have representatives all from the boards is not good. Now there would be a chance to look at things from the welfare of the conference as a whole." The general board would represent the conference between sessions, coordinate program, approve major plans, and adopt the annual budget.

This provision, among others, was warmly discussed during the week of Nov. 27 while the Council of Boards was meeting in North Newton, Kan.

One board member felt that power given to the general board was too great. "We have added a great deal of power at the top," he said. "Many of our problems are human problems. We won't solve them with power at the top."

Ramseyer observed that studies of the present conference structure had shown that "we didn't have one conference but four conferences." This implies that each of the conference boards has been able to act with a degree of independence. A self-study made by the constitution and polity committee several years ago showed this to be a concern of many people interviewed and surveyed by questionnaire.

Ramseyer felt that more specific designation of authority would not invite misuse of a brotherhood church, but would help to clarify responsibility. "If we leave it up to brotherhood feeling, we have more misunderstanding and thus less brotherhood than if we have it carefully defined."

The new constitution will be discussed with the district conferences at their annual spring and summer meetings. (It has already been presented to the Western District Conference.) As a result of recent discussions, the constitution is now being redrafted and the new draft will be printed in *The Mennonite*. A meeting of the executive committee will decide whether the constitution will be presented to the meeting of the General Conference at Estes Park in July.

In other action, the Council of Boards adopted a budget of $1,985,840 for its 1968 operations and adopted a message on Vietnam.

Budget nears two million dollars

The Council of Boards adopted a budget for the witness of the General Conference Mennonite Church that is only $80,000 higher than last year's budget.

	1967	1968
Board of Missions	$1,250,000	$1,306,000
Board of Christian Service	351,500	357,040
Board of Education and Publication	120,000	129,600
Mennonite Biblical Seminary	186,000	193,200
	$1,907,500	$1,985,840

The finance committee has approved an additional amount of $25,000 for the Board of Missions that can be used when its goal for the year has been reached or if special approval is given by the committee.

The quota for the Board of Christian Service includes an estimated $45,000 which will probably be sent directly to the Mennonite Central Committee by General Conference congregations and individuals and which will be considered as part of the Conference's committed support for MCC.

The expenditures of the Board of Business Administration of $127,175 are prorated to the other boards in varying degrees. This item includes stewardship education, general promotion, ministers pension, administration, and personnel office. Also included in this budget for the first time is an amount of $8975 to establish an archives for the conference.

An urgent message to our churches from the 1967 Council of Boards

The following statement was adopted by the Council of Boards of the General Conference Mennonite Church on Dec. 1. It is being sent to all church councils.

THE CONTINUING WAR which is undergoing a step-by-step escalation in Vietnam prompts us to speak again. As a church which has engaged in some works of mercy, we feel prompted not just to devote our energies to repairing the destruction and giving aid to the victims of war. We must also seek to speak to the cause of destruction and war. We cannot be at peace with ourselves unless we have tried to witness as clearly as we can. The gospel as God's coming to the world and its people He loves, reconciling man to himself and man to his brother, prompts us to proclaim this good news and accept the responsibilities of peacemakers. Peacemaking is a most necessary task. Despite its awesomeness and in response to the biblical call, we appeal to the church to renew its efforts to carry out this commission.

An appeal to proclaim the gospel

We appeal to the various groups in our brotherhood, who are also concerned about the growing conflict, to help us in this time of conflict in Vietnam to speak more clearly in proclaiming the gospel entrusted to us.

1. We appeal to our congregations to reconsider immediately the United States' military involvement in Vietnam and Canadian support of such involvement. This would include reviewing the background of involvement and whether the United States had the right to intervene, what has developed since U.S. involvement, the goals that military power can expect to achieve, and whether we can expect peace or justice with our present goals of the defeat of opponents of U.S. policy. We urge further that congregations and groups within it take advantage of the kit of materials the Peace and Social Concerns Office of our Conference has developed to make this study. We ask that our congregations not make this study alone, but invite groups from other denominations to seek God's will with them and in this way be responsible to see that a forum for this searching is provided in their community. Some congregations broadcasting their service can use their radio time and others can use the daily press to help a community face and discuss the issues.

2. We urge our congregations to study the biblical passages exhorting us to extend care and healing to all, friend and foe. (Gen. 50:18-21, 1 Sam. 24, Prov. 25:21-22, Luke 6:22, 27-35, Rom. 12:14, 19-21, 1 Pet. 2:20-25). Otherwise, our proclamation of the Christian gospel is in grave danger of being understood to mean that we are to hate our enemies. We, therefore, ask our congregations who are supporting the Mennonite Central Committee relief work in South Vietnam, and sometimes, inadvertently, the United States and South Vietnamese government military and political pacification program, also to financially support the sending of medical aid to war victims in North Vietnam. We are aware of the political implications of this kind of action and the accusations of propaganda maneuvering that might be leveled at us. Nevertheless, the demands and ethics of love are clear and we are called to be true witnesses to Jesus Christ.

3. We urge congregations to witness to managers of retail outlets, employees, and manufacturers of those companies manufacturing exceptionally cruel weapons such as napalm, antipersonnel bombs, and the varieties of chemical and biological warfare weapons. Not only war goods manufacturers and distributors, but all of us are involved in the war and are benefiting economically from it whether we wish to or not. Nevertheless, in light of the objection our government has made to inhumane treatment of civilians at the Nuremburg trials, reminding us that each of us is responsible for his participation in war and that the responsibility cannot be laid upon the state, Christians must share their convictions with others involved in the companies manufacturing such instruments of destruction. Not only industrial plants, but nearby stores handling products of these companies which make household items as well as napalm and other weapons, can be visited. Such visits can help us arrive at a decision as to whether or not Christians should participate in the employment or purchasing from these organizations.

4. We urge congregations in the U.S. to counsel together about the proposed surcharge on income tax and the already imposed 70 percent of the 10 percent federal excise tax on telephone use. Since these are clearly levied to support the war in Vietnam, should not the Christian who conscientiously objects to military service also object to payment of these taxes on the same grounds? Tax avoidance through more sacrificial giving to war relief is especially encouraged as a way to demonstrate our concern for war victims is genuine.

In view of the gravity of the U.S. actions in Vietnam and the kind of witness called for at this time, we urge congregations and groups within congregations to retest the validity of a law requiring conscientious objectors to pay a war tax. Others may wish to witness by withholding that portion of their income tax spent for war. We urge that this form of witness be made to communicate a peace witness as clearly as possible and that, therefore, those refusing to pay a war tax or those withholding a portion of their income tax contribute an equivalent amount to peacemaking agencies such as MCC. In this way we might communicate that we seek no personal gain by our objection.

We also ask congregations to adopt a resolution of

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willingness to support emotionally and financially, if jobs and funds are threatened, those whose conscience about obedience to Christ leads them to refuse to pay taxes for war purposes.

5. We urge congregations in the United States to seek ways to counsel the many young non-Mennonite men uninformed about alternatives to military service, by acquainting them with ways peacemakers can work for peace in voluntary service, TAP, Pax Service, and other programs and help Canada and the U.S. be better world leaders. We ask Canadian churches to study the possibility of opposing bill C-170 urging the arrest of U.S. draft evaders immigrating to Canada.

6. We urge district and provincial peace and service committees to assist local congregations with this study, and if necessary to allocate emergency funds for resource persons and visits with Congressional representatives that this study might entail.

7. We urge that congregations encourage members ready to witness on this issue to communicate to government the need to halt the bombing of North Vietnam, the importance of preventing the bombing of North Vietnam, dams, and dikes causing the widespread flooding and cruel hardship to civilian population, and the urgency of immediate de-escalation. Congregational members can be encouraged to take every opportunity to raise questions with government officials and inform them of their views face-to-face or by letter and telephone.

India has a good harvest
Famine no bar to giving

"The harvest is in full swing now and the crops are good for a change," reports Ben Sawatzky from Champa, India. "It is wonderful to see the people bringing in the sheaves and to see the look of expectation on their faces as they bring in their harvests."

But harvesting is not the only sign of activity.

Industrially, India is moving ahead. In the General Conference mission area of central India, it is evident in the building of the aluminum factory in Korba. Reports Sawatzky, "A new power line of 132,000 volts is being built between Korba and Champa and on beyond, mainly for the electrification of the railways. A number of the big steep towers are already up. The aluminum industry will very likely open up many smaller industries around Korba and Champa in the near future. The new double-line railway bridge at Champa is being built with rapid strides and there is even renewed effort to finish the auto bridge that was partially washed away in the flood of 1961."

Sawatzky adds, "So, you see, India is still progressing."

There are signs of progress in the church. Musa Nand was ordained as elder, Pastor Lader leading the service, Puran Banwar performing the ordination, and Paul Dyck giving the message. "We are happy for Musa and his wife, Rajo. We would hope that some young person will have been challenged by this service to go into the ministry," Sawatzky reflects. "Two ministers retire in 1968."

The Indian church conference revealed signs of growth. "We were greatly encouraged with the Indian church conference at Jagdeeshpur," writes Sawatzky. Puran Banwar presented messages pertinent to the times, gave an interesting report on the World Conference, and "did his usual good job of chairing the meetings," according to Sawatzky. "There is a deeper desire to serve and give, and it was thrilling to hear the treasurer's report which showed that the whole budget had been met—and that in a famine year."

Pastors find personal help

Personal renewal, through small group fellowships and formal presentations, was the benefit noted by many of the forty-three General Conference ministers in attendance at the third annual Pastors' Seminar, held Oct. 4-11, on the campus of Mennonite Biblical Seminary, Elkhart, Ind.

"Probably the most significant aspect of the Pastors' Seminar for me was the value I received for my own personal renewal," commented James Gingerich, Burrton, Kan. His statement is typical of the reaction of other participants. Gingerich found his thinking "stimulated most by the presentation of contemporary thought in various areas in the Christian faith."

Garman H. Wedel, Hanston, Kan., said that "this seminar has been my most worthwhile encounter since leaving the classroom." Finding a "most meaningful experience" in fellowship with fellow pastors from various districts and provinces, Wedel noted that "the lectures by Russell Mast on the content, concept, and context of preaching were most helpful."

"The high point of the Pastors' Seminar," for Robert Coon, Moundridge, Kan., "was the warm, personal response and participation by the various pastors of the districts of our General Conference. Their willingness and desire to together seriously search out and gain new perspective and insight into their pastoral ministries gave me a new inspiration for my own ministry in Moundridge."

"A pastor is subject to many needs," oberved Leo L. Miller, Beatrice, Neb., expressing a more general response. "He needs to develop open and meaningful relationships with co-workers in the conference. He needs to gain new insights into current theological streams and keep abreast of thought patterns. He needs to get encouragement to continue in the work of the Lord through the church. The seminar has done much to meet these needs for me."

Pick among the doctrines

There was a day when a man's church affiliation was a reasonably accurate barometer to his religious beliefs, but not anymore says the religion editor for United Press International.

"There is a growing tendency on the part of the church members to pick and choose among their denominations' official doctrines," says Louis Cassels, "accepting some and silently rejecting others."

He says he encounters this approach not only in liberal Protestant bodies, but also among fundamentalist Protestants, and even in the Roman Catholic Church.

Cassels notes the opinion of John Leo, a Catholic writer on the New York *Times* staff, that many Catholics, notably intellectuals, no longer believe in the virgin birth. He says liberal Protestants display a pronounced disposition to take seriously what Jesus taught about the application of love to human relationships here and now, while ignoring nearly everything He said (which was considerable) about a future life.

"With conservative Protestants," Cassells says, "it's the other way around. They are apt to insist on literal acceptance of miracle stories and the prophecies of 'last things' found in the Bible. But when confronted with some of the radical things Jesus said about human brotherhood and sharing wealth, their reaction, often, is that those verses of Scripture, of course, need interpretation."

Seminarians work in field

Besides their regular studies, students at the Mennonite Biblical Seminary are required to do a few hours of field work each week. Leland Harder, director of field education, reports that twenty-six students have been assigned this year.

Five students serve as pastors in Methodist, EUB, and Mennonite congregations; five serve as youth workers; four tutor underprivileged children in the Volunteer Tutoring Project, which is now in its fourth year; three work in the college house ministry; two serve as college instructional assistants, one at Bethel College, Mishawaka, and one at Goshen College; two work with city courts in Elkhart; one serves as a pastoral assistant in a Mennonite church; one serves as Director of Christian Education in an EUB Church.

With the second semester, another new experiment in field education will begin. A tentative label for this program might be industrial mission. Plans are under way to make arrangements to place students within Elkhart industries as vounteer counselors.

A slide film and script on the Partly Dave Coffee House is being shown in various churches and groups in northern Indiana. It interprets the first year's experience of a coffee house ministry, sponsored jointly by two Mennonite churches, and congregations of the Presbyterian, Lutheran, and Disciples of Christ denominations. The coffee house began as an evangelism class project.

MCC high on CROP list

The Mennonite Central Committee heads the list of recipient agencies with CROP gifts totaling $122,728.

The national office for Church World Service Community Appeals has transmitted $186,481 in CROP contributions to other overseas relief agencies since the beginning of 1967.

Lutheran World Relief is next on the list with $35,356, followed by Catholic Relief Services, $13,595; the World Relief Commission of the National Association of Evangelicals, $7376; Christian Reformed World Relief Committee, $2067; American friends Service Committee, $1134. Smaller miscellaneous designations to other agencies total $4160 to date.

Because CROP canvasses are usually made on a community-wide basis, donors are offered the opportunity to designate their gifts to the service agency of their choice. Since 1947, over two and one-half million dollars in CROP gifts have been handled in this way. Undesignated gifts are channeled through Church World Service.

Telltale extremist signs

Franklin H. Littell, church historian and president of Iowa Wesleyan College, in the last of a series of six articles, names the signs of subversive groups.

Most people do not fancy themselves as amateur sleuths. Their self-concept may include the roles of good father, loving husband, intelligent critic of public affairs, good sportsman, loyal friend; but spy or counterspy is not one of the roles. This is a very good thing, too, for—as a director of the FBI pointed out some months ago—nothing is more dangerous to effective pursuit and identification of America's internal enemies than the shoddy and clumsy activity of amateurs. As a matter of fact, nothing has given the real communists better cover in recent years than the careless way various adventurers—from Joseph McCarthy to Robert Welch—have applied the term "communist" or "comsymp" to everyone left of Calvin Coolidge.

For the ordinary citizen, it is sufficient to have confidence in the basic integrity of our national leadership —political, religious, economic, educational. If he does not always agree with national policy, he argues on and comes back to vote another day. If he doesn't like everything his church leadership does, he likes even less the style of caluminators and character assassins. He remembers the verses from Proverbs (6:16-19): "These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren." If he is a Christian, he remembers, too, the instructions against the ones who spread lies about the leaders of the church (or National Council of Churches): "Never admit any charge against an elder except on the evidence of two or three witnesses" (1 Timothy 5:19, and elsewhere). Most of the attacks charging "communism" in the churches come, in fact, from defrocked

PRAIRIE VIEW recently added a new two-story building to its mental health center in Newton, Kan. Constructed at a cost of $400,000 the building is evidence, according to administrator Elmer Ediger, of the partnership of churches, industry, community, and government in the "drama of one community mental health program that is in the process of becoming." Prairie View was established in 1954 by the Mennonite Central Committee. Since 1963, the center has contracted with neighboring counties for consultation, education, and out-patient services. An area of three counties is now served in this way.

preachers, or individuals who have never had any credentials at *all*.

There is now available, however, a "grid" of some sixteen or seventeen points by which a serious student can distinguish totalitarian types and cliques and parties and systems —and separate them out from honest conservatism or liberalism. No one point alone suffices, but if a large number of points fit then the totalitarian type is present. There is only one point out of the whole list where communist and fascist differ, and that is this: communism is a false universalism, fascist-types are a false particularism or tribalism. To be specific, communism claims all tribes and races; fascism tends to throw back to tribal myths of Teutonism, Anglo-Saxon racism, Shinto (Japanese tribalism), and so on. The Mafia fits almost all points on the grid, although seizure and misuse of government is usually a function of another goal rather than a primary target. The points of identification most frequently encountered are these. (Shortness of space prevents detailed discussion, but books are available on each point in any good library.)

1. Anti-semitism — overt in most fascism, covert in most communism.
2. Secret discipline.
3. Secret membership and anonymous sponsorship. ("Dial-a-Lie" telephone programs of the John Birch Society, fronts of both fascists and communists.)
4. Contempt for open-faced discussion. (Both fascists and communists slur the "liberal" or "bourgeois" idea that citizens can reach effective decisions by talking things through.)
5. Sadism. For example, the communists relish discussing the "necessary elimination" of reactional elements. The radical right has sponsored lecture tours for ex-Sheriff James Clarke of Selma, Ala., whose chief claim to fame was using cattle prods on American citizens.
6. "The organizational weapon." Through caucusing and hidden agendas, small cells of true believers capture or destroy civic programs.
7. Opposition to historic religious traditions. Being post-Christian, and being committed to ideology, totalitarians often favor religion in general but attack the churches and councils of churches.
8. Resentment of history. The communist dates "the fall" with the introduction of private property. The fascist dates it with the introduction of social welfare legislation. Both are guilty of the most grievous spiritual treason there is: to resent and deny the time and place of one's calling.
9. Closed systems of thought. Facts which do not fit the picture are either ignored or denounced as propaganda by the enemy. The totalitarians broadcast from soundproof rooms, and reject any voices from the outside.
10. Slander and rumor-mongering. Ignoring the rules of healthy discussion, the totalitarians of left and right seek to destroy the reputations, and finally take the lives, of those who differ or disagree.
11. Contempt for constitutional law and due process. This is evident not only in the slanderous references to the agencies of government, but in the constant appeal to direct action. The present effort of the John Birch Society to force a recall election against Senator Church, of Idaho, is a good illustration, comparable to the conduct of a band of communists and fellow-travelers who attempted to break up a meeting and shout down the Vice-president of the United States a few months ago in Philharmonic Hall. This is the essential proof that neither totalitarian type is truly conservative or truly liberal. The conservative is not a nihilist: he believes in orderly change. The liberal one who shatters the public debate: he believes all opinions have a right to be heard.

The totalitarian groups and movements are not opinion-forming. Neither do they build up public information and understanding. Their goal, and only goal, is power. And to gain power they abandon scruple and decency of conduct, and then excuse themselves by arguing historical necessity. The task of the loyal citizens is to mute them and render them ineffective. The sooner that is done, the less agony will be required to save the American experiment.

JOURNAL

Revisions in campus rules

Two Mennonite schools recently revised their rules for campus conduct. Both Bluffton College and Bethel College have dropped their long-standing bans on social dancing.

On Nov. 25, the Bethel College board of directors voted to permit social dancing. While the school does not plan to sponsor dancing, it will allow it, if adequately supervised.

In a letter to Bluffton students last June, President Robert Kreider said, "The College recognizes that social dancing is an accepted part of the recreational life of most students coming to Bluffton College and that this appears to have the general approval of a substantial majority of parents.

"The College, therefore, with approval of the Board of Trustees, will provide . . . for social dancing as one dimension of a well-planned total recreational program."

Stanley Bohn, chairman of the student affairs committee for Bethel's board, in announcing his school's change, noted that some of the Bethel constituency continue to be opposed to social dancing. For this reason, he said, "the college is retaining some of its dancing restrictions, but they are modified. It is retaining its no-sponsorship stand of on- or off-campus dancing, but will allow students to plan informal dances."

While including dancing in its recreational schedule, Bluffton has been making provision for other types of recreational activities when dances are planned. Bluffton officials report that alternate parties sometimes have larger attendance than the dances.

In his letter, Kreider noted that while campus rules cannot control off-campus conduct, yet this does not mean that the school is unconcerned about it. "The college affirms that rules controlling smoking and drinking serve purposes which are appropriate on grounds of health, cleanliness, safety, and regard for others. The rules can scarcely be expected to enforce a student's behavior when he is not under the jurisdiction of the college.

"However, that is not to say that the behavior of a student once he leaves the village of Bluffton is a matter of indifference to the college community."

Kreider added, "It is clear that rules, although having utility, are no substitute for self-discipline, good counseling, and a concerned campus community." He defined the community as one which "encourages the pursuit of academic excellence, Chrisitan faith and service, and moral and spiritual freedom and responsibility."

In revising its campus standards, Bluffton listed five expectations of its students: openness and honesty in all relations, regular class and convocation attendance, the practice of the honor system in examinations, respect of persons and property, and "seeking to refrain from patterns of behavior which do injury to self and others, for example, smoking, drinking, gambling, sexual exploitation, profanity." In addition, "members of the campus community are encouraged to worship regularly on the campus and in the churches of the community."

Tabor wins basketball test

Four college basketball teams clashed on the Bluffton College campus Dec. 1 and 2 in the first annual Mennonite basketball classic. Teams from Goshen, Tabor, Bethel, and Bluffton represented their colleges at this tournament. A strong Tabor team captured the championship trophy by defeating runner-up Goshen 90-79. In the consolation bracket Bluffton edged Bethel for a third-place finish 80-79. In Friday night's action, Tabor held Bethel down 90-70, and Goshen came from behind to defeat Bluffton 94-89.

Named to the all-tournament team were Denny Lane, Bluffton; Bob Cross and Keith Springer, Goshen; and Bob Wall and Ron Regier, Tabor. Honorable mention was given to Mark Froning, Bluffton; Vern Penner, Goshen; and Stuart Friesen and Lowell Roth, Bethel.

The second annual Mennonite basketball classic is tentatively scheduled for the first weekend in December next year on Bethel's home court. *Kenneth Roupp.*

November 19. David danced in his worship of God. But our worship seldom includes much physical movement at all except to stand to sing and pray. Otherwise we sit. The only bare remnant of dancing that creeps into any Christian worship service anywhere is the singing processional of the choir coming down the aisle. But even this helps to lift emotions, doesn't it? It reminds us of the value of physical activity even in our sit-down version of worship. The Bethel College congregation has developed another little ritual to put a bit of bodily movement into a worship service. Once a year, when the time comes around for our mission thanksgiving service, the children march to the altar to empty the contents of their mission banks into a borrowed fish bowl. Their parents come with them, in fact, the whole congregation walks in the procession to bring their offerings to the altar, giving the ushers an annual rest. Only an archaeologist could see any resemblance in this simple act to the dance of David. Even though we may not have danced before the Lord, we have moved, though you may sometimes hear the dry bones creak above the tinkle of the coins. I wonder whether we can find still other ways in which we could make worship move—I mean, literally.

November 24. Willis Rich spoke to the Bethel College Corporation meeting today via a tape recording. "What do you think about the college now that you no longer work for it?" is what he is sometimes asked. He says that he is thrilled to witness the dedication, cooperation, and growth of the school. He is concerned about the future. Is there any hope that Bethel can survive? In reply, he says, "Common sense says no. But common sense told Lindbergh to stay at home. The world needs the kind of college that Bethel is. Its future will not be determined by its size but by its witness." About the main ingredient of a school, he said, "Students test our patience, but some have wisdom beyond their years." *Maynard Shelly.*

RECORD

Calendar

July 13-20, 1968 — Estes Park, Colo., General Conference.

Northern

Dec. 14—Freeman Junior College, Founder's Day.

Marriages

Frank Becker, Bethel College Church, North Newton, Kan., and *Rachel Senner,* Buhler (Kan.) Church, Nov. 24.

Bruce Ediger, Hoffnungsau Church, Inman, Kan., and *Sharon Jantzen,* Ringwood, Okla., on Nov. 10.

Martin Fast, E.M.B. Church, Fraser, Mont., and *Karen Voth,* Hoffnungsau Church, Inman, Kan., on Nov. 24.

Rodney Gates and *Sandra Derstine,* Deep Run Church, Bedminster, Pa., on Nov. 25.

Jerry McReynold and *Diane Nachtigal,* on Sept. 2. Reported by Hoffnungsau Church, Inman. Kan.

Frank Rempel, Hoffnungsau Church, Inman, Kan., and *Doria Ann Moyer,* Deep Run Church, Bedminster, Pa., on Nov. 18.

Deaths

Cornelius Abrahams, First Church, Hillsboro, Kan., was born Feb. 27, 1893, at Inman, Kan., and died Nov. 27.

George Abrahams, Goessel (Kan.) Church, seventy-four years old, died June 24.

Chester C. O'Neal, Meadows (Ill.) Church, was born Sept. 12, 1882, at Mattie, Pa., and died Nov. 8.

Johannes Ratzlaff, Hoffnungsau Church, Inman, Kan., was born Apr. 10, 1893, and died Nov. 22.

Mrs. Lillian Reichenbach, Grace Church, Lansdale, Pa., was born Nov. 30, 1893, and died Nov. 23. She was a charter member of Grace.

Otto R. Schmidt, Bethel College Church, North Newton, Kan., was born Aug. 9, 1885, and died Nov. 18.

Anna Stucky (Mrs. Daniel J. Stucky), First Church of Christian, Moundridge, Kan., was born Feb. 12, 1890, and died Nov. 10.

Jac. E. Wiens, First Church, Hillsboro, Kan., was born at Buhler, Kan., on Oct. 4, 1894, and died Nov. 24.

Workers

Robert Augspurger, Meadows (Ill.) Church, is serving a 1-W service assignment in Denver, Colo.

Willard Claassen, executive secretary of the Board of Education and Publication since 1952, submitted his resignation to the board at its annual meeting on Dec. 1. He will continue in office until the sessions of the General Conference in July. Future plans have not been announced. During his term of service, annual receipts for the board have increased from less than $20,000 to over $100,000. The net worth of the board which operates Faith and Life Press, three bookstores, and is a partner in Mennonite Press, has grown from about $70,000 to $450,956. Current assets are $588,140. A major achievement during this period has been the publication of the Living Faith Graded Sunday School Series.

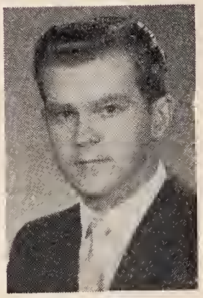
Bruce Ediger, Hoffnungsau Church, Inman, Kan., is serving a 1-W assignment in Glenview, Ill.

Glenn Geissinger joined the Markham, Ill., voluntary service unit on Nov. 10 as a youth caseworker. He has had four years of college. His parents are Mr. and Mrs. Norman Geissinger, Reinholds, Pa.

Henry and Linda Hiebert, Clearbrook, B.C., will begin a term of voluntary service in Oraibi, Ariz., next June. Henry will be maintenance engineer at the Hopi Mission School. Linda is the daughter of Mr. and Mrs. Peter Dick. Henry's parents are Mr. and Mrs. David C. Hiebert.

Lorraine Schroeder, General Conference missionary, received on Nov. 20 her visa to return to India. She will teach at the Korba English mission school. She went to the mission field for the first time in 1952, and spent two terms there, returning for her second furlough in 1963. Both terms she taught at Woodstock School for missionary children. During her last furlough (her mother's illness necessitated her extended stay in the United States), she taught in the California school system. She is the daughter of Mr. and Mrs. David S. Schroeder. Her home is in Pico Rivera, Calif.

Claassen


H. Hiebert

L. Hiebert

Schroeder

Ministers

Elmer Ensz was installed as pastor of Bethel Church, Lustre, Mont., July 23.

Jay M. Shelly, pastor of Upper Milford Church, Zionsville, Pa., has accepted the pastorate of the Tiskilwa (Ill.) Church.

Jake Unrau, Manigotogan, Man., has accepted the call to become pastor of the new, yet unorganized, Mennonite fellowship in Selkirk. The small group, consisting mainly of former Lake Winnipeg residents, has met regularly for over a year, and has been under the leadership of Orville Andres, former mission worker at Loon Straits, Man.

LETTERS

For a Vietnam offensive

The following letter was sent by the writer to the President of the United States.

Dear Mr. President: Our involvement in Vietnam is an increasing burden to all of our people. In the face of mounting domestic and foreign criticism of our military action it is imperative that we find a constructive solution to this war. Thus far, solutions have suggested either a complete military defeat of Vietnam or a withdrawal. A complete defeat as suggested by some, is untenable for it would require vast destruction of the country and the killing of thousands of people which would be an act of insanity. To simply withdraw, on the other hand, would leave Vietnam with greater problems than when America entered the conflict. The cost of American lives and materials would have served no useful purpose. I therefore urge prayerful consideration to a third alternative. An alternative that would be a positive peace offensive and would result in an honorable solution to the war. It is as follows:

1. Since a free election has been held in South Vietnam, we now announce a date on which all U.S. military action will cease, perhaps after the General Assembly is elected, and that we encourage the South Vietnamese Government, along with the United States Government on that date, to also cease all aggressive military action. De-escalation could begin immediately.

2. That the United States involvement in Vietnam, from the time of the secession of military action, be placed under the administration of the Peace Corps Office. And that the Peace Corps administration be provided with the necessary guidelines, funds, and personnel to move quickly and effectively into a massive peace offensive.

3. That the United States Government make available for the peace offensive, through the Peace Corps, the same amount of manpower and money used in military operations, if needed.

4. That manpower tools and financial-aid centers be established in all major population centers so that personnel and financial aid might be readily available to the people in the hamlets and villages.

5. That we especially concentrate on person-to-person help with projects which Vietnamese individuals and/or their government envisions, not projects we planned for them.

6. That all personnel now in Vietnam be given the opportunity to work under the Peace Corps, with their previous military benefits in effect, and that all personnel now in Vietnam and not wishing to remain under such a commitment be replaced by voluntary personnel. And in order to enable persons to volunteer, that the same financial support be available to the volunteer and his family as is now paid military personnel.

7. Finally, that the United States in a spirit of reconciliation offer the same services to the North Vietnamese people and government.

The above proposal is made with the realization that the peace offensive may cost us as much in lives and money as the military conflict. Such an offensive, however, would result in an honorable solution to the problem. It would be honorable for it would substantiate our claim that our purpose has been to assure free elections to the Vietnamese people. And these having been held we now purpose to help rebuild and strengthen the country with the same dedication and devotion with which we engaged in the military conflict. It would be honorable for there would be no withdrawal in defeat or failure. I believe the above proposal has merit not only because it would be honorable, but because Jesus Christ was correct when He taught us that evil is to be ovecome with good.

I make the above proposal in all sincerity and volunteer my services should such an offensive be initiated and I believe that many of my friends would volunteer their services as well. I make this offer realizing that enemies would still be in the country and that I might be confronted by them. I'm willing to face them weaponless while a part of an army engaged in a massive constructive peace offensive.

May God who holds the destiny of nations in His hands guide you as you decide what our future course of action will be in Vietnam. *Orlo Kaufman, Route 1, Box 382, Gulfport, Miss. 39501.*

Doctrinal deviations

Dear Editor: The readers of *The Mennonite* would be interested in the following statistics. These paragraphs are from the "Introduction" written by Robert Walker, editor of *Christian Life* magazine, to Don Basham's book, *Face Up with a Miracle.*

"The National Council of Churches surveyed delegates to a recent biennial assembly with surprising results. On the biblical account of the virgin birth of Jesus, only 28 percent of the delegates replied that they believed it was 'completely true.' Likewise, only 19 percent said that they believed the biblical account of Jesus walking on water was 'completely true.' On present-day miracles, 25 percent believed they could happen just as the Bible said. A larger group — 35 percent — held that miracles could happen but could be explained by natural causes.

"The staggering fact is that two-thirds of the delegates responding to these questions were ordained clergymen and 45 percent were staff members for denominations or councils of churches!"

Regrettably, this unwillingness to accept God as being alive in our day is not limited to the black-robed theologians of the more liberal churches. They appear to have their counterparts in many areas of evangelical Christianity, where doctrinal deviations and scriptural delineations are propounded to claim that miracles are not for our day.

The book named above is about miracles and the God who performed them. From the very first chapter, entitled "The Day That Changed Our Lives," the reader is plunged into the warm, exciting narrative of one of the great spiritual adventures of our day. *C. B. Friesen, 400 N. Main St., Hesston, Kan.*

Prayer and Bible reading

To Whom it May Concern: This generation seems to be blessed with many controversial issues and we, as members of the Saron Church, Orienta, Okla., would like to express ourselves on the vital issue of prayer and Bible reading in school. When all around us we see rapid and drastic changes come to pass, we feel that the Bible, the Eternal Word of God, has not changed and will not change. Men might vary its interpretation; yet it will ever remain the Word of Truth revealed to mankind for his salvation and direction through this life.

The Bible itself exhorts that children be instructed in the Word of God. In Deuteronomy 4:10; 6:7; 11:19 the Lord stresses the importance of teaching His will and Word to our children. In the New Testament it is recorded that Jesus realized the importance that children be brought to Him, that they might know Him. (See Matt. 19:14; Mark 10:14; Luke 18:16.) The Apostle Paul also points out the importance of children knowing the Scriptures as is recorded in 2 Tim. 3:15 "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Therefore, we feel that it is good that children be brought to learn and love the Word of God and that they in turn respond in prayer. We, as a congregation, are in favor of continuing the prayer and Bible reading in our places of education in this wonderful land that God has blessed so abundantly. *Frank D. Huebert, Orienta, Okla. 73765.*

About our letters. *We try to use all letters submitted for publication. We do not publish unsigned letters, though we will withhold names for a valid reason in special situations. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.

Debates might do harm

Dear Mr. Shelly: In the write-up about the debate between Mr. Badger, who tried to justify our country's involvement in the Vietnamese war, and Mr. Boyer, who seemed to feel it was evil and unjust, this statement was made, "Both stated their cases well" [Journal, Nov. 28].

In a debate such as this, don't we have the right to assume that one of the debaters is in the right, while the other is in the wrong? If this is true, doesn't the individual defending the wrong have a tendency to use perverted, insidious, and deceptive statements and logic to state his case, and doing so, does he truly deserve to be commended by saying that he stated his case well?

Have we as a nation become so perverted in our sense of what is right or what is wrong that we have to sponsor such debates to determine if our country is right or wrong in her obviously heartless, destructive war she is waging in Vietnam?

I fear such debates might do more harm than good, as it gives the defender of error a chance to present his perverted, deceptive views, and having this chance, isn't he just as apt to win converts as the defender of the truth?

On songs and off cartoons

To the Editor: I agree wholeheartedly with the writer who asked to remain anonymous that the gospel songs should be brought back to the church [Letters, Nov. 21]. The young people miss so much. They are easier to sing and the words are so meaningful.

I think the cartoons don't belong in our church paper. I don't see how they can bring us closer to God and that's what the church paper is for. *Mrs. D. J. Buller, Rt. 1, Hillsboro, Kan. 67063.*

Scripture clearly tells us that wars and fightings come through our lusts that war in our members, so we surely have the right to assume that war is evil. In spite of this, many who denounce our involvement in Vietnam try to make such an extremely complex affair out of it, that when they protest our involvement they do it in such an exonerating way that their protests practically convey the impression that it was almost impossible for our leaders not to become involved in Vietnam, and equally as impossible not to use such heartless methods in waging the war. I think this creates a false impression. *Vernon Stucky, Hesston, Kan. 67062.*

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If you don't and would like to, we can suggest you do one of two things:

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Expert on nonviolence

Dear Editor: In a letter in the Nov. 7 issue of *The Mennonite,* Martin Luther King is referred to as an agitator. Since I feel this name-calling was done in ignorance, I would like to give some information for those who still doubt King's motives in holding peaceful demonstrations. We have heard him preach in his church in Atlanta and have felt as much at home (or more so) as in a Mennonite church with his emphasis on love and nonviolence. Those who wish to know him better would do well to read his books. We must remember Jesus Christ was also an "agitator" to the established religion of His day.

In an article "Are Rights Demonstration Right?" (*Christian Living,* Aug. 1966), Sarah Patton Boyle shows keen insight into King's effectiveness as a leader in controlling violence. Since 1950, Mrs. Boyle has given herself to the task of explaining white and Negro Americans to each other, and thus is qualified to speak. She writes:

"When our nation's greatest expert on nonviolent action, Martin Luther King, moves swiftly into an area where trouble has begun, it is commonly assumed that he is there to 'stir up trouble.' Actually, he may be there to prevent it. The tortured town, which often fears that King's presence will 'make blood run in the streets,' little suspects that had he not rushed to the scene, blood probably would indeed have run. . . .

"Many of the local (Negro) leaders . . . believe only in the power of hatred and wrath. But the nonviolence experts confront them with an unyielding faith, supported by knowledge and personal experience, that no power is so great as the power of goodness, love, and self-sacrifice.

"Under their leadership every angry Negro has a chance to go into action for his own freedom and the freedom of his children and his friends. But it is the kind of action which drains off anger and brings up from a man's depths the best and noblest in the human heart. . . .

"A Christian miracle is often born in the towns where demonstrations hold sway, but only those who are there to stand at the stable door see its birth. . . .

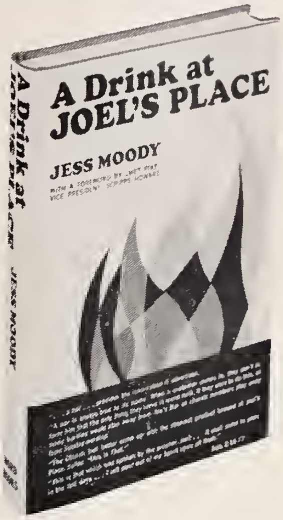
"To grasp the extent of the debt we owe to Martin Luther King, the great American who made this miracle possible, you must, with your own eyes, have seen the tidal wave of Negro fury which again and again he has channeled into acts of self-sacrifice. If you had ever seen this fury, you could not doubt that many who under his leadership have gone singing to jail for freedom, without his leadership would have gone weeping to jail for killing a white."

Also in response to a statement in the same Nov. 7 letter, it does not seem to us that our magazine is "glorifying" black power and North Vietnam, when it prints articles intended to inform. The secular press and news coverage is so slanted against these things and we imbibe it as God's truth, when we have never heard the other side, which may also be true. How can we be in the Spirit of Christ when we do not try to see all men as He sees them, rather than as our nationalistic, militaristic government sees them? God is at work in North Vietnam and black power ghettos as well as in Amsterdam and Newton.

We thank you, Mr. Editor, for such informative articles which keep jabbing at our self-satisfied and relatively trouble-free lives. *Jane Friesen, 6076 Park Blvd., Pinellas Park, Fla.*

Good folks take stand

To the Editor: I am heartily in accord with the fine letters of A. Jackman and Pam Mueller which appeared in the Nov. 7 issue of *The Mennonite.* On Nov. 17, 3500 Negro high school students rioted in front of the School Administration Building in Philadelphia. This demonstration resulted in thirty-two injuries to citizens and considerable property damage. Only the intervention of the police prevented this event from turning into a major disaster. It is high time that the good folks take a firm stand in supporting law and order. *Charles E. Krausz, 121 Central Ave., Cheltenham, Pa. 19012.*



. . . a bar provides the intoxication it advertises. A bar is always true to its name. When a customer comes in, they don't inform him that the only thing they serve is warm milk. If they were to do this, as many barflies would stay away from Joe's Bar as church members stay away from Sunday worship.

The church had better come up with the choicest product brewed at Joel's Place called "This is That" . . . "This is that which was spoken by the prophet Joel . . . it shall come to pass in the last days . . . I shall pour out my Spirit upon all flesh." Acts 2:16-17

Concerned with church renewal, the author demands that the church provide the intoxication it advertises, the vitality it proclaims. Clothbound $3.50

FAITH AND LIFE BOOKSTORES
Berne, Indiana 46711; Box 347, Newton, Kansas 67114; Box 430, Rosthern, Saskatchewan

About a rabble-rouser in a blue coat

Mark Wagler

Now those who were scattered went about preaching the word . . . And the hand of the Lord was with them and a great number that believed turned to the Lord. . . . For a whole year (Barnabas and Saul) met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians" (Acts 11).

It was on a Sunday morning,
after the call to worship and confession of sins,
probably after 17 minutes till 10.
29 January 1525
Church in Zollikon, near Zurich, Switzerland.

The preacher, a guy named Niklaus Billeter, gets up to go to the pulpit—Another fellow sitting in the congregation with coal-black hair and a bald spot, angry eyes of a prophet, and a blue coat, stands up and blocks his way.

Jorg Blaurock says: "What you planning on doing?"

Billeter: "I will preach the Word of God."

Blaurock: "You aren't the one sent to preach; I am!"

Billeter: "What you got to understand, man, is that the Cathedral Church in Zurich has the authority to send ministers to Zollikon."

Blaurock keeps on talking, and really messing up the church service. Billeter gets in the pulpit and starts to preach, gets down once to leave the church, and returns.

Blaurock's got a stick with him. He hits the pew several times, says: "It is written, 'My house shall be called a house of prayer: but you make it a den of robbers.' And he hits the pew several more times.

The policeman is in the church this Sunday, cat named Deputy Bailiff Wuest, and he wants to put Blaurock in prison.

Why does this Anabaptist—the man in the blue coat—cause all this trouble? HE WANTS TO START A NEW CHURCH! He thinks if he makes enough racket the preacher will sit down, and he'll get a chance to talk to all the people in the town at once.

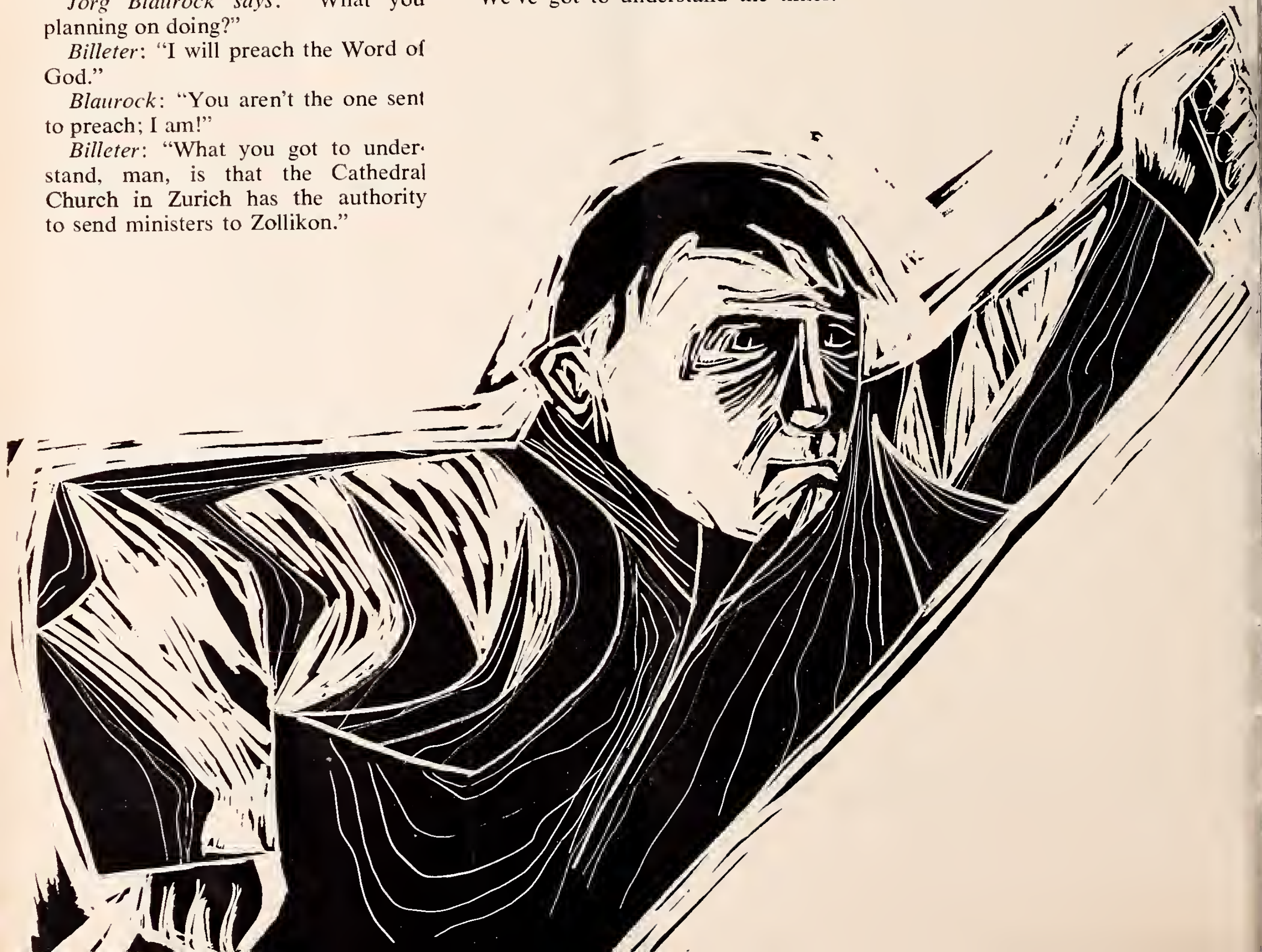
Zurich 1525

We've got to understand the times.

In 1525, the church and city hall were cooperating. Everybody had to belong to the one church. Christianity had deteriorated to where it was little more than a prop for the aldermen and policemen. There was one belief—and that had to be yours!

But the times were a changing. Zwingli, who was the boss preacher in Zurich, decided to purify the church. He did some good preaching—he talked a lot about getting rid of the superstitious practices of the Middle Ages. He said a guy gets saved not because of what he does, but because of the goodness of God.

But that wasn't enough for some of the guys. Conrad Grebel and Felix Manz and their club got to thinking on their own: the church ought to be



YOUTH

free, they said—people should belong to it only if they want to. Why should babies be baptized into a church they know nothing about? Also, they figured that Zwingli was too slow about reforming the church. He was poking along, waiting on everybody to change.

Grebel and Company started meeting together and talked a lot about who they were and what kind of church they wanted to belong to. In 1524, some of them who had babies didn't let them be baptized. Well, the City Council couldn't stand for that, so they had a big convention on 17 January 1525, really a debate about this business of baptizing. The City Council and the big preachers stuck together and figured they better get rid of these troublemakers. So four days later they told 'em to keep quiet, and said all those that weren't citizens would have to leave town.

So the club got together that night, and tried to figure out some strategy. Then Blaurock got up, after they had prayed for awhile, and asked Grebel 'for God's sake' to baptize him; then Blaurock baptized the rest of the club. All of them had been baptized before as babies, so this was the second time around. That's why they got to be called ANABAPTISTS (or Re-baptizers).

On to Zollikon

So the Anabaptists leave the city and go to the village of Zollikon close by where one of them—Broethi—had once been the minister. That week they meet in people's homes. They have Bible studies; they talk about starting a new life; Blaurock and others baptize people, with a dipper, in the kitchens. Then they have a simple common meal—the Lord's Supper—with bread from the table and wine. This don't sound so new now, but then it was revolutionary, it was *dynamite*.

The Monday after Blaurock cut up in church, the authorities came and put over twenty-five of them in prison—farmers, preachers, craftsmen. The big shots were afraid of this free-church idea. After the Anabaptists got out of jail, they baptized over eighty people in one week. Back in prison again, the big theologians and politicians were arguing with and threatening the simple farmers. Finally, most of the Anabaptists from Zollikon agreed not to baptize anymore, although they kept on believing their new ideas.

The leaders kept on going,
from house to house
village to village
cave to cave
country to country—
persecuted and killed.

They were the radicals of their age:
ready to overthrow decaying institutions and petrified traditions
returning to the purity of the
early church in Palestine.

Twentieth-century Anabaptists

I issue a call for twentieth-century Anabaptists. What I mean is the club of people inspired by what fellows like Manz and Blaurock did, taking the message around to Mennonite communities that they aren't worthy to be descendants of the Anabaptists. I don't mean to get hung up on trying to do everything exactly like these cats did four hundred years ago. But it does mean to get with it, to think alive, breathe deep, live gut-level: with our whole bodies.

I say, let's get on the move. Travel through the country — hitchhike if necessary—telling the good news. Set up groups of real people in some of these dead communities. "Change the world; it needs it." Be inspired by Old Testament prophets, Jesus Christ, Anabaptists, communists, Thoreau, SNCC: revolutionaries all of them. Know that we can change the world!

Let's remember two things, though:

1. The worth of every man, whether right or wrong, ignorant or enlightened—we call all kinds of people to become really *human*.
2. Listening is most important, even when you're a prophet with a burning message. Talk honest; reveal yourself—even to those who will hurt you; try to *communicate* your whole self; and *listen*.

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*Supplemental reading for the Sunday school lesson of Dec. 17, "Keeping Life's Covenants."

COVER

Johann Amos Comenius said: "We are all citizens of one world; we are all of one blood. To hate a man because he was born in another country, because he speaks a different language, or because he takes a different view on this subject or that, is a great folly. Desist, I implore you, for we are all equally human. . . . Let us have but one end in view, the welfare of humanity."

CONTRIBUTORS

Ruth Naylor lives at 4222 Oakhurst Dr., Fort Wayne, Ind. 46805.

Mark Wagler, Hartville, Ohio, is a volunteer at Woodlawn Church, Chicago.

CREDITS

Cover, Ken Thompson, 350 West End Ave., N.Y. 10024; 750, 762, John Hiebert.

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722 Main St., Box 347, Newton, Kansas 67114; Telephone: 316/ATwater 3-5100

Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S. D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

When the Council of Boards opened its sessions in North Newton, Kan., the presiding officer gave time for the more than one hundred leaders to share their concerns for the work of the conference for which they are responsible. Following is a summary of some of the things which were mentioned. Walter Gering, the conference president, chaired the meeting.

WALTER GERING: Now we have an opportunity to share. What do you think are the real issues which stand out above all others?

J. WINFIELD FRETZ: The thing which is heavy on my mind is how we can respond to this problem of hunger intelligently. We know that the problem exists and that we ought to work out effective ways of solving it. Social science has important insights and contributions to this end and so does the church. But just giving is not the answer; receiving without being able to give in return is impoverishing. We must tie our giving to rehabilitation and self-help. To help people effectively is to do more than give material possessions.

WILFRED ULRICH: I noted in a magazine an article about the American clergy and their involvement in community affairs. It raised the question of clergy and their desire to be more relevant to present-day problems. How can we become relevant today? As we become involved, we feel we are relevant. But the article seemed to say that as ministers become involved in this way, they may alienate themselves from their congregations or communities. The extent to which we as ministers become involved in activist things in our communities presents a dilemma not easy to resolve.

DAVID HABEGGER: I sometimes feel that we proceed on a business-as-usual basis when we are actually in revolutionary times. We have wanted to work on priorities, but have never been able to get at them. Here I see our new constitution helping us.

MARIAN FRANZ: The race crisis is the major crisis and it is changing rapidly. It is not the same as it was a year ago. It is not the same that it was one month ago. A generation of young people has grown up in a situation of hostility. We don't have many churches in these areas of racial tension, but these churches need to see their denomination doing something on a national level. One thing is to renew the slums. We have to trust the poor there to handle their own affairs. We must pour money in and trust the poor to renew the community from within. It's already too late to do many things.

WILLIAM KLASSEN: If you have been reading the Mennonite press, you will note a basic misinterpretation of what Vincent Harding was saying to us at the Mennonite World Conference. He has never advocated violence, but he is telling us what is going on. If the church is going about its business, it has to know what is going on. An article should be written to set the record straight and to show that Vincent is a part of us in his struggle to remain faithful to Christ while at the same time turning his world upside down.

LEO DRIEDGER: We are in a revolution—sexual, racial, international. The hippies are trying to change our economic situation. We are in the heart of a revolution and we could miss it. And our constitution is at the heart of it for through it we can find a way of being flexible. In Russia, we were in a revolution, and we are now in a revolution that is no smaller than that.

MENNO SCHRAG: Are we skirting around the real issues or are we facing them directly? Are we approaching it from the top down or is there another way? On the race question, my problem is to identify with these people. It becomes a spiritual problem and we have a lot of education to do.

ALBERT M. GAEDDERT: I would like to say that we should get some young people in here. We are all over twenty-five. But we are on a campus where young people have concerns and are wondering whether we are coming to grips with these problems. We should invite some of them in.

JACOB T. FRIESEN: At our last Estes Park conference we had a little experience with the inter-generational gap. We perhaps learned more what not to do, than what to do. Having two or three young people on a panel with older people is not a great demonstration of dialogue. The Faith in Action team is working on communicating the gospel to teen-agers and suffering through the inability to communicate that all of us have. We as board members have to keep this in focus—communication and the listening on our part.

ANDREW R. SHELLY: We need a campaign of compassion of doing the possible. Money isn't everything, but it is something and until we find the love that costs us something we have not begun. Protestantism is spending less and less in proportion for the deepest needs of humanity. For many people this is the one-thousand-dollar question.

EDGAR EPP: There are many churches in our conference who want a pastor. How do we get pastors? Do we really need them? Should we be discovering other ways of realizing church fellowship?

GERING: All right. Let's go and do something about what we said we were going to do.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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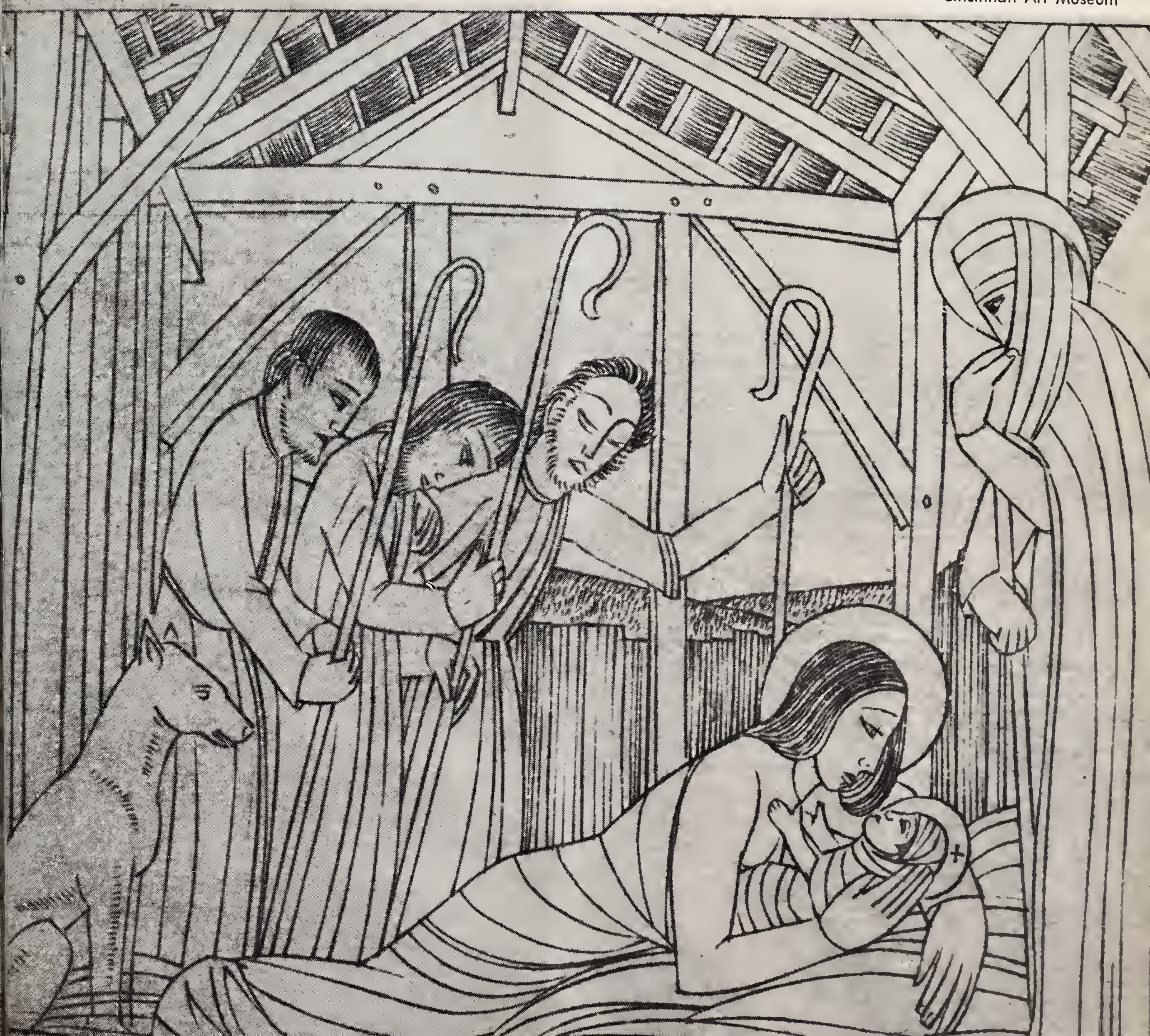
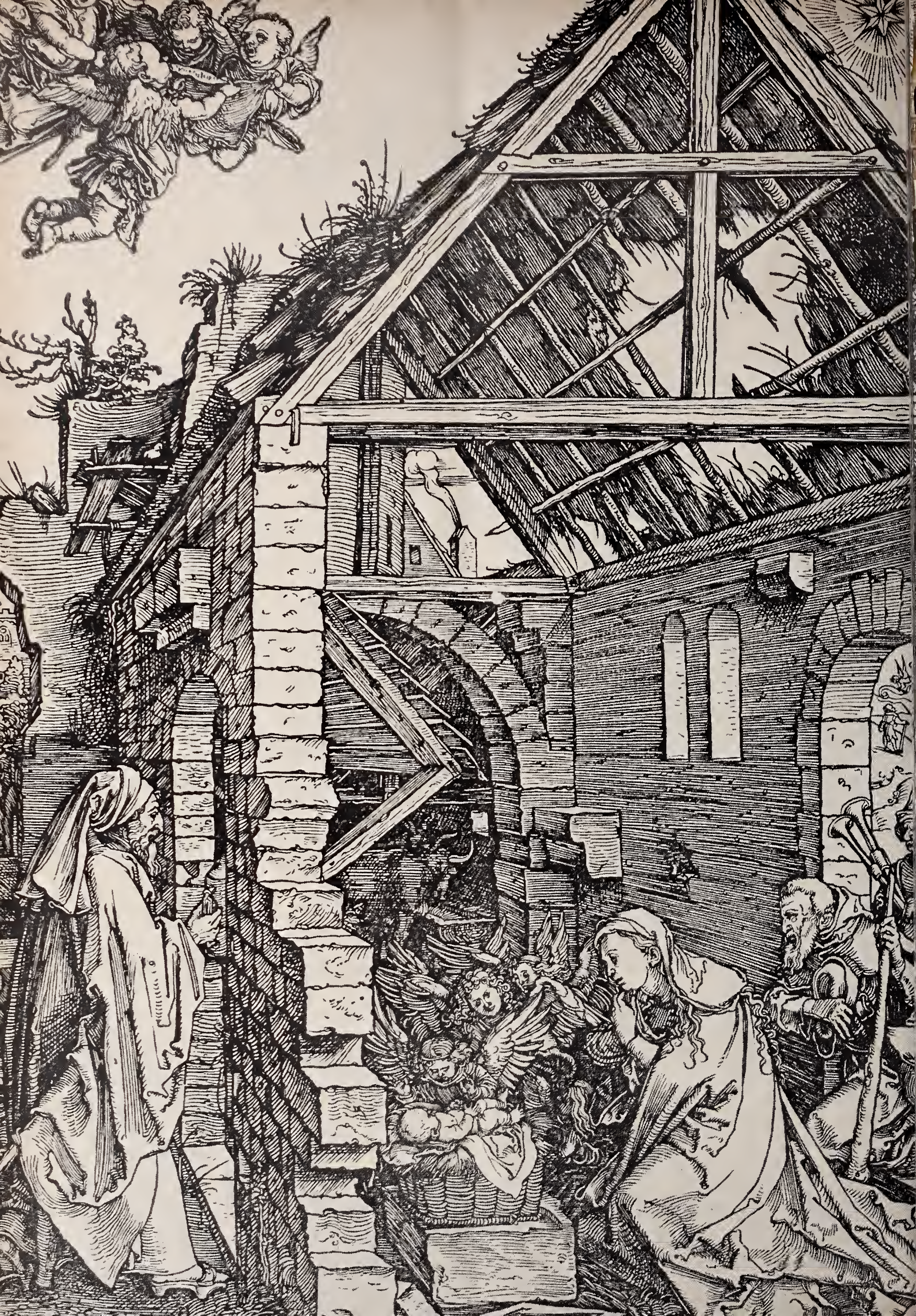
"In the Manger" by Eric Gill

Cincinnati Art Museum





The Nativity, woodcut by Albrecht Durer (German, 1471-1528). "This came to a climax on the Cross of Calvary."

Why Many Missed Him

John M. Drescher

UNTO YOU IS born this day . . . a Savior."

In this statement we see the closeness of the cradle and the cross. Here we see that the message of Christmas is personal—unto you; it is present—this day; and it is precious—a Savior.

One of the saddest facts of history is that, in spite of the personal, present, and precious message of Christmas, many missed Christ when He came. A few shepherds and a few wise men saw Him. Later in life, He came unto His own, yet He was not received. Though the world was made by Him, it knew Him not.

Why was He missed by so many then? Why do we miss Him today?

For one thing, we don't have time for Him. We are too busy. Bethlehem was busy. Business was bustling. Jesus always comes at such a busy time!

He comes when life is full. He comes to youth when life looks full of possibilities and says, "Give Me your life, your attention, your talents; come, follow Me." He comes to midde age when life is busy and asks to be Lord of life. But because we are busy, we plan our life as though He never came . . . and thus we miss Him.

We miss Christ because our lives are filled with other things. Like the inn, they are so filled that there is no room for Him. The Israelites had looked forward to His coming for centuries. Yet, even while they pondered the prophecies, they packed their lives with their own programs. It is possible at the very time we celebrate His birthday to be so taken up with tinsel, toys, trees, and travel that we miss *Him*. We can have our lives so filled with other things that there is no room for Him. They are filled, yet empty of Christ—and also empty of power, peace, and joy.

We miss Christ, also, because we don't want to accept the kind of king He is. Not only Herod didn't want Him; Christ's own people didn't want Him, either. This came to a climax on the cross of Calvary. Here men demonstrated that they did not desire Him.

Why? What kind of king is He?

He is a king of complete humility. His was a life of condescension. He came contrary to earthly thinking. He lived with no place to lay His head. He sought to serve rather than to be seen or to be served. He had the audacity to tell others to live as He lived—to be servant of all, to be content to sit on the lower seat.

No wonder men missed Him. The human heart is proud and does not readily desire such a king.

He is a king who demands complete loyalty. His praise would have been chanted through the centuries if He only had been content to expound nice ideas and to play another part. But this King expected explicit and implicit obedience of His followers. He did not hesitate to ask for first love and life itself. Man looks for a savior who will release from Roman rule but let him be his own boss. But when one comes to Christ, he places there his gold or riches, his frankincense or worship, and his myrrh, or his very life.

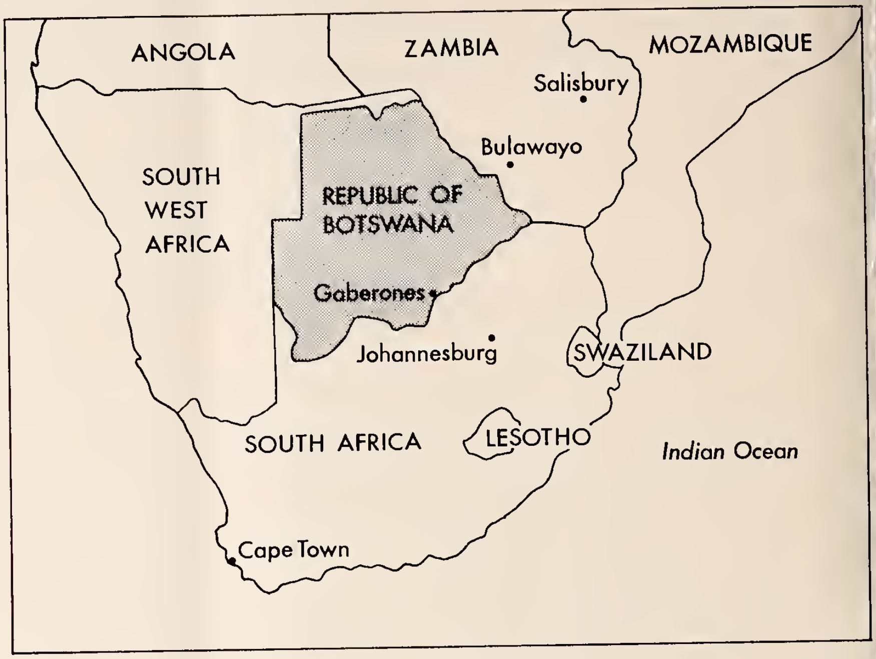
Jesus is a king who demands complete sincerity. He was hard on hypocrites. He spoke of their dishonesty which puts importance on appearance, which "strains at gnats" and "swallows camels," which lauds oneself and lowers others, which lacks sincerity in worship, and which knows the letter of the law and lacks the spirit of the law. Jesus called them whited sepulchers full of dead men's bones. They woud not accept a new version, nor would they apply the old one.

Christmas is a call to search hearts. The truth of Christmas can touch and transform, yet it can be cast aside by our business and by our refusing to surrender to the King who came. We, too, can miss Christ for these same reasons.

Christmas is not only a revelation but also a revolution. It should cause us to go with the message as the shepherds did, and to follow as the wise men did. For a revelation is given only to the obedient, and a star is given only to those committed to follow and pour out life's treasure.

Shepherds of men still seek Christ and tell others the message. Wise men still seek Him and return, changed men, another way. Faithful worshipers still recognize Him and proclaim Him as the fulfillment of all God is and says. To such, Christmas is not a holiday but a holy day. It is a time not merely marked on the calendar but also a time of rededication.

Teachers go to Botswana



Mennonite Central Committee is planning to enter its eighth sub-Sahara African country next year with a Teachers Abroad Program in Botswana, formerly known as Bechuanaland, located north of South Africa. Approval for this action was given by the executive committee at its September meeting, after hearing a report and recommendations from Robert Kreider.

Kreider made a seven-day visit to Botswana in August, returning with the conviction that MCC should act promptly to enter the country, relating to the Protestant groups already at work. "Needed are ideas, manpower, and financial resources for the church in a newly-independent poverty-stricken country on the eve of an agricultural, industrial, urban, and cultural revolution," he said.

Educational needs were readily apparent. With a population of 600,000 including 4000 Europeans, and about the size of Texas, Botswana has only nine secondary schools and three teacher-training colleges; 50 percent of the adult population has received no education whatsoever, and two-thirds of present school-age children are unable to attend the already overcrowded schools.

"In a country as backward as my own and which has so many needs, it is difficult to give absolute priority to any particular form of development. But certainly one of our greatest needs is to develop our educational systems so that we may train Botswana," Sir Seretse Khama, president of Botswana, wrote some time ago.

The MCC plan is to help staff a teacher-training college or a secondary school with six volunteers, which follows President Khama's desire, for Botswana's African teachers are primarily from South Africa and not of Botswana origin.

The executive committee also approved the recruitment of an MCC Botswana director to administer TAP and to develop other service projects, working as closely as possible with the Botswana Christian Council and other Christian agencies. The need for a bookstore, water development, and a ministry to an urbanizing society was also noted.

The site of Robert Moffat and David Livingstone's missionary endeavors during the 1830's and 1840's, Botswana claims to be 60 percent Christian, with 90 percent of the church membership belonging to the Congregationalist, the sponsors of the London Missionary Society.

Botswana's blue, black, and white flag replacing the Union Jack at a midnight ceremony on Sept. 30, 1966, ended eighty-one years of British administration of the territory. With 90 percent of the population deriving a livelihood from the raising of cattle, and with an annual per capita income of around seventy dollars, Botswana is a very poor country, but stands on the threshold of a rapid development of its mineral resources, particularly copper, diamonds, coal, and soda ash. Within the next five years a rapid growth of urban communities along the railway in the eastern section of the country, where nearly 80 percent of the population already lives, is expected.

Virtually surrounded by countries —Rhodesia, South Africa, and Angola—which have drastically different policies and governments from its own, Botswana could provide a kind of neutral ground for the Christian forces of the new Africa and the older white-governed states to meet together with expatriate Christians in cooperative service and discussions.

President Khama has already affirmed this on the political level, by stating that Botswana will take the initiative to arrange contact between African and white-governed states. "We will say, in effect, to the different countries concerned that if they want to get together, we will give them a conference table, an opportunity to discuss their differences."

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Blankets flown to Jordan Europeans also give aid

Prompt distribution of blankets and warm clothing is the most important task ahead for relief agencies on the east bank of Jordan.

"In the immediate future each of us as individual Americans must be a symbol of love and goodwill," the head of the US-AID mission in Jordan said recently in a conversation with Harry Martens, MCC director in Amman. "The Mennonites here can best do this with the distribution of material aid, which meets a very urgent need, and thereby works in the best interest of the church, our country, and this country."

After receiving word that its initial shipment in September of thirty-four tons of clothing and bedding had arrived in the Middle East, MCC emptied its Akron warehouse of the same items in a second shipment of eighteen tons. Among these fifty-two tons of clothing were 3500 blankets.

Only recently, Martens cabled Akron requesting an additional 3000 or more blankets by air freight. "The winter ahead for those living in the flimsy American camping tents and those scattered in improvised shelters, sheds, and caves is indeed grim, to say the least," he wrote.

The MCC responded immediately by making $15,000 available for purchasing and shipping blankets from Europe and North America, inviting the European Mennonites to cooperate in the venture through their International Mennonite Organization at Frankfurt.

Responding favorably, IMO purchased 2000 blankets. There is reason to hope that the Middle East Airlines will offer to air transport the blankets free of charge from Frankfurt to Amman. Blankets purchased in North America, however, will be sent by ship to Beirut, Lebanon, where they will be forwarded overland to Jordan. A good quality blanket can be purchased, packed, and shipped at a cost of around four dollars.

Such emergency relief will surely lay groundwork for the expansion of longer-range self-help projects which may develop in the months ahead.

Laying careful plans for MCC to cooperate with larger agencies in distribution of such emergency relief has consumed much of Martens' time. With the help of a refugee woman, his wife is assisting in sewing layettes for a Near East Christian Council Clinic, which could eventually develop into a self-supporting needlework project for refugee women.

When refugees on the east bank learn that MCC is also at work in the Israeli-occupied west bank, they beg the Martens to send messages to, and make inquiries about, families and friends.

But communication with Israel is as difficult for the Martens as it is for the refugees, since it is impossible to mail letters between the countries.

North Vietnam gets gift From Canada via Moscow

The Red Cross of the Democratic Republic of Vietnam (North Vietnam) has acknowledged receipt of the sixten-pound parcel of children's clothing which the Mennonite Central Committee of Canada sent to Hanoi by air in mid-September.

Tran Thi Dich, Secretary General of the Red Cross, in a letter dated Oct. 10 and received in Winnipeg Nov. 9, stated, "We have the honor to confirm receipt of your letter of Sept. 13, and of your parcel sent by air, a parcel of clothing for our children, the victims of inhumane bombardment by the American planes.

"In the name of the Red Cross of the Democratic Republic of Vietnam," she continues, "we want to express our sincere sentiments of gratitude for this humanitarian action, which is a sure sign of your affection as it concerns our children.

"We would like to thank you for your suggestion of further shipments. We would appreciate receiving, as we did the first time, ready-made clothing or woolen materials."

The Canadian MCC also sent a twenty-one-pound parcel to Hanoi by surface mail in September, but this was returned because the Canadian post office does not accept parcels for North Vietnam. It will now also be sent to North Vietnam by air via Moscow, at a cost of $3.45 per pound.

Vietnam Tragedy

The caskets come home—
first one,
then ten,
And soon there are ten thousand
young men
slain
mutilated,
and without life.

The flower of youth—
young,
visionary,
and bold
Are heaped high on the field
bloodied,
battered,
and wilted beyond belief.

Our souls cry out—
weeping,
sorrowing,
and lamenting the high cost;
But then we resolve with a fateful
sigh
we are in it,
we cannot withdraw,
we will see it through.

Wendell Rempel

Chicago play group forms
Hopes for city-town dialog

The 1143 Stage, a newly-begun community theater in North Kenwood, gave two performances in July of a play by Bertolt Brecht in the Upper Room of Woodlawn Church, Chicago. This didactic play, *The Measures Taken,* will be performed by the 1143 Stage team for any group willing to pay royalties and transportation.

The Measures Taken is set in party headquarters during the 1920's after four agitators return from an illegal mission to China, where they had attempted to start a proletarian revolution. These men announce that they have killed a comrade. The Control Chorus, representing the conscience of the Communist Party, invites them to "demonstrate how it happened and why," so that a verdict can be given.

The rest of the play is a reenactment of their story. First, several examples are given of the young comrade betraying the party because of his emotional socialism, his giving way to pity. Then, because there was no other way out, the final decision was made to shoot the young comrade and throw him in a lime pit. The Control Chorus approves of what they have done.

Bertolt Brecht (1898-1956), a German poet-playwright-director, is best known for *The Threepenny Opera, Mother Courage and Her Children, Galileo,* and *The Chalk Circle.* His Epic Theater began with his view of modern scientific society, in which he sees theatre as scientific as industry. For Brecht, the correct modern view of man was Marxism: it held that character is not fixed by fate, but determined by social impulse and alterable. The actor and audience should not identify with the characters—feel with them—but should rationally observe and judge their behavior.

This requires a new way of acting so that the desired alienation-effect can be achieved. The actor reenacts a historical story, whose outcome he already obviously knows: he reports past events. His playing is vivid, his portrayal of the social gest is accurate, but the whole is matter-of-fact. "Everything depends on the story," said Brecht. "It is the heart of the theatrical performance." Unusual staging of the story sets the individual episodes one against another.

PRAISE
OF THE
PARTY

Revolution is already the concern of everyone and the subject of a play by the 1143 Stage.

Jim McGowan, director of the Kenwood-Oaklawn Community Organization, led the discussion after the performance of *The Measures Taken* by the 1143 Stage on July 22. A number of questions were asked in this hard-hitting discussion: Did the audience identify all revolution with communism? Did they think our own community was experiencing a revolution? What is the role of whites in a black revolution?

The discussion last summer focused more on finding possible themes for the play. Here are some of the suggestions: the conflict between ends and means, the conflict between reason and emotion, the virtue of party discipline and obedience to the party, the moral necessity of revolution, and the fate of the individual in a modern collective society.

As stated earlier, the 1143 Stage is interested in taking *The Measures Taken* on the road to any group willing to pay the royalty and traveling expenses. What is hoped for is a dialogue between inner city and small-town America. The subject, revolution, the concern of everyone.

Riots in America and war in Vietnam are the violent results of American opposition to peaceful revolution. Too often we do not understand each other; we set up barriers. Seeing and discussing this play with the cast can help tear down some of these barriers. Address inquiries to the 1143 Stage, % Woodlawn Mennonite Church, 46 and Woodlawn Ave., Chicago 60653. *Mark Wagler.*

Meeting set for Tucson

An effort is being made by the Southwest Mennonite Conference of the Old Mennonite Church and the Pacific District of the General Conference Mennonite Church to begin a church in Tucson, Ariz. Donald E. Yoder, pastor of Trinity Church, Phoenix, and Glen Habegger, Eloy, are working together on this project. A group met in October and November.

All Mennonites who live in Tucson or are winter visitors in the city are welcome to attend the Mennonite fellowship on Dec. 31 at 3 P.M. at the home of Mr. and Mrs. Darrell Janzen, 625 South Rosemont Ave., Tucson.

Prison opens to volunteers

It is hoped that Mennonite voluntary service men will soon be serving in the Minneapolis (Minn.) Workhouse. A new voluntary service project will be launched by the General Conference Board of Christian Service early in the year. Selective Service clearance and the encouragement of the prison superintendent have cleared the way to place Mennonite volunteers in the Workhouse. This is a prison where persons may be sent for misdemeanors, the maximum sentence being one year. The prison population at the Workhouse has averaged about 345 men.

Officials in the prison believe that meaningful work can have a significant part in keeping offenders from becoming habitual criminals. A large dairy farm, an industrial project producing pallets for dock and warehouse use, a cement products project, as well as institutional maintenance services, are some of the areas of work in which prisoners are used.

Mennonite volunteers will assist in the training program for offenders and help personnel in various departments of the prison. Office assistant, library management, chaplain's assistant, social work aide, and recreational assistant positions are work opportunities offered to Mennonite volunteers.

The voluntary service project for Minneapolis hopes to be self-supporting. A number of the volunteers will probably be working at Hennepin County General Hospital. This is the county's emergency and charity hospital. Located in the downtown area, it offers an excellent opportunity for contact with people in the poverty community.

Faith Church in Minneapolis is a partner in the sponsorship of this new voluntary service team. Persons interested in this service should contact one of the following: John Esau, pastor, Faith Church, 2211 - 28 Ave. S., Minneapolis 55406; or the Personnel Office, Box 347, 722 Main St., Newton, Kan. 67114.

New work-study program Starts in Latin America

Details for the inauguration of the new Latin American Service Education Abroad (SEA) Program of the Council of Mennonite Colleges were recently announced.

Under this program, students with one or two years of college will enter a voluntary service unit operated by one of the Mennonite mission boards or the Mennonite Central Committee for a period of twenty-six months. During this time, the student will have a number of short courses about Latin America, language study, and independent study to enable him to gain a year of college credit.

The program is slated to begin next June with a six-week session of intensive Spanish instruction taught in San José, Costa Rica. Two additional courses will follow, each taught in a concentrated three-week session. The first will be History of Latin America and the second will be Latin American Culture.

Following these summer courses, each student will spend the following two years on a regular voluntary service or PAX assignment. Six weeks will be taken off during the second summer for more study, and an additional five weeks will be spent at the end of the period in study.

El Salvador summer study

William L. Siemens, Pacific College, Fresno, Calif., has been appointed to lead the El Salvador Seminar for the Council of Mennonite Colleges next summer.

The El Salvador Seminar will begin on June 10, in New Orleans and end, July 19 in New Orleans.

The seminar allows a student to gain six hours of college credit by an intensive study of one country. Outstanding persons in El Salvador deliver lectures covering the history, art, literature, economics, educational system, governments, relations to the United States, religious development of the country, and similar topics. Numerous field trips allow the student to see the country firsthand.

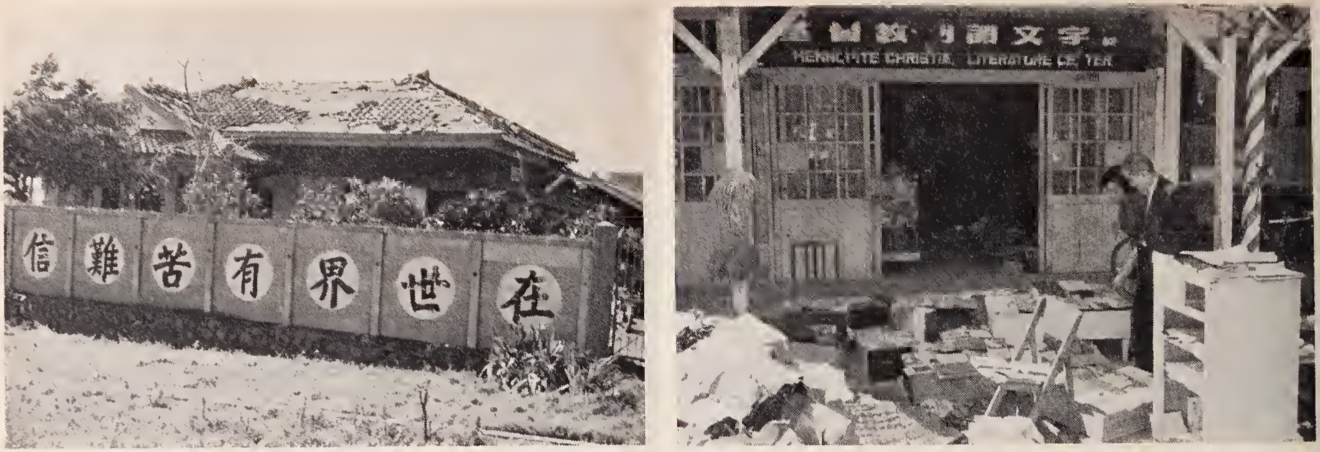
Applications are available from the dean of any Mennonite college.

It's Really True

O God,
Here we stand
Five minutes before Christmas,
Telling ourselves it's really true—
This Birth
That comes and goes
Like quick snow on sand;
A white moment before the dry
Wind blows
Back
Dry land.

One minute to go:
Too little snow for Christmas.
We need torrents.
Torrents which turn terror
into the
Mercy of man
Made God
For us
On this nourished
Plain.

Anne Neufeld Rupp



The Meilun Church, Hwalien, was moved off its foundation by typhoon Gilda and will have to be torn down. The Chinese inscription on its wall says that "in the world there is tribulation." And about half the books in the bookstore were water soaked by a flood five feet deep. Gilda was Taiwan's seventh November typhoon in seventy years, the first since 1952.

Typhoon hits Taiwan church

Off-season typhoon Gilda hit Hwalien, Taiwan, Nov. 18, leaving injury, death, and destruction in its wake. General Conference Mennonite mission projects suffered damage.

The day after the typhoon the *China Post* reported that "The Pacific gale landed at 11 A.M., packing 120-knot center winds." Accompanying heavy rains swelled water levels of the rivers beyond the danger point, causing some river embankments to collapse. "Only seven typhoons, including Gilda, have affected Taiwan in November in the past seventy years," the newspaper continued. The last landed Nov. 13, 1952.

Taking stock of the damage, the *China Post* of Nov. 20 reported that two people were killed, forty-nine were injured (eight of them were badly injured), 820 houses were destroyed, and 1365 houses were damaged.

Public services suffered. Hwalien's water supply was partially cut off because about 1313 feet of water pipes were seriously damaged. Electricity was restored after a one-day blackout. Railroad, highway, and air traffic was temporarily disrupted.

Sheldon Sawatzky, Missions Overseas voluntary service worker in Hwalien, reports on the damage to mission-related property. He writes, "The hospital building was not damaged severely, but some of the other buildings on the compound sustained damage. One of the national doctor's residences was damaged beyond repair. The north end the the nurses' residence roof was blown away. The Meilun Mennonite Church and pastor's residence were damaged beyond repair and will be torn down. Downtown Hwalien was flooded, our bookstore being seriously affected. Water was about shoulder deep in the bookstore and about half the books were damaged by the water. The Po Ai church was also under about five feet of water. The Hwalien Christian School has moved to the living room of the Ken Grabers' house so that the Meilun Church can use the schoolroom for services."

At the time of Sawatzky's writing on Nov. 25, electricity had not been restored in some areas of the city.

Russia to issue Bible

The first complete edition of the Bible for popular use to be published by the Russian Orthodox Church since the communist revolution of 1917 will be issued in late December, according to the foreign affairs spokesman for the Moscow Patriarchate.

Metropolitan Nicodim of Leningrad and Novgorod, chairman of the Department of External Church Affairs for the Patriarchate, made the announcement during an address to officials of the American Bible Society in New York.

The metropolitan and two other representatives of the Russian Church were in New York during a three-week visit in the U.S. as guests of the Church of the Brethren.

The projected new edition of the Russian-language Bible, the Russian churchman said, will be illustrated. It apparently will not be a new translation but the printing of a text already available.

Metropolitan Nicodim said "The Russian language is not subject to the rapid changes noted in other languages so it is not so important for us to have a new translation."

Youth work in Philadelphia

In July, the Eastern District home missions committee started a ministry to the youth in the area of Philadelphia around the Second Mennonite Church. Many of these young people are involved in street gangs. Ray Linberger, former pastor of Second Church, is now the full-time youth worker. The population in this area of Philadelphia is now a mixture of white, Negro, and Spanish people.

The work has its base in a building occupied by the Christian Orientation Center, a referral agency sponsored by the Eastern District peace and service committee. Dave Bartow is the director of the Orientation Center. The work with youth is also related to Second Church.

José Ortiz, a licensed pastor and member of the Old Mennonite Church in Puerto Rico, is now in charge of the Spanish department of Second Church. He is also the temporary leader of a voluntary service team that will be working in the area.

The Board of Missions of the General Conference Mennonite Church is assisting financially for one year in getting this project started.

Unity talk with Catholics At Montevideo seminary

John Driver, professor at Seminario Evangelico Menonita de Teologia, Montevideo, wrote this report.

A seminar on the church and unity was organized by the Evangelical Institute (a Lutheran organization geared to train lay leadership) and the Mennonite Seminary and held in August.

The documents which served as a basis for the dialogue were the *Dogmatic Constitution on the Church* (chapters 1 and 2), the *Decree on Ecumenism,* and the *Declaration on Religious Freedom.* An exposition of each of the documents was given by a Roman Catholic theologian. This was followed, in each case, by a response given by a Protestant. In the study on the nature of the church were two responses; one was given by a Lutheran pastor and the other, from the Anabaptist-free church point of view, was given by me.

More direct dialogue took place in the informal discussion groups which followed. Conversations were characterized by a spirit of openness and mutual respect. However, the Roman Catholics were outnumbered by a ratio of at least five to one, which was an impediment.

What is the value of Catholic-Protestant dialogue in Montevideo? This is a question which is practically impossible to answer objectively. Depending on the attitude of the person queried, the answers would vary all the way from optimism to pessimism. It is my observation that meaningful dialogue is limited largely to minorities of progressive tendencies in both camps.

In Roman Catholic circles, one finds a few priests who are surprisingly open. In private conversation, a Dutch Salesian, assigned to the local parish here, described his view of future developments in the Catholic Church in terms strikingly similar to those which have traditionally characterized the free church.

I suspect that within the foreseeable future Roman Catholics and Protestants are going to find more common ground in the sphere of social concerns than in theology. In matters of doctrine are still some "dead-end alleys," as is well known. In our growing vision of the mission of the church in the world there is a common concern for the discernment of, and obedience to, God's leading.

India to upgrade schools

"At Mission Conference request, our Education Board and the Mission Executive Committee met . . . in joint session . . . Saturday, Nov. 11, to rethink our educational objectives and try to spell out what those objectives mean for us and the Board of Missions now and for the next few years," writes Lubin W. Jantzen, General Conference missionary to India.

"We spent all morning testing our own thinking on the validity and effectiveness of our educational work in the present-day context," says Jantzen. Three main items were discussed: the upgrading of the Korba Hindi middle school to high school; the upgrading of the Champa primary school to middle school; the requesting of funds from the Board of Missions in 1968 and 1969 to build a new primary school building in Jagdeeshpur ($9000 a year is requested for the next two years).

One urgent need Jantzen mentioned was a high school for the churches in the northern area (Champa, Korba, Janjgir, Ambikapur). The present accommodations at Jagdeeshpur are inadequate to admit students from the northern area. Korba was, consequently, selected as the place for the high school. Several factors influenced this choice, says Jantzen. First, the northern churches have been impressed with the value of such a school because at the last church conference five staff members of the high school of Jagdeeshpur had been elected to the five positions to be filled. Second, Korba will undoubtedly become the largest center in the northern area and hopefully will also have the largest church (the Bharat Aluminum Corporation is planning to make it a city the size of Bhilai).

Samuel Stephen emphasized repeatedly, ". . . our schools are a strong and important Christian testimony."

JOURNAL

November *28.* Today I received a letter from a reader that raised a question about the value of this little venture in writing. We will publish the letter, which may or may not mean further discussion. I wonder how much I should say in my own defense. Journal is an experiment in trying to communicate some things which often fall between the cracks. It is an effort to try to stimulate conversation by being conversational. Of course, it is a personal medium. Some will like this; others will not. I will try not to be too personal and use a reasonable amount of Mennonite aloofness. My inspiration has come in part from the *Reiseberichte* in our German papers where the travel reports of various individuals seem to have a popular following. My travels may more often be mental and spiritual, but I hope that the geography may still be of interest. Though this commentary is an extension of things I have done in other articles and editorials, it is a new form (for me) and I have to learn to write it with the help of those who read it. Seeing this as an experimental form, I feel it can be changed or discontinued as need seems to indicate. I do agree that these comments may be too long and that should they crowd out other contributions, it would be most unfortunate. While I will continue to write for the back page, I will continue to look to others to use that editorial space to enter into our ongoing conversation. Invitations to conference leaders to contribute have gone out each year. The response is not great, but the door is always open.

November *29.* Council of Boards began today in the Bethel College Church in North Newton. The center of attention is on the meetings of the four conference boards and the conference executive committee. Fifty-one people have been elected to these groups. Many other people interested in conference work are also present including missionaries, district conference presidents, district committee members, and officers of women's groups. Sickness kept a number of board members away, including

RECORD

Willard Wiebe and Elmer Richert. Erland Waltner could not come because of illness in his family. Their counsel was missed as well as that of others absent for other reasons. The problems which all of our boards face are weighty ones and the work isn't done in the same way when part of the team is missing. I sensed this in a number of meetings that I attended this week.

NOVEMBER *30.* The problem with much of our talking about our problems is that our kind of people are always talking to our kind of people. It can be deadening. The Board of Christian Service made one effort to break out of the box when they not only invited the president of the Kansas chapter of the National Association for the Advancement of Colored People to speak in its evening session today, but also invited in the Newton Human Relations Fellowship, an interracial group. Dr. C. R. Rockmore is a veterinarian from Wellington, Kan., and has been president of the NAACP for ten years. He noted that whites and Negroes have different agendas—that is, lists of goals. The powerful white community is interested in more profit and local control. Negroes are interested in jobs and the meat-bread-and-potatoes issues. The two groups must sit down and write their agendas together, he says. He spoke about the problem of communication where bankers talk largely to bankers, lawyers to lawyers, and so on. But someone must break through this pattern. "People on one level must talk to people on another level. Until we can do this, we will not be able to solve our problems." *Maynard Shelly.*

College basketball

Bluffton 83	Anderson 72
Ohio Northern 91	Bluffton 86
Bluffton 82	Wilmington 73
Bethel 66	Baker 63
Wilmington 90	Bluffton 71
Kansas Wesleyan 82	Bethel 64

Deaths

Dester

Hilda Reusser Dester (Mrs. Herbert), First Church, Berne, Ind., was born Mar. 31, 1892 in Harvey Co., Kan., and died Dec. 1. She and her husband had served as missionaries to India for thirty years.

Dietrich G. Epp, Bethesda Church, Henderson, Neb., was born Feb. 16, 1901, and died Nov. 26.

Martha Gerig Franz, Menno Church, Ritzville, Wash., was born Feb. 17, 1912, in Salem, Ore., and died Nov. 21.

Leonard Hiebert, Walton (Kan.) Church, was born July 15, 1894, and died Nov. 20.

Albert E. Loganbill, First Church Geary, Okla., born Mar 5, 1869 in Morgan Co., Mo., died Nov. 7.

Henry J. Ratzlaff, Bethesda Church, Henderson, Neb., was born June 25, 1887, and died Nov. 26.

John W. Wiebe, Bethesda Church, Henderson, Neb., was born Mar. 11, 1900, and died Nov. 26.

Angela Maria Yoder, eight-year-old daughter of Mr. and Mrs. James Yoder, Rainbow Blvd. Church, Kansas City, Kan., was born Aug. 11, 1959, and died Nov. 19.

Marriages

Paul L. Habegger and *Donna J. Amstutz,* both of First Church, Berne, Ind., on Dec. 9.

Jack La Follette, Orchard Park Presbyterian Church, Indianapolis, Ind., and *Julie Sprunger,* First Church, Berne, Ind., on Nov. 25.

Calvin Schoch and *Clara Evans,* on Nov. 25, Hereford, Bally, Pa.

Richard Stucky, Hopefield Church, Moundridge, Kan., and *Margaret Unruh,* West Zion Church, Moundridge, Kan., on Nov. 24.

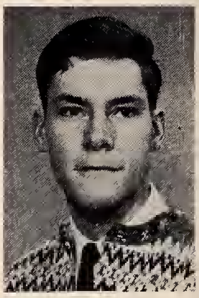
Workers

Roy Bauman has resigned as director of the MCC material-aid center at Yarrow, B. C., effective next July. Among his special contributions to the efficient operation of the material-aid center were the renovation of the building and the revamping of procedures to handle the growing donations of relief goods. The center handles over 150,000 pounds of clothing, blankets, bundles, soap, and other supplies annually.

LaVerne Boschman (Mrs. Paul), missionary to Japan, had brain surgery on Nov. 29 in Tokyo. Improvement was immediately evident, a report after the operation said.

Esther Driedger, Olser Church, Saskatoon, Sask., is serving an MCC assignment at Brook Lane Psychiatric Hospital, Hagerstown, Md.

Dreidger

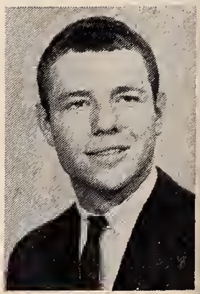


Epp

Roy Epp, First Church, Mountain Lake, Minn., is serving an MCC assignment in Hoopa, Calif. He is the son of Mr. and Mrs. Ray A. Epp, Butterfield, Minn.

Lloyd Friesen, Bethesda Church, Henderson, Neb., has begun a term of 1-W service at Kern View Hospital, Bakersfield, Calif. He is the son of Mr. and Mrs. Herman I. Friesen.

William Nickel, Trinity Church, Hillsboro, Kan., is serving at Boys'



Nickel

Village, Smithville, Ohio, under MCC. His parents are Mr. and Mrs. John Nickel.

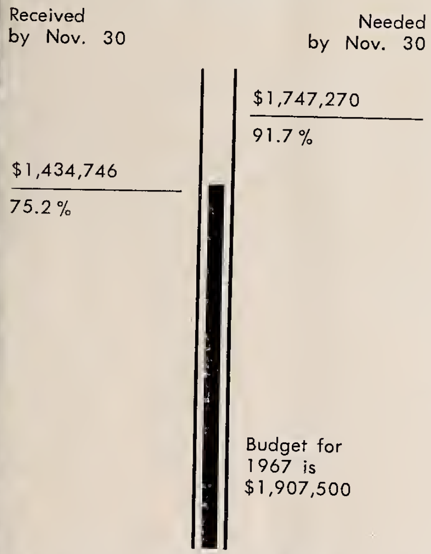
Albert W. Swartz, Plumsteadville, Pa., joined the Woodlawn voluntary service unit in Chicago as maintenance assistant. The projected length of service is two years. He is the son of Walter and Helen Swartz.

Orvlile L. Voth, president of Bethel College, spoke at Freeman Junior College's Founders' Day on Dec. 14.

Audio visuals

Why We're in Vietnam is a set of 108 slides with script prepared for use with children's and youth groups. They are available from Mrs. Viola Weidner, 1437 Webster St., Allentown, Pa. 18102.

Conference budget



We are 4.6 percent behind last year budgetwise, $92,613 ahead of last year dollarwise. It appears now that we will not meet the budget. I trust that this does not imply that there is lack of faith. We're now in the really big month as far as receipts in support of the work are concerned. May our "Christmas shopping" incude the work and program of the Conference and the building of His kingdom. *Wm. L. Friesen, Conference treasurer.*

Baptisms

Alberta Community Church, on Dec. 3: Bernard Axe, Rebecca Zook, Susan Roberts.

Bethel Church, Mountain Lake, Minn., on Dec. 3: Esther Friesen.

First Church, Berne, Ind., on Nov. 5: Sharon Amstutz, Beth Beer, Noreen Jones, Carol Lehman, Mary Lehman, Velma Lehman, Sandra Lehman, Rachel Liechty, Beth Neuenschwander, Joe Neuenschwander, Linda Neuenschwander, Melinda Neuenschwander, Mary Jo Nussbaum, Carol Reusser, Connie Sprunger, Elaine Sprunger, Jean Sprunger, Linda Wulliman, Ted Biberstein, Neil Habegger, Donald Lehman, Steven Lehman, Deryll Liechty, Michael Liechty, Phillip Miller, Gregg Nussbaum, Clinton Sprunger, Daniel Sprunger.

First Church of Christian, Moundridge, Kan., on Nov. 19: Beverly Stucky, Clinton Stucky.

Salem-Zion Church, Freeman, S.D., on Nov. 19: Timothy Waltner, John Penner, Joe Mierau, Lee Kaufman, Lawrence Waltner, Jan Graber, Donna Graber, Nita Friesen, Kathryn Bartel, Patricia Senner, Cynthia Kaufman.

Warden (Wash.) Church, on Aug. 24: Don Johnson; on Oct. 15: Patsy Horst.

New addresses

David Bixel, 1133 Valley View, Petosky, Mich. 49770 [304]
Ted Bondurant, 3701 S. Dawson St., Seattle 98118
Jake Buhler, 612 Wolmer Rd., Saskatoon [233]
Jerry Fosnaugh, 878 Blaine St., Riverside, Calif. 92507 [181]
W. Harley King, 2000 Iron St., Bellingham, Wash. 98225 [11]
Darrell Preheim, Star Route 2, Box 63, Onalaska, Wash. 98570
Elmer Reimer, 1504 Village Ave., Box 44, Loveland, Colo. 80537 [284]

Calendar

July 13-20, 1968—Estes Park, Colo., General Conference.

Question, Teacher

Rapt, I sat at my teacher's footstool—
Rapt, I sat at his feet and heard
Tales of Herod in lofty throne room
Tales of midnight and silver word:
Visions brought the innyard nearer—
Imagination, the angel's song—

But shortly, questions broke the vision
And set me off from the surging throng.
Not a one of the passing people
Could give me the answer that I sought:
When the Blessed Ones fled to Egypt
Why were the other children caught?

Annabelle Wagner Bergfeld

LETTERS

Working together better

This is not a religion, but a few old basic rules and ideals that may aid in all peoples working together better.

Some people might class me as a hippie! I am an artist and teach the basics of oil painting. I think I fall more under the heading of square for I am a wife and mother, too.

These are just some old proven rules and ideals passed down from generation to generation. They seem to work for us as a family most of the time. I just thought they might prove helpful to other people, too.

Putting it simply, I believe the basic ingredient for peace is cooperation. How to get that cooperation and how to keep it are the big problems.

My mother's idea was this: "Never say don't to a person without replacing it with something to do." Also, if you feel criticism is absolutely necessary, point out the good things being done first and then gently suggest where something could be better. This method takes tact and patience, but eventually most people will at least try suggested methods. An approach like this takes longer, but the results are definitely worth the time.

Do not stress color, race, or religion. Work with the individual or with the group. I prefer to teach art to a group. I feel they get more out of it, both by checking each other's work and by asking questions. However, I also watch for needed help by each individual.

To keep cooperation is harder! Try not to become so tired you can't see the other person's good points. Always use good manners. Use good manners at home and they will become a part of you. Always look as nice as you possibly can for the occasion at hand.

Keep your spiritual life in balance, too. Go to the church of your choice. If you are married, choose a church and go together, it is easier this way.

Can you find a more excellent example for living than the life of Christ? He was perfection. Try practicing His kind of love. . . .

Do your bit in your community and in your work to pass on to future generations—not bombed-out cities and countries, but a respectable purpose for living. Each man, woman, and child must grasp the idea of betterment. . . .

I believe universal peace is a probability, but it is the hardest thing on this earth to keep.

We must cooperate more if we would accomplish lasting peace. *Arline Kitch, Rt. 1, Reinholds, Pa.*

DO YOU RECEIVE THE MENNONITE EVERY WEEK?

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Digusted by Vietnam talk

Dear Editor: I am very disgusted at picking up the weekly *Mennonite* and seeing all the articles on Vietnam. I want this resolved as much as anyone, but what can I do about it? Maybe this: All of us may desire to be righteous, but are we right? This has been the constant struggle as God has tried to keep a covenant with man; ever since He began it with creation. My church has problems and probably always will. I live in a "good" neighborhood and we all attend church; if this makes us righteous. But I have my problems in my neighborhood. I have problems in my community. Why is it so easy to point the finger at Vietnam? Why not work right where we are? And pray for the ones in authority rather than condemn them. Then be ready to act if called upon rather than "talk" about our righteousness. *Wendell Metzler, 111 S. Main St., Nappanee, Ind.*

Journal not enjoyed

DEAR EDITOR: I am quoting from page 704 of the Nov. 21 *Mennonite* at the bottom of the page: *"The Mennonite* seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit."

I feel that the editor's Journal defeats this purpose. I am not saying this should be eliminated entirely but I do not enjoy reading it and I do not feel enriched spiritually or enlightened intellectually as I do by the articles by the contributors.

If the editor wants to continue to include it, please do not devote so much space to it and deny space to the contributors. Also, if the Journal is continued, please give us guest editorials that make us really think about current thinking and activity in the church in general and the conference in particular. Thank you. *Mary Agnes Burkhard, 2000 S. 15 St., Goshen, Ind. 46526.*

Malcolm Boyd

Locking Up Jesus on December Twenty-fifth

CHRISTMAS? The big mistake we have made is to place it back there. So we have made it ancient history instead of modern life. So it concerns angels, shepherds, Mary, Joseph, and an innkeeper, but not us.

It is virtually impossible even to speak sanely or simply about the vulgarization of Christmas which has ensued. We have surrounded the Christ even with superstition, lovelessness, BIG dollar signs, dehumanization dipped in eggnog, and NOTHING, NOTHING, NOTHING. Yet Christmas is still here and we try, however weakly, to comprehend and honor it.

As we celebrate Christmas, napalm is burning people, black persons are denied social equality with white persons, poverty is a cancerous growth in affluent society, human beings feel desperately trapped within terrible urban ghettos, and many churches are hiding behind high protective walls instead of risking worldly security to serve mankind. What can Christmas mean to us, living nearly two thousand years after the event?

In *Are You Running with Me, Jesus?* I wrote this prayer to Christ at Christmas:

"Why do we celebrate Your birth but not Your life?

"Why do we call ourselves after Your name but refuse to follow after Your life?

"I see Your face, Jesus, in the face of a Negro woman in Mississippi whose life is made a hell by white 'Christians.' I see Your face, Jesus, in the face of a lonely man in a crowded city. I see Your face, Jesus, as loved and unloved in the faces of people who hate and persons who love.

"Christmas is a great mystery to me. (The way we practice it, is it a mystery to You, too?)

"Through the sham and simplicity, the cruelty and joy, the exploitation and adoration of it, I see Your face. Bless us, *us, us,* Your brothers and sisters, Your disciples, the humanity You died on the cross to redeem.

"Thank You, Christ, on the occasion of Christmas and always, for giving us life in the midst of death, *life, life,* with You."

Christmas means that God is not shut off, away from us, but is *here, here,* radically involved in our humanity, living, social action, and all our relationships. Christmas means that life is endowed with the purpose and meaning of God's sharing it with us, *now, now,* and counting himself in on the totality of what it is to live and die.

Yet this is really very threatening, isn't it? Because it means there is a purpose in living beyond our own egotistical desires, illusory securities, roadmaps of our own devising for our brothers in society, and litany chant of FOR ME, FOR ME, FOR ME. P. T. Forsyth wisely wrote: "Christ arouses antagonism in the human heart and heroism does not. Everybody welcomes a hero. The minority welcomes Christ. We do resent parting completely with ourselves. We do resent Christ."

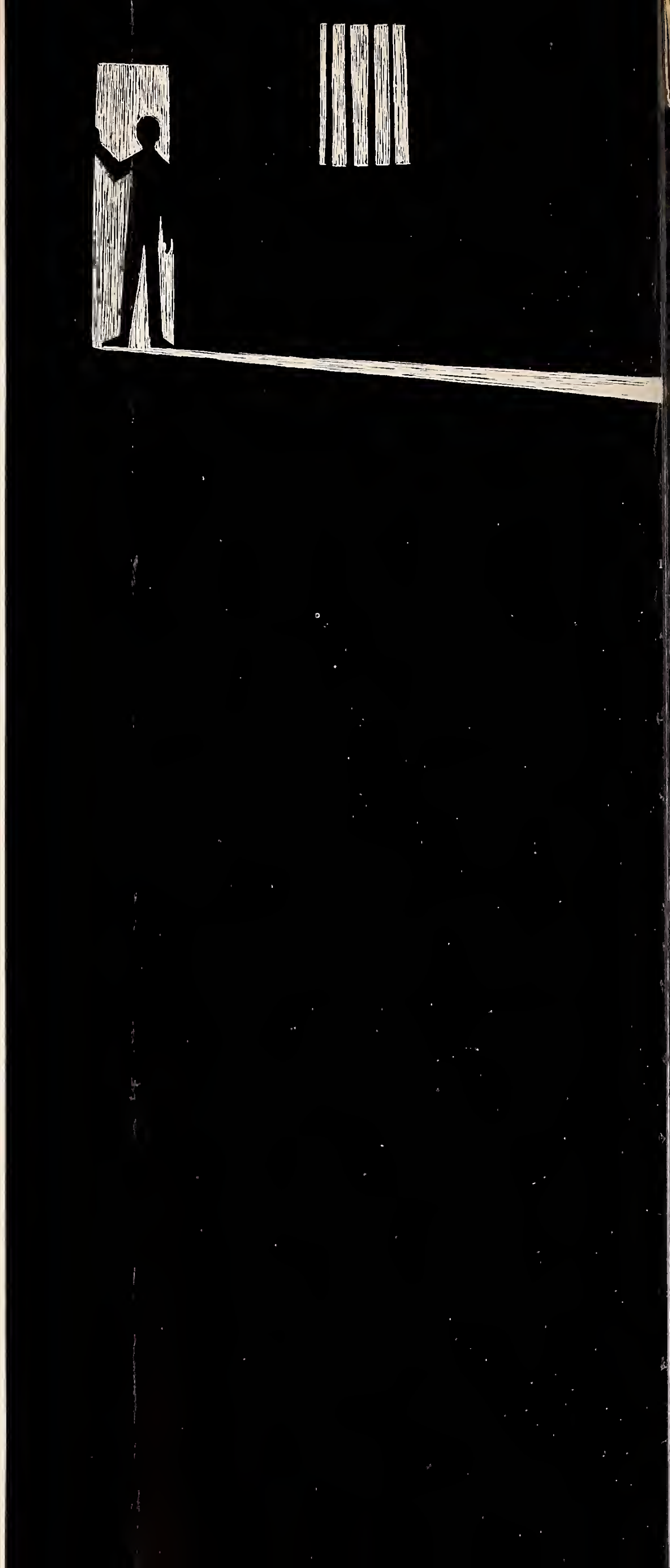
Our very self-centered solution to this problem is manifest in all its sham and sin every December twenty-fifth. For we have decided to "contain" Christmas into a harmless twenty-four-hour period, jammed with activity to the point of exhaustion so that we need not even think about what we have done! In a certain sense, our solution represents a kind of genius except for the fact that it is, of course, totally self-defeating.

We have decided, you see, to confine Christmas to Christmas. On December twenty-fourth it has not yet arrived. ("Santa Claus does not come, Johnny, until tomorrow.") ("We've got to think about getting the tree outside, sweeping the room, and cleaning up. It's all over again, dear.")

As a result, we don't let Christmas come at all. Because, by its very nature, it cannot be contained within a tight time period, any more than God can be bottled up inside a church building to be visited once a week for an hour, or Jesus can be invoked in prayer to act as a convenient magician on call.

Fortunately, despite the fact that we don't let Christmas come at all, it is here all the time. It is just that we don't know it or recognize it or want it or admit it. What we call "a Christmas style of life" is merely the acknowledgment of Christmas as an everyday reality. It represents an intense awareness of God's presence in all of life, and a following of Jesus, as Lord and Brother, in this life and today's world.

So, maybe, when we come to Christmas in terms of its being a day on December twenty-fifth, we ought to greatly relax about the whole thing. Actually, the particular day is a symbol of the event which is constant. Therefore, we should give a few more



presents throughout the whole year and a few less presents on December twenty-fifth. We should write a few more letters throughout the whole year and a few less letters, or cards, in the two-week period preceding December twenty-fifth. We should try to be honest enough to see Christ in everyday life instead of deliberately romanticizing Him on December twenty-fifth, as a convenient way out of recognizing Him on all the other days.

Then what, precisely, are we to do on December twenty-fifth?

We should engage in the practice of prayer on December twenty-fifth. Representing our place in the greater community of other people who are attempting to follow Jesus in everyday life, we should join with that community, the church, in what we call public worship.

We can say prayers which seem closer to our everyday life and, indeed, to the real problems we know exist in our world of today; we can join in a service of worship which somehow relates us more intimately and powerfully to one another as, together, we gather with God in this community and place, and reaffirms our love for our brothers in the world.

"Here I am in church again, Jesus.

"I love it here, but, as You know, for some of the wrong reasons. I sometimes lose myself completely in the church service and forget the people outside whom You love. I sometimes withdraw far, far inside myself when I am inside church, but people looking at me can see only my pious expression and imagine I am loving You instead of myself.

"Help us, Lord, who claim to be your special people. Don't let us feel privileged and selfish because You have called us to You. Teach us our responsibility to You, our Brother, and to all the people out there. Save us from the sin of loving religion instead of You."

It is Christmas. The altar is decked with flowers, the church well-heated, the building packed with people. Is the church revealed to be thankful for the birth of Jesus, or for the richness of yuletide presents, the good life, national supremacy, and the security of yet another year's solid status quo of life? Is the church revealed as thankful because Jesus came for the nice people (ourselves), or as thankful because Jesus came also for "the blind . . . the lame . . . the lepers . . . the deaf . . . the dead . . . the poor . . ." (and is there awareness this means ourselves)?

Instead of the old crèche scene we have used for the past fourteen years in the local church, let's create a modern design, telling about Christ's presence with us in our world of *this day*. The design might include the faces of Vietnamese men, women, and children, in whose faces (as in all faces) we may see the face of Christ; blacks and whites, reds and yellows, *all people* sharing God's democratic gift of humanness; signs of poverty and the ghetto, so that we do not forget Christ's presence today in great need as well as in our own affluent exchange of gifts, rich Christmas dinners, and expensive altars banked with high-priced yuletide flowers.

"It's Christmas again, Jesus.

"So we're going to celebrate Your birthday another time around. But are we aware You're real, Lord?

"I mean, do we honestly accept Your humanness as well as Your divinity? I don't think so. Maybe this is why we seem to be despising humanness pretty generally in our world right now.

"Thank You, Jesus, for Your life as a baby, a growing boy, and a man. Thank You for respecting and loving our humanness so much that You have completely shared it with us.

"And thank You for being real, Jesus. Please help us to understand what it means to be truly human and real, with You and the others with whom we share life.

" 'Silent night.' The nights I know, Lord, are noisy and frantic. Be there within me in the noise and confusion, will You, Jesus? Happy birthday . . . I hope it's okay to say that to You, Lord. Jesus, thanks for being our Brother as well as our Lord."

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*Supplemental reading for the Sunday school lesson of Dec. 24, "One Greater Than the Prophets."

COVER

"In the Manger" by Eric Gill: "The human heart is proud and does not readily desire such a king." See "Why Many Missed Him."

CONTRIBUTORS

John M. Drescher is editor of the "Gospel Herald" published by the Mennonite Church, Scottdale, Pa. 15683.

Wendell Rempel is pastor of the Eden Church, Maundridge, Kan. 67107.

Annabelle Wagner Bergfeld lives at 563 Francis Road, Bricktawn, N.J.

Anne Neufeld Rupp, Route 2, Turpin, Okla., is a pastor's wife.

Malcolm Boyd is a chaplain to students and a priest of the Episcapal Church.

Lyn Kratz, 140 N. Hamilton St., Telfard, Pa. 18969, is a junior at Gashen College majoring in English and physical education.

CREDITS

Cover, Cincinnati Art Museum, Mr. and Mrs. Ross W. Slaniker collection of twentieth-century bibical and religious prints; 776, Walters Art Gallery, Batimare; 777, 778, John Hiebert.

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Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: Jahn Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S. D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newtan, Kan. 67117.

But I Stood You Up

Lyn Kratz

At what a maddening pace we live.
People scurrying, cars swarming,
All running to avoid
The city's murder, raping, scandal.
Where are You now, God?
Where's Your office
Lost in the anthill maze?
And where's Your factory
Turning out crosses?
Where are You now, God?

My restless urging
Sucks me onward
Closer to society's goals.
Each rung will bring me closer
'Til in its bosom, cold and hard.
So here we are—
All alike, and all alone.
I'm really with it—
But can I stand
Not being with it?
Where are You now, God?
On which corner stands Your junkie,
Pushers for Your cause?
Yes, where are You now, God?

On listless journeys, I seek knowledge
So I can know just what's going on.
Deceit may come to make the grade,
But surely I gain knowledge.
Where are You now, God?
What courses can You offer?
What wisdom and position can You give me?
Where are You now, God?

And finally stopping, I hear Your words.
Some time ago we made a date.
But I stood You up.
You called again—
I thought You gave up.
But come in and sit down,
I'll listen to Your mind.

You see I didn't know
About Your office,
National, localized,
And coronary.
I didn't see Your factories across the street
Productive, and phalangeal,
Your pushers hidden from my view,
Strong, trying.
And on the page I skipped in haste
Your course was listed there before me,
Eternal hour credit, independent study,
Meditation, fieldwork.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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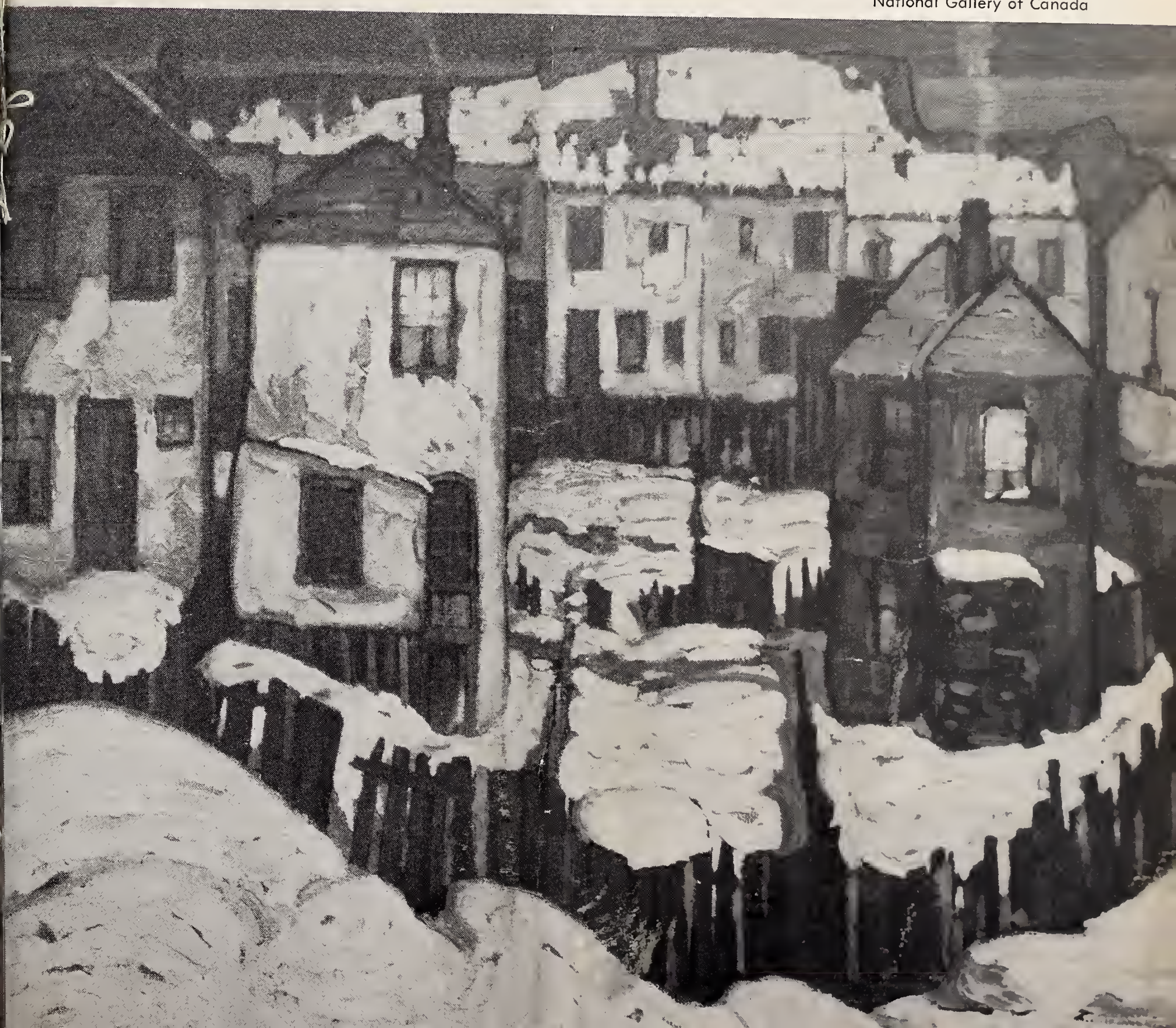

Glenn H. Asquith

Where did all the money go?

"Why can't we save something? Do you realize that our savings bank account is down to fifty-three cents? When I think of all the money you've made in the thirty years we've been married, I wonder—where did all the money go?"

My wife had a point there. I had never been in the high brackets but, compared to many of our friends, I had been fortunate enough to have a steady and fairly substantial income. I went off to a secluded spot to meditate—where did all that money go?

Of course, there were the obvious answers. Three children do not come and grow up and go through college at bargain prices. Illness had found nothing on my door lintel to cause my house to be passed over when germs were around. Hospitals had taken their share of the dollars. Insurance of various kinds had been a necessity, due to the lack of a surplus, to care for emergencies. Moves required as I went slowly up the ladder of my profession accounted for tidy sums of cash. Clothes, furniture, cars, food, fuel—! Now I had my answer, the money had gone for life. Life for myself and my four dependents. Fortified by my analysis of expenditures, I felt prepared to explain that fifty-three cents to my wife. On second thought, however, I knew that my answer was not complete.

The unvarnished truth is that I am not, and never have been, the saving type. Across the years I remembered the pay envelope that I collected once a week for performance of my first full-time job. In the envelope (if I was not tardy at any time during the week) would be a ten-dollar bill, a dime, and two pennies. Happily, I rushed home on payday; I gave the ten-dollar bill to my mother, and the dime and two pennies to my younger sister. Money was to give away and not to keep. This philosophy has brought me a great deal of joy but—it has brought me to late maturity with only fifty-three cents out at bank interest!

Through the years, I have found that I can do four things with the money that comes to me: hoard, spend, invest, give. And, strangely enough, I have found that my character has depended upon what I do with my money; I have learned that I can assess the true nature of other people by what they do with their money. The use of money by one who is trying to be a Christian varies from that of the unbeliever.

Can that last statement be proved?

Take hoarding, for instance. I indulged in this only one time. Sometime after I had advanced from ten dollars and twelve cents a week, I had been faced with my obligation to the ministry through my church and had made a pledge. But I decided to tithe my income, and I did not give all of the part set aside to my local church. I kept a certain amount in my bureau drawer until some great need came to my attention. When an urgency, in a distant part of the world or nearby, presented itself, I had money ready for immediate disbursal. Years later, I heard of a church in Binghamton, New York, that did this kind of hoarding on a grander scale. A number of members tithed, and a part of the dedicated money was kept in a common fund. When a disaster struck some place in the world—famine, flood, epidemic; or when a local family had a great misfortune, the hoarded money went to work without delay. The point of hoarding is—for whom is the money put away?

I have had that second way with money. I have invested some of it (including the fifty-three cents!). But most of my investments have been peculiar. They have nothing to do with the *Wall Street Journal.* I must admit that I have a feeling of awe when I sit beside a man on a train or plane and watch him run his eye up and down the figures on the stock-market pages. Why is he so unhappy at 13½ in one place, and so elated to read 47¼ in another? One of my stockbrokers was a Miss Alice Lloyd. She sent out a letter telling of how she had started a small school in a mountain section of Kentucky, but her money was mighty low. I liked the prospectus and I sent twenty-five dollars from the bureau drawer before mentioned. Today that little school is a college, and the boys whose pictures were on the simple little brochure are teachers, lawyers, doctors serving in their home community. I have a big investment in my three children, who are giving a good account of themselves in helping people. My investment in missions is spread around the world.

Now, as to spending, I think I must have inherited a weakness from my father. I recall the day he came home to announce that a salesman had come to the factory and sold him a set of the *five foot shelf of books.* For once, my mother was rather at a loss for words. We were going through a period of depression following a war, and she must have thought that we needed that big carton of books like the proverbial "hole in the head." How could that man spend his money so foolishly! And yet, I read those books and cultivated a taste for good literature which is and has been a great comfort and profit to me. Books I have never been able to resist, and I have spent money for them for myself and for other people. For Christmas trees and birthday cakes and greeting cards and new hymnals for the church my money had gone. But I do not own a matched set of golf clubs, a color TV, or a tailor-made suit. My poor wife has no mink. I am not only the exception to the man that has everything, but I am a man that wants nothing.

However, giving is the most fun. When appeals come from church, school, the United Fund, special medical drives, the Girl Scouts, Cub Scouts it is a wonderful feeling to have something to give. And when members of the family find an urgent need for funds, it is so satisfying to help. When the privation of people in far parts of the world is brought to my attention, I consider giving the only way to take the edge off the uneasiness which I feel when I look around at all the blessings that have come to me. When I give, I think that I am sending my proxy to places of want, just as I send my proxy in to my insurance company when an election of officers is in order—it speaks for me.

Where did all the money go? Well, I had some answers and some memories. But I am sure that I could have been a better steward. I realize that the ways of using money are the same with all men—hoarding, spending, investing, giving are in use wherever I look. What is the difference between a Christian use and careless use?

Hoarding is not to be despised. The careful squirrel storing his little nuts against the wintry day when he cannot forage for his family, the Israelites putting aside some manna for eating on the Sabbath are hoarding. Anyone who pays premiums on insurance is hoarding for leaner days or days of disaster. When I pay the mortgage payments on a modest home I am hoarding. These instances of hoarding seem to me to be in the Christian tradition of caring for others—even a pension or annuity for myself would be caring for others to the extent that I need not be a burden to them in later days.

A kind of hoarding, however, can be beyond the will of God. The man in the New Testament who kept on building larger barns to assure his affluence in later years is a glaring example. While neighbors had too little for their necessities, he kept adding more to more, far beyond what he could ever use. Perhaps the sin of this is the presumption of a wealthy man that he is so much more precious than others that he must be certain of ease and luxury, no matter what happens to all the world outside. Humility can be a good guide in judging how much money to hoard.

Going on to spending, the same general tests hold good, for spending is taking care of current wants while hoarding takes care of future wants. Expenditures that take reasonably good care of the physical needs of a person and his dependents are well justified. Bodies require food, clothing, shelter, recreation, medicine. These all cost in money, but they result in efficiency which is requisite for service to others.

On the other hand, money can be spent foolishly or unnecessarily. When one car will care for a family's needs an extra car may not be justified. A television set for every room, expensive hobby equipment, costly gadgets, rich and exotic foods, status homes need to be looked at carefully in the light of God's commandment to love the neighbor in need.

The investing of money is not suspect of itself. Investment in the education of self or children may make possible the earning of more money and skills to use for others in the world. Reasonable sums, placed temporarily at interest or for longer periods of time, make bank loans possible to others in need and enable businesses to produce needed products. Annuities bought from church or charitable organizations put money to use for good causes before the death of the beneficiary.

Another kind of investing that represents greed, or that permits the expansion of dubious ventures, or provides products that are a temptation and a danger to the weak should be examined with an honest eye. Such money is not neutral when it passes into a stockbroker's hands—it is still representative of our life and intent.

When I give money away, I may be dabbling with the sacred more nearly than when using the other three methods of getting rid of it. Giving is so personal and intimate. Even though there may be a middleman, I know pretty much who the recipient will be. I am deciding what power or relief to give him. If I do not give in the time of crisis, I must decide what will be the results of my niggardliness. Am I letting someone starve when I could feed him? Am I depriving another of medical attention? To give to my own family, I must be careful to give neither too little nor too much.

In a high school near us a great majority of the older students have their own cars. Their parents gave them these vehicles of dangerous capacity. Some lives will be lost, some sins will be committed that would not have been possible without the freedom of means of speed and privacy. Giving that indulges anyone or pampers desires can well be more hurtful than helpful. I can give things to myself that will impair my health.

Ah yes, where did that money go? And my poor savings account!

I wish I had it all back—all that money—so I could dispose of it all over again. I think I know more now than I did in earlier years about the power of money for good or evil. I believe that the whole secret of hoarding, spending, investing, and giving is to remember that I am using something that never belonged to me at all—I am an agent for God.

Back to my wife, then, to try to put into words these thoughts and memories that have been going through my mind.

A satire for our false gods

The blending of God and flag which bends God to our national purpose.

A BITTER, PESSIMISTIC satire differs from that stemming from optimistic hope in that the former's insights are more caustic and brutal. Peter Watkins (known for his brilliant directing of *The War Game*) has given us such bitter satire in *Privilege*, which is both depressing and necessary to see.

Privilege attacks conformity, the Establishment, and our idolization of pop gods. Powerfully, Watkins cuts through the surface to get at the inanity of attitudes. Yet there is also a heavy-handedness here which causes us to dismiss much of the essential truthfulness; e.g., a running narration which points to what visually has already been made obvious.

We are in Watkins conception of England a few years from now, where pop singer, Steve Shorter (real life pop singer, Paul Jones), has become a national idol. Although he is essentially a spineless person, totally manipulated by his entourage, Steve seeks to be understood as an individual, not an image. Through this rather conventional ploy, Watkins indicates the lengths to which idolization and conformity have taken us.

Steve Shorter has one act—a brutal piece of sadomasochism, which is

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Dave Pomeroy

supposed to release inner feelings of violence in the nation's youth. But Steve's managers decide that England must have a more irenic spirit to meet the times, and so they decide that Steve will repent. The churches, eager to use Steve as an attraction for gaining converts, set up a massive event in the national stadium.

Within this scenic *tour de force,* Watkins has effectively satirized evangelism based on false premises, the will to conform and the churches' part in stifling dissent, the blending of God and flag which bends God's will to our national purposes, pseudo-faith healing, and manufactured inspiration. For church people who have experienced and struggled with any of these, the effect here will be devastating.

The churchmen depicted in *Privilege* are so ludicrous that the distributors evidently felt the need for this disclaimer at the beginning: "The church dignitaries that you are about to see in this film are of no particular denomination." All the better. Although caricatured, what we see are symbolic representations of tendencies in all churches. There is also, here, a warning about too easy a baptism of pop culture.

The main thrust of Watkins' bitterness is found in an exchange between Steve and the chairman of Steve Shorter Enterprises (William Job), who is one of two people with some small sensitivity to Steve as a person. He says (paraphrased), "You see all those little people. The liberal contention that enough education will turn them into aware, self-reflective beings has been shown for the sham it it. Rulers in history have recognized this, and have exploited them for evil. We now, through you, Steve, have the chance to direct them for their own good—into a desire to conform." When later we see youth with armbands of English flags giving the nazi salute, we know what Watkins really thinks of this idea.

The one other person who tries to reach Steve is an artist, Vanessa Ritchie (excellently played by Jean Shrimpton), although her own selfishness gets in the way. Jones is also outstanding, especially when he makes his one attempt to break through as an individual. Watkins' use of hand-held cameras, portable sound systems, and quick cutting gives the film a documentary taste which enhances its impact.

Privilege will not be for everyone and will not be taken easily. Nor should it be taken lightly. What it has to say to churchmen who may be more interested in conformity than in Christ needs saying and is here said with a punch.

Privilege. Universal Pictures. Produced by John Heyman, directed by Peter Watkins. Technicolor, 100 minutes.

A warning about too easy a baptism of pop culture.

NEWS

Christian witness in many places in 1967

Following is a survey of some of the known human experiences at outposts of witness where missionaries were at work in 1967.

Montana. On Nov. 10, under a blue Montana sky curtained with whisps of white clouds, a group of Cheyenne Indians and a few non-Indians gathered in the burial ground at the foot of Squaw Hill. They were there to lay to rest the body of *Meneha,* "Pearl Woman," who had spent many of her almost ninety-five years among the Cheyenne people. Mrs. Rodolphe Petter had come to the Cheyennes in Oklahoma when the days of the buffalo hunt were hardly over and had been with them as they made the changes brought on by the coming of the white man. From the graveside, the mourners could see a few of the good houses the Cheyennes now live in, and parked around the cemetery were their cars.

Pastor Joe Walks Along, standing by the grave, thanked God for the good news of the gospel which Mrs. Petter had helped to bring to the Cheyennes. Through her persistence, the translations of the Scriptures into Cheyenne were completed. These had meant much to some of the earlier Cheyennes.

James Shoulderblade, lay pastor of the Birney Church led out in a song. "*Maxetahpen maxnistooheto. . . .* When the trumpet of the Lord shall sound. . . ." One looked around at the markers on the hillside and thought of Standing Elk, Whiteman, Rodolphe and Valdo Petter, and many others whose mortal remains awaited the note of that horn.

After a prayer in the soft Cheyenne tongue, the men were soon filling the grave. Mrs. Petter was one of the last of the first-generation missionaries to the Cheyenne. The work is far from done. Ike Shoulderblade and others are helping to carry the ministry to their own people.

Arizona. Isaac Froese has resigned as pastor of the Oraibi Church and the Hopi Christians will now carry on. The church has elected two men, Willard Sakiestewa, Sr., and Karl Johnson, as leaders who are in charge of the regular and special services. Lorenzo Yoyokie and Willard Sakiestewa, Sr., treasurers, handle all church funds. Karl Johnson is the Sunday school superintendent. Harold Nussbaum, missionary, is secretary.

The church at Oraibi is releasing their pastor for a proposed ministry to the Indian people in Winnipeg.

A couple in Hotevilla have been a real inspiration to the missionaries. When the husband became a Christian he gave up drinking. Every time he had the urge to drink, he bought a brick for his future home. The pile of bricks grew and today, as a witness to the community, there stands a lovely modern bungalow. The family was grateful for the new home and decided to share it with others. Their only child was attending high school away from Hotevilla. Thus, they adopted two little Indian boys. The father is now working in Flagstaff and studying at the Southwestern School of the Bible. The mother cares for the two boys and her aged parents in Hotevilla. They are pillars in the church.

Oklahoma. In October, Joseph Walks Along, Lame Deer, Mont., conducted a series of meetings among the Cheyenne Indians in Oklahoma. He also spoke to the staff at the Central Offices, Newton, Kan. His services were much appreciated.

Mississippi. The Christian Community Center and the Camp Landon site at Gulfport are presently being used for Operation Headstart, a kindergarten for deprived children operated under the Federal Anti-poverty Program. Approximately sixty children are accommodated at the recreation center and one hundred children at the Camp Landon site.

An encouraging development at Camp Landon is that enrollment is fully integrated. White families in a nearby subdivision have accepted the program for their children as well.

The Christian Community Center continues to function as a recreation center in the late afternoons and evenings. The Camp Landon site continues to be used for maintenance work, meeting place for eighteen winter Bible classes (200 teen-agers), and place of residence for some workers. At the present time, only ten of the twenty-five General Conference mission-related persons serving at Gulfport reside at Camp Landon. Fifteen live in the Negro community of North Gulfport.

Mexico. Oct. 8 was a big day for the workers in Mexico. After many years of service, they were able to form the first church at Cuauhtemoc with a charter membership of sixty-nine. J. C. Schmidt serves as elder of the congregation.

Colombia. Solomon Ediger, a voluntary service worker from Inman, Kan., assisted in building the church in Anolaima, Colombia. His brother, George Ediger, is the pastor. Their home church, Bethel, Inman, supported this venture. The members of the Anolaima church are doing their share, too. Even though some of them earn only $1.20 a day, they tithe and also contribute labor. They know that the fund is not overflowing and that each one has to sacrifice.

The women also are contributing by making cushions which were to be sold in Bogota before Christmas. They expect to net a profit of about 1000 pesos. Every spare afternoon the women gather at the Ediger home to work on their project, two-thirds of which was completed in less than two weeks.

The Christians in Anolaima are looking forward to the day when they will be able to worship God in their own church.

May 28 saw the dedication of the First Mennonite Church in Bogota, Colombia. In September, a Sunday school program was begun with 122 enrolled in five classes. Morning worship services are well attended and, since not all the pews are in, some people have to stand throughout the service. The population of Bogota has doubled in seven years and now stands at two million. The city has approximately twenty-five Protestant churches. Ours is the only Mennonite church.

Evangelism-in-depth is planned for

1968. Our mission is cooperating in this venture. A fine national committee has been formed.

A missionary in Colombia writes, "One of the things that has impressed me here is the sacrific people make to come to a service. Often it is a half-hour's walk or more from their house to the highway where they take a bus to come to town. So, during the week, mostly the people from the town come to the services.

"One of the problems that this church has faced in the last six or nine months has been that of fringe groups coming in, and some of the members thought the grass was greener on the other side of the fence, that there was more spirituality in the other group. But, it seems that there is more understanding again and a few who left us have come back for some services again, although they were taken off our membership list, because they wanted it to be so rather than to do their part as members of the Mennonite church."

Brazil. Two General Conference churches in Witmarsum united on Apr. 16, under the leadership of Elder David Nikkel and the minister, Julius Legiehn. Prior to this union, the two churches sponsored joint young people's meetings, choir rehearsals, and mission work. Sunday school was led by a committee composed of members from both churches.

Younger brethren of the churches took over the leadership of this new congregation. Such union is a testimony to the world.

Paraguay. Sept. 10, 1958, Cornelius Isaak was killed by a Moro's spear, leaving his wife and three children. A fourth child was born shortly after Isaak's death. In spite of many difficulties, Mrs. Isaak has carried on nobly. She has tried to support her family, but found it difficult. The youngest child was born with a hip defect and needed medical attention.

Recently, Mrs. Isaak wrote, "Thank God, she is now well and one cannot tell that she limps. This is the grace of God and not my own doing. Where would we be if we could not trust in His grace. A motto on my bedroom wall reads: 'The Lord Jesus does not give you the strength today that you will need for tomorrow, rather, As your days, so shall your strength be.' This verse has allowed me to peacefully fall asleep when, in my weariness, I did not know how I would get through the next day. Thank you for your help."

Peter Wiens, in Paraguay, reports that the New Tribes Mission has placed a couple in Filadelfia to work with the Moros. They had formerly worked with the Moros in Bolivia and knew the language. Wiens says, "We, as Mennonites in the Chaco, have a martyr who died at the hands of the Moros, but now we have no missionary for them. For that reason, we want to support wholeheartedly the work of the valiant missionaries of the New Tribes Mission."

The secondary school in Loma Plata is of great importance to the Menno Colony in Paraguay. Sixteen percent of the students finishing the sixth grade were from Menno Colony. The total enrollment of the secondary school is 1000. Classes are taught in German. The school receives its major support through the German embassy.

Uruguay. The impact of the seminary in Montevideo is felt in many parts of Latin America. Last year, Roberto Elmassian, an Armenian student, spent a year at Cachipay. This year, Mr. and Mrs. Jacob Dyck, graduates of the seminary, are in Cachipay.

Congo. Political struggles were again evident this year. Missionaries were either delayed in leaving or entering Congo. Most of those in Congo were evacuated to the larger cities. One of them remained at his post, feeling that his presence among the Congolese was of greater importance than the probable danger that he might face.

The missionaries and the church leaders continue to work with the recent merger. The Congolese are now in charge; the missionaries have taken the back seat. Problems and crises will arise, but the workers in Congo are ready to face them.

Merle Schwartz continues to hold his post at Tshikapa. He is in charge of a three-hundred-bed hospital, serving a community of two hundred thousand people in a radius of two hundred miles.

India. M. P. Nand, former student at Yeotmal and pastor of the Korba church, was ordained as elder on Nov. 11. Philip Ladar led the service, P. A. Banwar of Surguja officiated at the ordination, and Paul Dyck gave the charge.

Nov. 19-26, special evangelistic meetings were held in Korba with George Lucas as speaker.

Nov. 25-26, leaders of four or five denominations attended a meeting in Korba to discuss the formation of a community church there.

Ben Sawatzky writes, "A rather important historical event took place on Nov. 10. Our dear old Saint, Pataitin, passed on to her reward. She was one of the first two converts from Hinduism to Christianity in our entire mission area. She and her husband, Chandu, were baptized in about 1908. She had lived a long, full life and finally just withered away. The last time she came to church in the hot season, she had to crawl up the church steps on hands and knees. Leona and I visited with her not long ago and she was so radiant and had such a hearty laugh. She had no word of complaint at any time that we can remember."

Pataitin was the lady who cared for Mariam Penner (Mrs. Herbert R. Schmidt) when her mother died in 1906.

The Indian Church Conference at Jagdeeshpur met its budget, and that in a famine year! A deeper desire to serve and give is evident among the people. Puran Banwar, chairman of the Conference, gave very pertinent messages speaking to the times.

Taiwan. Mr. Tseng, a member of the Amis tribe, was recently ordained as associate chaplain of the Mennonite Christian Hospital in Hwalien. He was an evangelist and has been with the hospital for seven years. Earlier this spring, the Amis Presbytery notified the hospital that he had met the requirements for ordination of elder. Since he did not serve a church, the Presbytery could not ordain him to this position. However, if the hospital felt that his ministry was such that it would be better for him to be ordained, the Presbytery would be happy to concur. Tseng has been a very faithful worker and has had a good ministry, particularly among the mountain patients, and the hospital staff was happy that he could take this step. The medical board approved this and referred it to the evangelistic committee of the Fellowship of Mennonite Churches in Taiwan, which discussed it and concurred. Then, with some negotiation, they worked out a joint program whereby he was ordained in the Presbyterian form, since he is a member of the Presbyterian Church, and still is listed in their evangelistic personnel records, then, as the other part of the joint service, he was immediately installed as associate chaplain in the hospital by representatives of our Mennonite evangelistic committee.

The fall religious emphasis week for the Mennonite Christian Hospital staff was held Nov. 13-17, with special morning and evening services. During the same week, a medical survey team from the World Council of Churches in Geneva visited the hospital. They are making a survey of all mission medical programs in Taiwan, to then give a unified report and picture with suggestions which they may have. Mennonite Christian Hospital is participating in this survey and is looking forward to see what recommendations it might make on the basis of its experience in other countries. The recommendations are not binding, but might be helpful.

Japan. The Kyushu Mennonite Church Conference set a very challenging goal for the churches for 1968—sixty baptisms. That is a big figure when the total for the last three years was 66 — twenty-four, twenty-three, and nineteen respectively. One reason for the optimism is the increase in the number of serious seekers. Another factor is an expectancy in the power of the Holy Spirit.

Early India convert dies

Potaitin Bai, the first convert of the General Conference India mission from outside of its leprosy hospital, is dead. Writing of her death, Mrs. Arthur D. Thiessen reports that Potaitin "slipped away quietly" on the morning of Nov. 10. Only a week earlier she had announced to her children that she would "be leaving" before Christmas or soon afterward. At the time of her death, she was the oldest convert.

Because of the lack of embalming facilities, Potaitin's burial occurred the day of her death. Two of her sons, Thoma and Philip, took charge of the funeral rites. Two daughters and a son could not be present.

In the afternoon the family, friends, and missionaries gathered at the Champa Church for a final tribute to her who had been a faithful devoted Christian since 1910. Puran Banwar (evangelist in charge in home mission area, chairman of the India conference, and long-time friend of the deceased and her family) was present and he spoke on "Even though he die, yet shall he live."

Mrs. Thiessen adds: "Pastor Philip Lader led the service. Elizabeth Bai, Deacon Ashawan, and the pastor related some interesting details from the life of Potaitin which made us all realize what an example she had been to many.

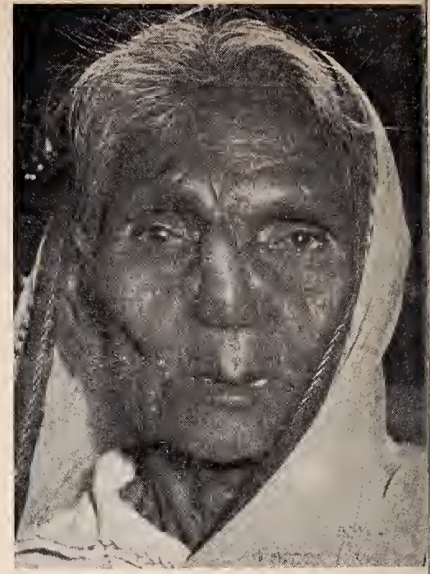
"She loved to come to church. Even when it was necessary to crawl up the steps of the church, she came to God's house each week.

"The story goes that the children liked to tease her when they would see her on the road. They would say, 'There is no place for you in heaven, Potaitin Bai.'

"She would retort, 'I know my Lord has a place ready for me.'

"We are glad that now she has gone to occupy that place and has found release from her weary body. We know the family and community will miss her. They all enjoyed her cheerfulness even to the last.

"The leprosy home has several staff members from her family, of whom we are proud. Thoma and Philip, her sons, have worked for many years. Now the third generation is taking places of responsibility.


Potaitin Bai, a member of the Champa Church.

"Barkat, Philip's son, is our physiotherapist and rehabilitation worker. He is a valuable worker and we appreciate his dedication to the Lord.

"Sumanlata, Philip's daughter, is now completing her teather's training and will join the staff in July. She taught as an untrained teacher for two years and we know that she will be an efficient helper in the school for the children with leprosy.

"We are glad that Barkat and Sumanlata have found the Lord Jesus Christ as their personal Savior and friend, and have not been content to slide along on the Christian name of the family. We are grateful for the teaching Potaitin gave her children."

Potaitin Bai's age could never be determined with accuracy, but it is thought she was around eighty-five years of age. She could recall incidents from the terrible famine of 1898 when she was a young woman.

Potaitin's life with the missionaries reaches back sixty-five years to the early beginnings of the mission work, when she and her husband worked with the pioneers, the P. A. Penners, in their home. A missionary now in India writes how she loved the children in his family. She was always there to say goodbye or to welcome them as they traveled to school.

In 1910, Potaitin and Chandu, her husband, were converted from Hinduism to become the first local Christians of Champa. Prior to this, leprosy patients and orphans were the only converts. *Kathryn Jantzen.*

Canadians end faith group Centennial party is over

The Canadian Interfaith Conference, which was organized in 1965 to plan appropriate religions observances and special projects for the Centennial, has been dissolved.

The conference represented thirty-five faiths ranging from Hindus, Buddhists, Muslims, and Bahais to Jews and Christians. The Jehovah's Witnesses were the only group who did not cooperate with the conference.

The conference's eighteen-member board of directors held its final meeting in Winnipeg in November, in connection with the Centennial Commission's last formal session.

The board members were reluctant to disband the interfaith conference. They had enjoyed the exchange of ideas and information during the conference's two years of existence, but they also recognized that the party which had brought them together—Canada's one-hundredth birthday —was now over.

J. M. Klassen, who had been invited to serve on the board as a representative of the Mennonites and other smaller evangelical groups, admitted his own reluctance to see the dissolution of the conference.

But, as he said to the board members at their final session, they had only three things in common: Canada's centennial, the fact that they are all members of the family of man, and that they all profess belief in a supreme being.

The first item, the nation's birthday, is now a thing of the past. The second item is promoted through many other organizations. "The faith which should be the religious groups' common bond is precisely the area where they experience their greatest tensions," said Klassen.

It is his impression that the interfaith conference has accomplished a great deal in setting the stage for better understanding among the various faiths.

The Mennonite and Brethren in Christ churches of Canada celebrated the Centennial in various ways. Among other things, they did the following:

The Mennonite Central Committee of Canada encouraged all congregations to have special Centennial observances on June 25. Many churches did.

The Canadian MCC made the Food for India appeal its project for the year. Over $83,000 has already been received for this fund.

One planned endeavor, however, did not get off the ground. This was the work camp which MCC-Canada had hoped to sponsor at the peace gardens on the Manitoba-North Dakota border.

Ontario group tests merger

Three Mennonite groups in Ontario should merge. This is the proposal of the Stirling Avenue Church, Kitchener, Ont., which developed out of an Old Mennonite congregation forty years ago as an independent group, but later joined the Eastern District Conference of the General Conference which has its center in eastern Pennsylvania.

The passage of time has brought new relations for the congregation with other Mennonite groups. Now the English-speaking group is weighing the possibility of returning to the Old Mennonite Ontario group of which many of its people were once a part, or joining the United Mennonite Conference of Ontario, the General Conference German-speaking conference that is using more English.

Or all three groups might merge.

The Stirling Avenue congregation sent two observers to the November meeting of the United Mennonite Conference when it met in Vineland. While no action was taken on any merger idea, their presence was noted. It was a first step.

All three groups are among the supporters of Conrad Grebel College, a residential college on the campus of the University of Waterloo. They also work together in mission programs in Hanover and Sudbury.

Herman Enns, Hamilton, was elected as the new president of the conference. He succeeds John Harder. The annual budget of the group is $45,180.

New settlement in Canada

Pioneering farming is not over, not in Canada, at least.

Mennonites in Saskatchewan are considering opening up a new settlement in the northern part of the province. "In light of the fact that many Mennonite farmers do not have sufficient land to establish themselves as farmers and that there are vast areas of undeveloped land in the northeast area of Saskatchewan and realizing the difficulty of establishing new communities," the Mennonite Central Committee of Saskatchewan is sponsoring a program to settle one-half of a township.

John J. Neufeld, chairman of the land development committee, reports that the proposed site is near Hudson Bay Junction, ninety miles east of Melfort-Tisdale. The aim of the group is to establish "a Christian settlement in Saskatchewan, and to help start a progressive, model community for spiritual service to the surrounding area."

Grain farming and ranching are among the options suggested by the planners. Twenty-four families will be needed. Each farm will have a minimum of five hundred acres of arable land, of which the government will clear one to two hundred acres. The government will aso build roads, supply power and telephone lines, and transport schoolchildren to Hudson Bay.

An inter-Mennonite church is also a part of the vision.

The MCC of Saskatchewan also sponsors relief and service activities for the several Mennonite groups of the province. One of their agencies is Menno Home, Waldheim, which provides training and care for the mentally-retarded and emotionally-disturbed.

At the annual meeting of the Saskatchewan MCC in November, Ron Lofthouse, president, reported on the employment of an executive secretary. Fred Peters, formerly of Clearbrook, B. C., began service in July and has established an office at 102 East Drive, Saskatoon.

Miracle of grace in Tokyo Enthusiasm for crusade

Hundreds of Christians shared a feeling of awe as they surveyed the miracle which the Billy Graham Crusade brought to Tokyo Oct. 20-29, according to a report from Mennonite missionary Carl G. Beck.

More than forty-five thousand people packed into the 40,000-capacity Korakuen Stadium for the final afternoon. Beck reported, "And this was Tokyo—pleasure-bent, ambitious Tokyo where an ordinary Sunday morning finds only a fraction of this number in corporate worship.

Beck continued, "Each of the previous nine nights the fifteen thousand capacity Budokan Stadium (built for the 1964 Olympics) had been comfortably filled. One night the police had permitted about eighteen thousand to enter, and the final night another three thousand listened from loudspeakers outside the hall.

"Already before the Crusade began, blessing poured out on Tokyo. Never before in all their history have the churches in Japan joined hands with anywhere near this enthusiasm for anything. Preparations began nearly two years before and in the final months built up to a crescendo of enthusiasm and activity as Japan has never seen.

"Virtually every home in greater Tokyo and three outlying prefectures was visited, and tracts and announcements were distributed. As a result of these visits, hundreds of new people were already attending churches, and scores of baptisms were reported prior to the Graham team's arrival in Japan.

"Only a fringe of Christians on the extreme right and left opposed the Crusade.

"Just what the campaign has done for Tokyo, no one can say at this point. We can only record the readings of certain needles. A budget of $140,000, an astronomical figure for Japanese Christians, was oversubscribed by 10 percent.

"Approximately fifteen thousand persons made decisions to follow Christ in the evening meetings, plus another five thousand in special meetings. Thousands of people in Tokyo, in addition to the other millions who watched television across the nation, received a testimony to the vitality of the church in Japan.

"What did our Mennonite churches in Tokyo gain?

"The Honan and Koganei churches actively participated in home visitation and tract distribution.

"A number of our people helped in the choir and in counseling those who made decisions.

"Three of our workers from Hokkaido, at least one from Osaka, and several missionaries from Osaka joined our Bible school students in attending the one-week school of evangelism conducted in forenoon and afternoon sessions during the campaign.

"Each of our Tokyo churches received a dozen or so names of folks in their area who made decisions, and whom they are to follow up.

"Our combined missionary pledge was oversubscribed by 50 percent with a number of families sending in their own pledges directly."

Fire hits Montana church

An apparent chimney fire destroyed the Bethel Church, Wolf Point, Mont., on Dec. 9.

Neighbors and passers-by noted the chimney smoking excessively after the morning fog had lifted. By the time the rural fire department arrived, the flames were advancing rapidly.

The fire raged out of control while the fire company was refilling its truck with water. Mrs. Frank N. Toavs, a member of the church, reports that nothing was salvaged from the buildnig. "Our greatest loss included a Hammond electric organ and Baldwin piano—both almost new."

The church benches had recently been refinished and the chimney and steeple had just been repaired. New furniture and hymnals had also been added recently.

The congregation, with a present membership of fifty-five, was organized in 1924. Its building, located twenty miles north of Wolf Point, was finished in 1937. At the time of the fire, plans were being made for the ordination of the congregation's new pastor, Earl Nefzger.

Words and deeds

Seminario Evangelico Menonita de Teologia, Montevideo, held graduation services on Nov. 4 for the six graduates. Of these six, Yamandu Rey is pastor of the Methodist church in the Cerro of Montevideo, Roberto Elmassian will be working with the Armenian church of which he is a member, Helga Dueck will be teaching at Kilometer 81 in Paraguay, and Teresita Vinas will be working in a beginning Lutheran church near Montevideo.

A Mennonite Council of Mass Communications is being planned as a result of a meeting of Mennonite leaders in Chicago in November. Members of the steering committee are Jake Schmidt, Winnipeg; Ken Weaver, Harrisonburg, Va; and Bernie Wiebe, Altona, Man.

Mennonite Hospital, Bloomington, Ill., broke ground on Dec. 3, for its $3.5 million dollar expansion building program which will take two years to complete.

The British Columbia Mennonite Central Committee sponsored a peace conference weekend at Abbotsford on Nov. 2. Over 280 attended.

The Mennonite Mutual Aid Association held its second annual meeting in Chicago in November. Now organized as a fraternal organization, its earnings are being used for charitable purposes. Its delegates decided that such funds should go for pastors' seminars, seminary scholarships, and pastor recruitment.

The U.S. Supreme Court recently denied the appeal of LeRoy Gerber, an Amish father who had been convicted of breaking the Kansas school law for sending his daughter to high school. The case had been expected to clarify the religious liberties of minority groups.

Ranchi is a city in the province of Bihar in India which suffered through a riot on Aug. 20 caused by a conflict between Muslims and Hindus over language policies. Three hundred people were killed and shops and homes were burned. The Mennonite Central Committee contributed to a joint relief effort for the city, led by the Anglican Mission Hospital.

Winter work for farmers

"I always wished I had the opportunity to enter voluntary service, but they didn't have it when we were young," began Mrs. Johnny Dirks. "A dream has finally come true."

Early in November, Mr. and Mrs. Johnny Dirks, farmers from Turpin, Okla., began a four-month assignment at MCC headquarters in Akron. He works in the production room where promotional materials and news releases are printed, collated, folded, and prepared for mailing. She spends four days a week at the clothing center in Ephrata, and one day a week assisting the MCC headquarters hostess. Already, she has made curtains for the boys' dorm, in an attempt to create an atmosphere much like home.

Dirks had not served during World War II and felt this would be a good time to serve. Their church conference also encouraged voluntary service. The Dirks decided that although there were needs at home, they wanted to go away from the community to work. Mrs. Dirks told of a tender spot she has always had for fellows who have to leave home for assignments. She thought this experience could possibly give them an idea how the boys feel.

Neither claims special talent. Dirks admitted he was no teacher, but figured he would help in whatever way possible. They view their contribution as small and refuse to think of their tasks as being significant. "We're only helping in whatever way we can."

To prepare for service, Dirks sold his livestock and simply locked up the farm. His brother-in-law is occasionally checking the farm during their absence.

Several things have already stood out in their assignment. Gaining an insight in the activities of MCC, they commented positively on how different Mennonite groups can work together. Mrs. Dirks, who is active in the women's work in Oklahoma, wondered if people actually know how much work goes into the processing and shipping of relief bundles. She believes a person must come and see personally and put his hands in the work.

Mrs. Johnny Dirks, a volunteer at Ephrata.

Dirks indicated that in the future he'd probably pick another agency, to become acquainted with that one, too. Variation and learning more about the organizations to which they contribute are two ingredients that may cause them to continue short-term service ventures.

John Dueck, Lowe Farm, Man., also left his farm during November to give four months of voluntary service in Akron. For him, it was a matter of being a good steward.

"I have time in the winter. Voluntary service to me in the past has been very satisfying and the winters more meaningful."

Dueck has filled a number of short-term positions, including construction work in Kitchener and with the Mennonite Pioneer Missions, and a variety of tasks at the Canadian Mennonite Bible College and at Ailsa Craig Boys Farm.

Here he is engaged in carpentry, painting, and completing other miscellaneous jobs previously neglected because of personnel shortage or insufficient skills. He declared that speaking wasn't his line and wanted to use his abilities.

He says that he could get a job, receive payment, and give financially to charitable organizations. However, he wanted to make a more meaningful contribution. "This way I get involved personally."

Before beginning in Akron, he arranged for a neighboring farmer in the trucking business to haul his grain to market when the price was right. Beyond that he just closed the farm.

JOURNAL

December 6. Vincent Harding spoke by telephone from Atlanta this evening to a group of Bethel College students. It was the first in the school's telelecture series. He talked about the religious implications of black power, and it was a helpful interpretation. Black power aims to help black people to love themselves and their communities and to identify with all the oppressed people. One young critic of the civil rights movement said, "Martin Luther King was trying to get us to love white folks before we loved ourselves and that ain't good." It is impossible to love others unless we love ourselves. American society has urged black people to love everyone but themselves. They must see themselves as beautiful so that they can say, "Black is beautiful and it is beautiful to be black." In its effort to build its own self-esteem, the black community may seem hostile toward the white community, but it is avoidance, at least for the moment, and not hate; and it is not love. "Those who can rise out of such deep human wells of oppression and not hate," said Harding, "then that is enough to begin with."

What right do white people have to instruct the Negro on love? "The American religious community has offered no example of Christians loving their enemies."

And then love needs to be exercised in the context of freedom. "If a man is not free to hate, then he is not really free to love."

The black power movement grows out of the ghetto communities and is an acceptance and not a rejection of that community. "Groups have sprung up dedicated to the protection of ghettos. They were the rejected stones of integration. They may become the cornerstones of a new black community."

Harding sees in black power a universality more authentic than the universality of the Judeo-Christian tradition which tends to identify with the powerful. Black power is a call to identify with the weak as Jesus lived with the drunkards and the traitors.

Can pacifism be relevant to the black power that says, "We are going to kill some white people"? He feels that there is a pacifism that can join hands with black power but it must be a kind of pacifism that understands that that is not the worst thing that can happen. "The only kind of pacifism that is relevant is the kind that does not identify with the oppressors but takes the same risks that the poor are taking," said Harding. "Any other kind of pacifism is a drag and is for the birds."

December 12. A letter that came today contains an appraisal of my eye for art. "You do have a mild obsession for broken-down buildings and weird landscapes," is the diagnosis.

That sent me to my file to see what I had been choosing. You see, besides art for the covers for forty-eight issues of this paper, I have to prepare fifty-two covers for our church bulletin series (which my friend is criticizing). That means one hundred photographs or pieces of art per year. This is a rather frightful responsibility for a non-artist, though I do have good help from others.

I startled myself just a few minutes ago when I saw the cover for this issue which had been chosen several weeks ago. I thought of it as a snow scene, but now I also see that under the snow are some more broken-down buildings.

But whether we are artists or not, we all have strong opinions. I'm no exception. Nor is my correspondent, who says, "We still love you, but are hoping for a more hopeful art form. Let's try to depict what God is continuing to do."

And then he comes up with a biblical quotation, which is as good a text for people who like broken-down buildings as for people who like roses. The verse from Ecclesiastes 3:11 says that God "has made everything beautiful in its time."

What a wonderful verse! For beauty depends on our ability to see it, if everything is beautiful. Margaret Hungerford said, "Beauty is altogether in the eye of the beholder." Which means that when we say something is beautiful, we are saying more about ourselves than we are about the object being judged. It's quite possible that our judgment of ugliness often reflects the way we feel about ourselves. We don't feel good, therefore we have trouble seeing goodness. This goes deep into our souls. Perhaps we as parents are too quick to say to a child, "You're a bad boy." And though we may sometimes say that he is good, he may remember the word bad longer than the word good. Of course, it is more than a matter of words for our attitudes speak more clearly.

Yes, God has made everything beautiful, but we have difficulty seeing it in ourselves. We have made it an act of piety to devalue ourselves and our contributions. This, indeed, may be a part of true repentance. But we must take care lest we devalue that in us which God has made and which He has made beautiful.

But are broken-down buildings beautiful? They can be. It may depend on how our eye is able to see. Take the picture on the cover. We have shacks and snow. On the check list of beauty, we have long ago put old houses down as ugly. But an artist sees design and form in the commonplace and has tried to record for us what he saw. My response to a painting or photograph such as this is not, "Well, here are some more old houses," but "This is an interesting way of looking at this scene." It is so easy to live by equations that say old house equals ugliness or people equal sin. Does God see things this way? Perhaps it is better to say that a man, an animal, a plant, a building has value, therefore let's look for it.

Perhaps we have gone far enough. We have moved rather far into a sermon I feel coming on, but I'll let you preach the rest of it. *Maynard Shelly.*

College basketball

Kansas Wesleyan 84—Bethel 62 (correction of last week's report)
Southwestern 71—Bethel 65

RECORD

Ministers

James Dunn, Carlock, Ill., was ordained to the ministry on Nov. 26. Loris Habegger, director of public relations, Mennonite Biblical Seminary, officiated at the ordination. Dunn has been serving as pastor of the Carlock Church since 1966.

Virgil M. Gerig, pastor of the Grace Church, Pandora, Ohio, will become the pastor of the Salem-Zion Church, Freeman, S.D., in June.

Paul J. Isaak, assistant pastor, First Church, Newton, Kan., has resigned to become pastor of Bethel Church, Inman, Kan. He has been with the Newton church since 1965, and will commence his service at Inman in August.

George W. Kopper, pastor of First Church, Monroe, Wash., has resigned after a ministry of twenty-two years. The Koppers plan to continue their residence in Monroe, and maintain their business interests in the community.

Michael P. Packi was installed as the pastor of the First Church of Huntingdon Valley, Pa., on Nov. 19. Curtis Bedsworth was the former pastor.

James H. Waltner was installed as pastor of the First Church, Upland, Calif. on Nov. 12.

Marriages

Jack Hawkins, Apostolic Church, Trenton, Ohio, and *Carol Ann Poplin,* St. Peter's Evangelical Lutheran Church, Trenton, Ohio, on Dec. 2.

Elmer G. Jesperson, Wagner, S. D., and *Sharon Ratzloff,* Friedensberg Church, Avon, S. D., on Nov. 24.

Ralph LeRoy Mitman, and *Iola Maree Beer,* on Nov. 18. Reported by Calvary Church, Washington, Ill.

Richard Nase, Almont United Church of Christ, and *Carol Leister,* West Swamp Church, Quakertown, Pa., on Dec. 2.

Charles Schaeffer, Wichita, Kan., and *Lucinda Sue Hiebert,* Lorraine Ave. Church, Wichita, Kan., on Nov. 25.

William P. Sockman and *Judith Ann Ramseyer* on Dec. 16. Reported by Oak Grove Church, Smithville, Ohio.

Workers

Milton Harder, Newton, Kan., editor of curriculum for the Board of Education and Publication, has resigned to accept the pastorate of a Mennonite congregation in Seattle in June. The congregation is now in the process of organization. Harder has served as curriculum editor for the last five years giving major attention to the *Adult Bible Study Guide, Youth Bible Study Guide,* and *Bibel Studien fuer Erwachsene,* a German Sunday school periodical. He joined the General Conference staff in 1959 as director of youth work.

Arlo Preheim, Salem Church, Freeman, S. D., is in 1-W service at Emmanuel Hospital, Portland, Ore.

Phil J. Stucky, Jr., First Church, Pretty Prairie, Kan., will join the Rosthern, Sask., voluntary service unit to work on the dairy farm connected with Mennonite Youth Farm. He is the son of Mr. and Mrs. Phil J. Stucky.

Deaths

Walter C. Engel, Calvary Church, Washington, Ill., was born Nov. 19, 1884, and died Dec. 2.

Kornelius Klassen, Bethel Church, Mountain Lake, Minn., was born Apr. 29, 1950, and died Dec. 6.

Fannie Ranny, Meadows (Ill.) Church, was born Mar. 29, 1897, and died Dec. 2.

Robert S. Stauffer, West Swamp Church, Quakertown, Pa., was born Aug. 26, 1887, and died Nov. 23.

Lucretia Jury Wetzel (Mrs. Robert), West Swamp Church, Quakertown, Pa., was born in May 1892, in Fort Scott, Kan., and died Dec. 6.

Willard W. Wiebe, pastor of the Salem Church, Freeman, S.D., was born Apr. 24, 1917, at Newton, Kan., and died Dec. 15 after a short illness. Elected a member of the Board of Missions in 1953, he served as its chairman for the last eight years. He had also held pastorates in Ritzville, Wash., and Mountain Lake, Minn. First Church, Aberdeen, Ida., was his home congregation.

Harder

Stucky

New addresses

Jacob Boese, 351 E. Orange Street, Shafter, Calif. 93263 [48]
Jacob Eckert, Dutchess, Alta. [192]
Orie Litwiller, 801 Ritchie St., Linn, Ohio [73]
Mrs. Mildred Murray, 970 Wedgewood Dr., Lansdale, Pa. 19446 [282]

Published

The Mennonites in Ontario by J. Winfield Fretz is a forty-three-page booklet published by the Mennonite Historical Society of Ontario, Waterloo, Ont., for $1.00. History and beliefs are described and the future is weighed. One chapter compares the similarities between Mennonites and Catholics.

Calendar

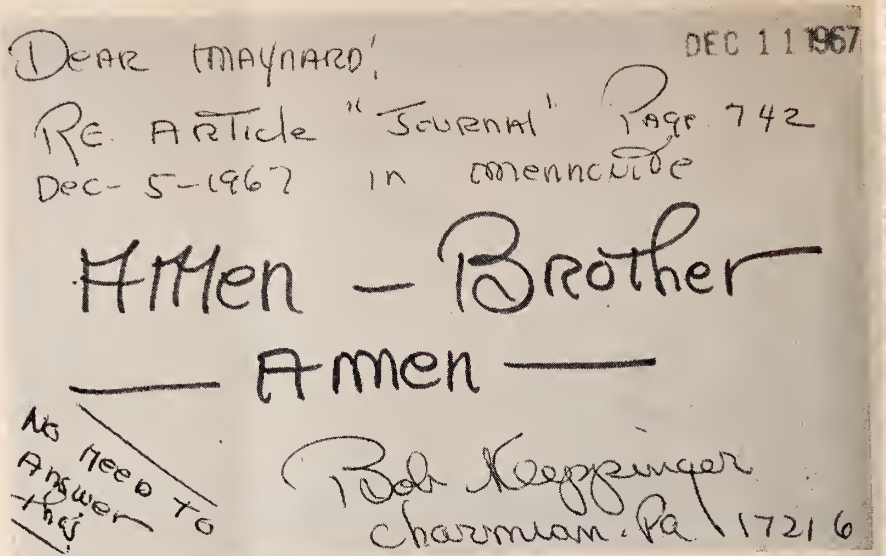
July 13-20, 1968 — Estes Park, Colo., General Conference.

Northern

Jan. 1—Henderson, Neb., Bethesda Church, special service. Howard Raid, speaker.

Wiebe

LETTERS



DEC 11 1967

Dear Maynard!
Re Article "Journal" Page 742
Dec-5-1967 in Mennonite

Amen — Brother
— Amen —

No need to answer this

Bob Keppinger
Charmian. Pa 17216

Comment on comments about criticism and dissent.

Against peace lessons

To the Editor: We read in *The Mennonite* of Nov. 21 (p. 707) about the plan to change our uniform Sunday school lessons from Apr. 21 through June 30. To study race, war, poverty, and nationalism, rather than the uniform lessons on wisdom literature in the Bible. Why study them now? The Bible tells of these evils right after the fall of men.

All through the Bible we find them. Jeremiah 17:9: "The heart is deceitful above all things, and desperately wicked. Who can know it?" Second Timothy 3, we read of how things will be in the last days. Perilous times, men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, and so on and on. Second Timothy 3:13: "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Paul did not tell him, now you study all that and do all you can to make things right in the world. Instead he told him to preach the word, instant in season and out of season. Reprove, rebuke, exhort with all longsuffering and doctrine, Timothy 4:2. Paul told Timothy that he will suffer because of all this wickedness, or from such men. Timothy 12, Ye all that live godly in Christ shall suffer persecution. John 17:16, Jesus said, They are not of the world, even as I am not of the world. Acts 15:14 to 16, Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name, after that I will return, and will build again the tabernacle of David which is fallen down, and will build again the ruins thereof and will set it up. The church is a called-out people, and is here to carry on God's work.

The Lord's last command to the disciples was, "Ye shall be witnesses to me both in Jerusalem, in Judea, and unto the uttermost part of the earth" (Acts 1:8. See also Luke 24:47 and 48). No word of making the world better. Or as some say, the church is to bring in the kingdom. . . .

Only God can change an evil heart, by the new birth. Wrath is upon all who reject Christ. John 3:36, please read also 2 Thessalonians 1:1 to 11 where we read of Christ's coming for His own, and at the same time, taking vengeance on them that know not God. Christ's kingdom shall be an everlasting kingdom. Daniel 7:13 and 14, It shall be from sea to sea. Zechariah 9:10, It shall stand forever. Daniel 2:44, Zechariah 14:9. King of kings Revelation 19:16. Satan will be bound. Revelation 20:1. It will be for 1000 years, Revelation 20:4. Then there will be peace. Isaiah 2:4. Hosea 2:18, Isaiah 11, Habakkuk 2:4. Peace because Christ will rule. Revelation 19:15. Since we are to study the Gospel of John during the first quarter of 1968, one would like to go into further study in the New Testament, or the Bible. We would like to hear what others think about it. *Mrs. J. B. Goering, 125 W. 10 St., Newton, Kan.*

We asked Milton Harder, editor of our uniform lessons to give us further information on the lessons mentioned in our correspondent's first paragraph.

"Peacemakers in a Broken World" is the title of a special series of eleven lessons that is being prepared for use in youth and adult Sunday school classes during the second quarter of 1968. They are Bible study lessons that will be printed in *Youth Bible Study Guide* and *Adult Bible Study Guide* in place of the uniform Sunday school lessons.

These lessons are a response to the felt, urgent need that Christians, and more particularly we as Mennonites, must search the Scriptures for guidance as to what it means to be followers of the Prince of peace in today's broken world. What is the Christian's position in the world and what is his responsibility as a peacemaker in a revolutionary world? How does he witness to government, to the community, and in the family?

The "Peacemakers in a Broken World" series of lessons has been planned and is being prepared jointly by the Old Mennonite and the General Conference Mennonite Church.

The adult lesson titles and the Scripture portions that will be studied are as follows: The Meaning of Salvation, John 3:1-7; John 18:33-37; Romans 10:9; Colossians 3:1-15. The Church—The People of God, 1 Thessalonians 4:9-12; 1 Peter 2:9-17. The Church—the Body of Christ, Philippians 2:1-11; Ephesians 4:11-23. The Church and the World, Isaiah 2:2-4; James 4:1-10; 1 Peter 2:19-25. The Task of Reconciliation, Matthew 5:21-26; Ephesians 2:11-22. The Christian's Responsibility, Ephesians 4:25—5:2; Matthew 25:31-46. Witness to the Government, Romans 13:1-7; Luke 20:19-26. Witness to the Community, Matthew 5:9-13; 2 Corinthians 6:1-13. Witness in the Family, Colossians 3:20, 21; 1 Corinthians 13:1-13. What We Have Learned, Romans 13:8-10; 2 Corinthians 5:17-21. Witness by Word and Deed, Luke 10:29-37; 1 John 2:4-6; 1 John 3:11-18.

Mennonite street corrected

To the Editor: Walton Hackman in *The Mennonite* 1967, p. 735, [Dec. 5] shows some unfamiliarity with the history of the Mennonites in Danzig. I would like to correct three statements:

1. "And it was to the Mennonites in *Poland* that Catherine II, Empress of Russia, extended an invitation. . . ." When Catherine II extended her invitation, most of the Mennonites of that area, with the exception of the city of Danzig proper, did not live under Polish rule, so the word Poland should be replaced by Prussia.

2. "As recently as the pre-World War II period, ten thousand Mennonites lived in the lower Vistula area, two-thirds of them in the city of Danzig. . . ." The fact is that in 1940 the Danzig Mennonite church had 1193 souls including children, or about 10 percent of the Prussian Mennonites rather than two-thirds.

3. "We asked ourselves if brothers in East Prussia had become so acculturated that their citizenship had been in Prussia rather than in Christ. Why did the end of the Prussian Empire mean the end of the Mennonite church in Prussia? Were the Mennonites so far removed from the Polish nationals who lived around them that they had no choice but to flee when the government changed. . . ?" Danzig is not situated in *East* Prussia, as was stated, but rather in *West* Prussia. (Cf. articles East Prussia, West Prussia, Danzig in the *Mennonite Encyclopedia.*) Hackman further falsely assumes that the Mennonites were surrounded by Polish nationals. In 1939, Danzig had about 250,000 inhabitants, of whom 96.5 percent were German. The victors of World War II decided to evacuate this German population by force. The German government anticipated a tragedy and started to evacuate the population in 1945, much too late, so that the majority of the Danzig population was expelled by the Poles in 1945-50. Since the U.S. Government has approved this terrible act, the American press has been silent on this tragedy ever since. It is amazing that Hackman asked the question he asked, because the German Mennonite press was full of reports on the Danzig and Prussian refugees about twenty years ago. I know that *Mennonite Life* had some excellent reports on this problem. The legal representation of the citizens of Danzig today is in Luebeck, Muehlenbruecke 1, West Germany, and is called Bund der Danziger. Whoever, in the future, is planning to visit Danzig, please stop on the way in Luebeck and have a talk with the Danzig citizens there, before you attempt to write on Danzig. *Adalbert Goertz, 3005 Dover Dr., Boulder, Colo. 80302.*

Prejudice on new left

The writer of the following letter is associate editor of motive.

Dear Maynard: I was at first angered, and then saddened, to read Franklin Littell's piece in your current issue [Nov. 28, p. 724, "Threat from the new left"]. Littell used to be one of our most creative minds; now he is willing to write out of prejudice and ignorance, evidenty without batting an eye. (Perhaps the presidency of a college is even more corrupting than anyone has yet dared say!)

There is no place to begin to refute Littell's put-down of the New Left. It operates on its own wavelength, oblivious of any historical sense or regard for easily-verifiable facts. Let me simply say that his description of New Leftists describes no one I know who would choose the label for himself—and, because of both professional situation and political persuasion, I know a very large number of these gifted people. I wonder if Littell has ever even *met* one?

Seymour Halleck's article, which Littell distorts to his own ends, was a description of "average" students —*not* political activists. Readers who wish to pursue this misappropriation of the concept of "alienation" on the campus should see Richard Flacks' article in the current *Psychology Today.* Flacks found in *his* study, which was limited to the "political" students, that the activists were unique among students today in the degree to which they did *not* feel alienated. *Alan D. Austin, Nashville, Tenn.*

Citizens of the world

To the Editor: We are in the time when we again quote, in various forms, the angels' message, "Good news of great joy which shall be to all people." That was almost two thousand years ago. We who claim to be followers of this Creator of the universe and Savior of men, have not accomplished very much thus far. He taught us to love our neighbor as ourselves. Yes, more, to love our enemies and do good to them that hate us and pray for them that despitefully use us. Have we forgotten all this?

A Christian is a citizen of the world, all people are his people and his patriotism consists in doing all he can so that his fellow citizens and those in authority in the country in which he lives use all their efforts and means to be of constructive help, not only to all in need in their own country but to everyone all over the world who is in need of help, and not thinking, first of all, how to presumably protect themselves and scoop in the material profits of their investments in all corners of the world.

Instead of investing and manufacturing murder machinery, why not manufacture agricultural and other life-saving implements and means, and send men and women out to teach the backward peoples how to live? Our boys do not want to kill, but they have no say-so. Please read the last article in the December 1966 number of the *Readers Digest*: "Yanqui, Come Back." *Gerhard Friesen, 700 E. Bdwy., Newton, Kan.*

About our letters. *We try to use all letters submitted for publication. We do not publish unsigned letters, though we will withhold names for a valid reason in special situations. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.

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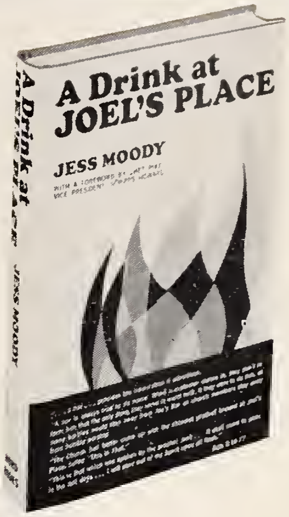

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*Supplemental reading for the Sunday school lesson of Dec. 31, "Man's Response to God's Gift."

COVER

"Shocks" by Lawren Harris (Toronto, 1919). "He has put down the mighty from their thrones,/ and exalted those of low degree;/ he has filled the hungry with good things,/ and the rich he has sent empty away" (Luke 1:52, 53).

CONTRIBUTORS

Glenn H. Asquith is editor of the Baptist Leader, Valley Forge, Pa. 19481.

Dave Pomeroy is the pastor of the People's Church of Long Island, 111 Delaware Ave., Long Beach, Long Island, N.Y. 11561.

CREDITS

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William G. Unrau is pastor of the Bethany Church, Freeman, S.D. His article was first published in the Northern Light, publication of the Northern District Conference.

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Editor: Maynard Shelly. Editorial assistant: Loraine Rupp. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. Consulting editors: Claude F. Boyer, 113 Main, Sugarcreek, Ohio 44681; John Ewert, 1223 S. Main, Apt. 9, Aberdeen, S.D. 57401; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind. 46526; Waldemar Janzen, 991 Fleet Ave., Winnipeg 9; Robert D. Suderman, Box 264, North Newton, Kan. 67117.

William G. Unrau

SOME THINGS ABOUT the church baffle the minds of its members. Just when the American church has achieved national status, when it is well entrenched amid other institutions of society, when the spires grace the skylines, when budgets are up, when it thrives on its seeming success, how is it that it is suddenly flushed with an onslaught of criticism?

Criticism picked up momentum in the public press when a young minister spelled out in well-reasoned fashion why he quit the ministry. The article in the *Saturday Evening Post* (Nov. 17, 1962) on "Why I Quit the Ministry" is not a cowardly account. Rather, it is a frustration rising out of what God had called the church to, and what the church actually wanted to do about it.

More critical is the article in *Look* (July 27, 1965), "The Battle of the Bible," questioning whether the church can survive and whether the religious language of the past generations is even understood by modern man. Neither conservative or liberal religious motivations seem adequate.

Add to this the indictments of those involved in the social revolutions and church renewal movement, who have labeled the church as irrelevant and disobedient to its calling. They find the church retreating into itself or resisting enlistment in the fight for social justice.

So the debate continues with increasing intensity inside and outside of the church. What are the main accusations against the church?

The modern church is too much a product of the agrarian society. It is a holdover of a day that is past when men were mostly independently employed, suffered few social conflicts, and did not operate in the tangled world of power structures and economic pressures that infringe upon the freedoms of people. It has now only a small voice about personal religion, and a form of piety inherited from past centuries.

The church has gained upper middle-class status and no longer understands what it means to care. William Stringfellow, lawyer by profession, a leading layman of the Episcopal Church, says, "The church has learned to talk, to proclaim, but it has not understood the ministry of the Servant."

The church is too neutral to build dikes for the flood tides that drown men in the changing currents of society. It works for an approving name. It wants to say it has a mission instead of being a church in mission. It wants to pass off or shake loose of its responsibility for some form of social respectability.

But what is our own response? Is the church too neutral?

The church is too neutral when it avoids controversy. Jesus bowled over the polished customs of His day to respond to the cries and the yearnings of people in despair. He went out into the fields on feast days, He healed a man on the Sabbath, He walked into the temple where men bartered unjustly and robbed the poor, and there He upset their tables.

Is not the tendency to avoid controversial issues evidence of our insecurity, and the willingness to trust the myth of our prejudices rather than cultivating an open mind to follow where truth leads? Reinhold Niebuhr says that the problem of the modern church is "not lack of activity, or programs, it is trivialities."

The church is too neutral when in its own life it substitutes human contact for fellowship. In our own community, life has not caught up with the ways of modern society. Our ethnic pride, our love for family tradition, our manageable numbers that compose our communities keep us somewhat related to each other. True Christian fellowship rises out of a confession of our oneness in Christ, out of the sharing of gifts together to carry out this mission, and out of the mutual trust in and encouragement of one another in the struggles of our common life.

The church is too neutral when it does not embrace Christ's total mission. In Acts 5, we read how the apostles were seized and locked in prison. But then, when by divine intervention doors were opened, the apostles were told, "Go stand and preach in the temple to all the people all the words of this life." Speak all the *words!* Declare the whole counsel of God!

Let us, therefore, strive for the centrality of Christ in all of our teaching and communication. Let us not avoid the social issues of our times that involve justice, peace, brotherhood, and the spiritual and humanitarian concerns of our brothers in their existence.

Let us speak all the words about personal redemption. We cannot be the church when we merely condemn the personal and corporate sins of society. Our right relationship with Christ is the precondition of our right relationship with our fellowmen. Let us speak boldly. Mission is not only the business of the church, mission is its only business.

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